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# NOTES AND QUERIES:

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"When found, make a note of."—CAPTAIN CUTTLE.

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LONDON, SATURDAY, JULY 3, 1869.

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## Notes.

## CARNAC: A NEW KEY TO BE TRIED TO A VERY RUSTY OLD LOCK.

For many years I have taken great interest in the curious and elaborate efforts that have been made to explain the origin of megalithic structures, especially of the two great puzzles, Stonehenge in Wiltshire, and Carnac on the coast of Brittany. Having, after much difficulty, found some rest in the opinions of others about Stonehenge, but none whatever about Carnac, I now venture to offer one (not new as to the former, but quite new as to the latter), which aims at making the one throw light upon the other by suggesting a similarity of character and purpose.

The case of these two riddles appears to me to be the very familiar one of the man who, having lost a key, goes all over his house, upstairs and down, and after ransacking every drawer, cupboard, and closet, likely and unlikely, from garret to cellar, at length returns to find that it had been all the time under some paper upon his study table. In other words, I am inclined to believe that the explanation of both these mysterious structures lies, and has been all the while lying, at home: that, being found on Old British ground, they are (what they most naturally would be) Old British—that they are not sepulchres, but *sepulchral monuments* set up in memory of great

tragic events in Old British history, and that, consequently, they are not of that extremely remote pre-historical period to which many antiquaries have been and still are fond of attributing them. Surely it is in *history*, especially that of our own country, that one would most reasonably expect to find the true solution. But instead of looking there for something simple, and being content with *that*, it has been the rage to "pooh-pooh" our old annals, and *invent* things, people, notions, and schemes, for not one of which is there the slightest foundation, except in the fertile brain of the inventor. I prefer history with all its possible errors or colouring.

1. *Stonehenge*.—The account of this structure, as given by Geoffrey of Monmouth, is as follows: In the time of Vortigern, king of Britain, Hengist the Saxon landed with a large army. Vortigern and the nobility resolved to fight and drive them from their coasts. Hengist, after considering several stratagems, judged it most feasible to impose upon the nation by making a show of peace. He sent ambassadors with certain apologies and terms, desiring Vortigern to appoint a time and place for their meeting in order to adjust matters. Vortigern was much pleased, and named the first of May, and the place the monastery of Ambrosbury, now Amesbury. This being agreed to, Hengist desired his followers to arm themselves with daggers, and at the conference, upon a signal given, the Saxons assassinated the British nobility. Their bodies were interred with Christian burial at or near Amesbury. Some years afterwards (about A.D. 470) Aurelius Ambrosius arriving from Armorica, or Continental Britain, and being anointed king, destroyed both Vortigern and Hengist, and restored all things, especially ecclesiastical affairs, to their ancient state. In the course of his progress to various important places, he visited Ambrosbury, where the consuls and princes were buried.

"The sight of the place where the dead lay made the king, who was of a compassionate temper, shed tears, and at last enter upon thoughts what kind of monument to erect upon it. For he thought something ought to be done to perpetuate the memory of that piece of ground which was honoured with the bodies of so many noble patriots that died for their country."

The chronicler then proceeds to describe the construction of Stonehenge *as that monument*. It is no doubt true enough that, in order to please the taste of the age in which he wrote, he embellishes his narrative with much that is ridiculous. But there may be truth at the bottom for all that. Mr. C. H. Pearson (*Early and Middle Ages of England*, p. 446) observes, in speaking of this affair:—

"That whatever tricks Geoffrey may have played with his details, it is monstrous to suppose that he *invented the great facts of history*."



Leland also, after some remarks to the same effect, pronounces all other theories that he had seen about Stonehenge to be "*somnia et nugæ canoræ*," and accepts the historical origin, and date as given by Geoffrey. (*De Script. Britan.* i. 47.) So also does Thos. Warton (*Hist. of Eng. Poetry*, i. xviii. and 56); and some of our living antiquaries are of the same opinion.

Whereabouts exactly the bodies had been buried does not seem to be of much importance. The whole district was a "*Campo Santo*," as the numerous barrows there testify; and some years ago, in forming a road, fifty skeletons, lying side by side, were found not far from the site of the monastery itself. It is enough that in the centre of a crowd of burials a conspicuous spot was selected.

Nor is it necessary to settle the much-disputed point, whether Stonehenge was made at two periods or all at once. Some of the stones may or may not have been there for some sacred purpose before. If they were, then by the addition of others the group was enlarged. All that is asked is that Stonehenge, *as we see it*, may be considered to be, what the chronicler says it was, a monument of the massacre.

2. *Carnac*.—In dealing with this I have no known henchman or armour-bearer to reckon upon, the explanation now to be proposed being (so far at least as I am aware) entirely new.

I have never visited Carnac, but it is well known that it lies upon the very edge of the wild and stormy coast of Brittany, almost at the farthest point of the western peninsula of France. The country thereabout is bleak and desolate, strewed with thousands of blocks of granite of various sizes (as on Dartmoor, the west coast of Ireland, and other places). All over that part of Brittany are cromlechs, dolmens, menhirs, and other megaliths innumerable. Of the scattered blocks lying about Carnac a vast number have been at some period dragged from their natural sockets on the surface of the ground (many of them requiring only to be moved a very short distance, some perhaps scarcely moved at all), and (whether partially chiselled or not I cannot say) have been simply set up on end in a sort of order. This order was somewhat irregular, but in the main group *eleven* lines or rows, extending inland (with large interruptions) about eight miles. What the total number of stones so placed on end may originally have been, it is now impossible to say. Some who have carefully examined the place guessed it to have been 10,000 or 12,000: so many have been broken up that it can only be a matter of conjecture. But as to the number of rows or imperfectly parallel lines in which they stood and still stand, all publications hitherto have concurred in reporting it to be eleven.

The whole presented the appearance of an army

on the march, or of some large host in procession. The only tradition on the spot is said to be that the stones were "*once alive*."

To suppose that each of these stones marks an interment is preposterous; for, besides that the ground is granite rock, not the most convenient for grave-digging, where were the deceased to come from? It is one of the most desolate of districts, "*the very last* (says Mons. de Cambry) to remind one of civilisation and an enlightened people." There are many chambered tumuli near and about the stones, as there are barrows around Stonehenge. Those, of course, were burial-places, but the stones themselves can only be monumental.

As to its origin and purpose, nothing whatever being known, it has presented the finest field for imagination, and imagination certainly has not been idle. Lying, as it does, at so remote a distance, on the very border of the Atlantic, its very existence was for a long time scarcely noticed. The French writers, finding no mention of it either in Roman or other authors, after making the best guesses they could, without satisfying either themselves or any body else, seem to have abandoned it in despair.

One French author, Mons. de Cambry, being struck with the peculiar number of eleven, took refuge in an astronomical explanation, and pronounced it to be a representation of the zodiac; upon which opinion another writer of that country, the Chevalier de Fréminville, makes the following remarks in his *Antiquités de la Bretagne*, p. 50. After reviewing and dismissing with something like scorn, as wholly untenable, several previous opinions as to its being of Egyptian, Phœnician, or other foreign origin, he says:—

"Another author also, the late Mons. de Cambry, published a work upon the monuments of Carnac. He does not, it is true, think proper to attribute them to any foreign people: he allows them to be Celtic; but he wants to make out of them a *celestial scheme*, an astronomical monument. 'It is,' says he, 'a zodiac.' He pretends that each of the lines of stones represents a sign. But there is one circumstance which would have embarrassed every body else, viz. that there are *twelve* signs in the zodiac, whereas there are only *eleven* lines of stones at Carnac. But Mons. de Cambry cuts the knot of this difficulty in a moment, by pretending, on what authority I know not, that the ancient Gauls reckoned only eleven signs in the zodiac." (*Translated from the French*.)

I leave Mons. de Cambry and his zodiac in the hands of his "*compatriote*," merely saying with another French author, Mons. Jéhan, that "*I have not much faith in these almanacs of huge stones, so prodigiously costly, and so very inconvenient to carry about*." In saying this I do not deny that in the construction of our ancient stone circles there may have been some reference to astronomical principles, as for instance, at Stonehenge, to the rising and setting of the sun at the solstices;



but the solar-system theory has been pressed rather too far.

In England, of course, attempts to solve the riddle of Carnac have not been lacking. One, which has attracted much attention and support, is, that it was a temple in the form of a serpent—a kind of building which (so the propounders of this doctrine told us) “the serpent-worshippers, or ‘Ophites,’ used to construct, and to which they gave the name of a ‘Dracontium.’” A great deal of ingenuity and learning has been brought to bear upon this theory. I myself, “faute de mieux,” used rather to acquiesce in it, depending wholly and entirely, as I did, upon the deliberate statements of its champions that such structures *were made*, and that “*the ancients gave to them the name of Dracontium.*” Having never met, in the course of my own limited classical reading, with any thing or name of the kind, and beginning to wonder where any notice of it was to be found, I consulted one of the first Greek scholars of our day. He shook his head, and added that a Greek word with that meaning was to him unknown. I ransacked lexicon after lexicon, but no “serpent-temple *called by the ancients a Dracontium*” was to be found. On further investigation it came to light that the word “Dracontium” was actually *coined* by an ingenious, but rather extravagant, antiquary, Dr. Stukeley, as a name very suitable and convenient for a thing, which thing was also a creation of his own brain. Upon making this discovery I took leave of the Ophites.

That the stones of Carnac could ever have been intended for “a temple” of any kind, or even for an approach to a temple, seems very improbable. There are, it is true, in Egypt, long avenues of obelisks, or sphinxes, but they lead to something—to the temple itself, a structure of great size. But there is nothing of that kind at Carnac requiring even a single avenue, much less so many running parallel. Here and there, at the termination of a group, there is a semicircular arrangement of stones, and elsewhere the lines may have led to circles now destroyed. But that such circular or semicircular arrangements were intended for “temples,” one can scarcely believe. And how, one may also ask, could a plantation, or several plantations, of stones (for that is what it really is), extending for miles over a rough, rock-strewed, barren country, be possibly available for a “procession” or any other action whatsoever connected with occasional religious rites? In the history of Brittany there is nothing known either of Ophites, or Egyptians, or Phœnicians, or any other foreigners who ever set foot upon the soil, still less occupied it with such permanent interest, as proprietors, as to command the opportunity of constructing so laborious and costly a work. But, leaving everybody to adopt which of

these fancies they please, none of them helps us one bit to solve the mystic number of eleven rows of stones.

The most judicious French writers upon this subject that I have had the opportunity of consulting, without pretending to say who the people were that did construct Carnac, nevertheless express a very strong opinion as to who did not. They protest against any far-fetched outlandish origin. They ignore Ophites, Zodiacites, Egyptians, Phœnicians, and all the rest. Who the great man may have been that issued the mandate “Fiat Carnac!” or who the foreman that received it, stared and shook in his shoes, they do not know—the record is either lost or concealed. But as to the character of the work, they argue in the safest and simplest way:—

“If single megaliths were (as the greater part undoubtedly were) set up for sepulchral or monumental purposes, then of the same character also will be an aggregation of megaliths: the event represented by the aggregate stones being proportionally more memorable than that perpetuated by a few or a single one.”

This is sensible and cautious language. So far as they can, on a safe principle, the French authors go and no farther. They are stopped by the want of more information, by the apparent silence of the history of their country. That it was made by the people of that country and no other, is their conviction; but neither French nor English, nor any other author (so far as I know), has ever been able to fix upon any particular historical event as likely to be commemorated by the stones of Carnac.

At this point I ask permission to offer an opinion.

The very striking peculiarity of the number, eleven, had always riveted my attention; and with the sound French conclusion (just mentioned) to rest upon, I kept a look out for the help of history. In turning over accidentally some years ago the pages of our old acquaintance, Geoffrey of Monmouth, I met with a passage which presented all at once so many curious proprieties—as to period, place (the very coast of Brittany), people, event (a great national disaster), and last, but most remarkable of all (prominently introduced), the mysterious number *eleven*—that I verily thought, here is the key to Carnac!

The event referred to is found not only in British, but in other authors. Premising that slight discrepancies are met with in details—as for instance, that “Maximus” in one is called “Maximianus” in another, and so forth—still, putting the general statement together, it is, upon the whole, this:—

Gratian, joint Emperor of the West, began to reign A.D. 375. He made Magnus Maximus (or Maximianus), a Spaniard by birth, his governor of *Insular* Britain. Whilst M. Maximus was engaged in reducing Picts and Scots, and otherwise

enlarging the bounds of Insular Britain, Gratian gave great offence to his army and its officers, and especially to M. Maximus, by the promotion of strangers in his service, and by adopting Theodosius the Younger as his colleague in the Roman empire. M. Maximus, considering himself to be well worthy of that honour, determined to obtain the purple. In A.D. 381 he revolted, declared war against Gratian, collected the whole of his forces, drained Insular Britain of its troops, invaded Gaul, and defeated Gratian. Maximus was accompanied by Conan Meriadoc, Prince of South Wales. Instead of sending his army back to Insular Britain, he resolved to establish them as a colony on the western peninsula, between the Seine and the Loire, then called Armorica, now Brittany. In the year (according to Usher) A.D. 383, he settled there 30,000 soldiers and 100,000 emigrants from Insular Britain; and made the Welsh prince, Conan Meriadoc, King of Armorica, giving to it the name of Britannia Parva, or Little Britain.

Wishing to avoid all mixture with the Gauls, he sent over to Island Britain for wives for his soldiers and emigrants, commissioning Dionoth, Prince of Cornwall, to collect and send out a colony of women. The Prince of Cornwall had a daughter, Ursula, on whom Conan Meriadoc had previously fixed his affections. To accompany her as the future Queen of New Britain, Dionoth contrived to collect (the peculiar number is stated in the chronicle) *eleven* thousand women of a higher class, and a much larger number of inferior varieties—many willing, many unwilling to go. But, under such patronage as the Princess Ursula for their future queen, they went. As they were steering towards the coast of Brittany (one of the wildest in the world), contrary winds rose and dispersed the whole fleet. The greater part of the ships foundered; but the women that escaped death in the sea fell into the hands of barbarians and infidels, and of Gratian's soldiers, who were on a marauding expedition along the coast. The British ladies, as well as the humbler women, were cruelly abused or made slaves of, but the greater part (so says the history) were murdered.

Well, now just let us weigh this ancient statement quietly, and judge of its probability (as a whole) by a fair test, our own knowledge of what is actually going on in Island Britain at this very day. What is the number of emigrants leaving the Thames, the Mersey, &c., every week? On one single day last week, eight hundred people left the Thames alone, and during that same week seven thousand from Liverpool. How many during the same few days sailed from the Clyde, or from Cork harbour, &c., I know not. But be the number what it may, there was no English princess, there were no patronesses of minor rank to

lead and encourage them. All went away upon their own humble resources, with only humble friends around them, to seek new homes—on the other side of the world.

But put a different case. Suppose some large province at the command of the Queen of England, within a few hours' voyage, and colonists called for; Her Majesty sending out one of her own daughters, engaged to be married, to preside over the new colony as its queen; and every pressing invitation urged upon the aristocracy and gentry to send out young scions of their houses, to take with them all the followers and retainers they could muster. Would not the Thames be filled (as in the older case, the chronicle says it was) with ship-loads of unappropriated fair ones, ready enough to transfer themselves under such high auspices? I think it would; and am encouraged so to think by no less an authority than *The Times* newspaper, which only a few days ago, speaking of the roving nature of every class of our people, assured us that—

"There is not a fire-side in England, Ireland, or Scotland, but one at least out of the half-dozen would rather be anywhere else than there—at San Francisco, the North Pole, Timbuctoo, or the Sandwich Islands! . . . There is not a household that does not yield at least one willing recruit to any mode of escape from the Englishman's fire-side!"

So that, in the historical statement of a large female colony to ancient Brittany (with homes and husbands, military and civil, all awaiting them), there is nothing improbable. On the contrary, it seems undeniable that, if Armorica was colonised (as it certainly was) by thousands of men, thousands of women must have followed.

Suppose further: If any fearful catastrophe were to befall my modern emigration, and the young queen, with hundreds or thousands of her friends and followers, to be shipwrecked, or to meet with such cruel usage or fate as awaited the Cornish princess Ursula and hers, surely it would be regarded as a national disaster—not unlikely to be marked by monuments and grave-stones, perhaps by some work of large and costly kind, according to the taste and scale of our times. The taste and fashion in old British times (especially in cases of a public character) was to erect huge but simple blocks of stone, of which we have hundreds of examples still existing along the western side of England and Wales. And I am not sure whether these gigantic native masses are not (as monumental stones) much more impressive than the broken columns, weeping willows, tea-urns, and fat cherubim of Kensal Green—yea, even than many of the costly barbarisms to be met with now and then in our cathedrals.

Upon reading this event in the old British history, and happening at the moment to recollect—first, the situation of Carnac upon the very sea—



coast (so stormy and dangerous) of Armorica, and next the peculiar number of eleven rows of monumental stones—it struck me that, the whole number of stones having been estimated by unprejudiced travellers to have been probably ten or twelve thousand, the original arrangement may have been (or, if never quite completed, may have been designed to be) one thousand in each row—making in all eleven thousand. The whole might thus be intended (according to the character and religious feeling of the people and the times) to be a great national memorial of the tragic end of the eleven thousand British ladies.

So close to the sea (as I have since been informed) do the stones begin, that at St. Pierre, near Erdevén, some of them have been actually washed away. It is therefore out of the very waves themselves, so to speak, that the monument commences to run inland. Without wishing to magnify any circumstance unduly, one may ask, could any arrangement more happily represent monumentally the fate of a host of unfortunate adventurers who had arrived by sea, were attempting to land, and perished in the attempt?

As to the probability of the rows having been intended to contain one thousand stones each, it is only fair to add, that since this notion occurred to me, I have been told by a friend (a well-known English archaeologist, who has been on the spot for a considerable time, and from whose pen I hope the public will ere long receive what would certainly be the most accurate and minute account ever given of this wonderful district), that the Carnac stones (speaking generally) occur in several systems or groups, separated by a wide distance one from another; that in one system there are *now* only two rows, in another eight, in a third eleven, and in a fourth there appear to have been twelve. Owing to some irregularity, it is not easy to pronounce with certainty. But by far the most perfect are those near Le Menec, in eleven rows, and it is these which have always attracted most attention. It is impossible to say what may or may not have been; so that (taking the thing altogether), in the variety of number of rows as at present existing I do not see anything fatal to the idea that the stones at Carnac, as a whole, may have been erected (upon some strange plan now inexplicable to us) as an enduring memorial of the luckless Princess Ursula and her followers of every degree.

In order that I may not be misrepresented, or charged with bringing forward the *fable* of "Ursula and the Eleven thousand Martyrs," let it be carefully distinguished that I allude to the *historical* account of the colony stated to have gone to Brittany in Gaul in A.D. 383 or thereabouts, and *not* to the *fable* in the *Golden Legend*. That fable was not in existence until nearly nine hundred years afterwards, viz. A.D. 1260, when it was manufactured by an archbishop of Genoa (Jacobus

de Voragine). In its details the *Golden Legend* story is quite different from the ancient historical account above given. Yet it is evidently based upon the old history, because the scene in the *Golden Legend* story lies also in Brittany; and among the *dramatis personæ* are a King of England; his son, the lover of Ursula; and "Maximian," a "felon prince of the Roman chivalry,"—and there is also a passage over the sea. The rest of the story is quite different; but the names and characters are clearly borrowed from the old history, and are worked up into a sort of religious novel. I apply Carnac, *not* to the Ursula and eleven thousand martyrs of the *Golden Legend* of A.D. 1260, but to the British ladies of the *original colony* in A.D. 383.

What then is the result to which this explanation of Stonehenge and Carnac brings us? It is, that two of the most celebrated and perplexing of the greatest known megalithic structures may be accounted for, not by fanciful theories, nor by attributing them to foreigners in some remote and nebulous period (for all of which there is not an iota of historical proof), but by what may be called a native interpretation. It presents both as erected by British hands, both on British ground, in the same period of British customs and ideas (Carnac being the older by about one hundred years); both (not cemeteries, but) sepulchral memorials, and that of great national disasters; and last, but not least of all, both those disasters actually described and patriotically lamented in the written record of ancient British history.

These, then, are my reasons for believing that the *key* to Stonehenge, and more particularly Carnac—so long mislaid or overlooked—has been all the while lying at home! Not, indeed, precisely where (as to Carnac) the tradition of Breton sailors and peasants still tells you that it is to be found, "in the Tower of London," but simply hidden under the events of British history. To sum up my opinion in a few words, it is: That Carnac (the older of the two) is a national memorial of the tragic fate of the first Insular British colony to Continental Britain in A.D. 383; and that Stonehenge, as we see it, is also a national memorial of another tragedy—the treacherous massacre of the native British princes and ecclesiastics upon the Saxon invasion of Insular Britain about A.D. 470.

This idea (I offer it as nothing more) as to Carnac occurred to me several years ago. Partly from a wish to reconsider it carefully, more perhaps from a disinclination to incur some endless controversy, I have never produced it. But now, having during this interval met with nothing to warn me that it is wholly extravagant and untenable, I start it as a fresh fox for archaeological and antiquarian sportsmen to run after. I do not pledge myself to fight *à toute outrance* in defence



of what is, after all, merely offered as a possible explanation of a very obscure but interesting puzzle, that has hitherto mocked and defied us all. That would be turning into a punishment what commenced as a pleasure: for as Francis Bacon (Lord Verulam) says in one of his letters (No. xxx.):—

“If I bind myself to an argument, it loadeth my mind; but if I rid myself of present thoughts, it is a recreation.”

J. E. JACKSON,  
Hon. Canon of Bristol.

Leigh Delamere Rectory, Chippenham, June 8.

# PIECES FROM MANUSCRIPTS, No. V.

WHAT WOULD SHE MORE? A LOVER'S COMPLAINT.

MS. Addit. 18,752, leaf 33 and 33 back.

Off bewty yet she passith all,  
Which hath myn hert, and euer shatt,  
to lyue or dy? what so befallt:  
what wold she more? what wold she more?

She is so fxyxd yn my hart,  
that flor her sake I byde gret smart,  
yet cannot I my loue departe:  
what wold she more? what wold she more?

long haue I lvydd yn gret dystresse;  
longe haue I sought to haue redresse;  
longe hath she byn myne owne Mastresse:  
what wold she more? what wold she more?

Myne owne Mastres yet shaft she be  
as longe as lyff remaynyth yn me;  
I trust wons she wyll haue petye:  
I aske no more, I aske no more.

Ofte tymys to here I haue expreste, [l. 33, bk.)  
I haue told her that I loue here beste,  
yn hope that I myght be redreste:  
what can I do more? what can I do more?

She sayth to me ye nor naye;  
but of her poure I know she maye;  
yesse, my pore hart, then she may saye:  
what wold youe more? what wold youe more?

Yf that she were yn such case as I,  
that for my sake yn payns dyd ly,  
I wold here helpe, or els I wold dy:  
what wold she more? what wold she more?

Seyng that my trew hart and mynd  
is towarde here so trew and kynde,  
Some haue yn her yf I myght flynde,  
I aske no more, I aske no more.

finis.

MS. Addit. 18,752, leaf 163 back.

A PROPER NEWL BALLETE, WHEN IN THE LOWYER  
DOTH REQUEST HER FYND TO CONTYNE W] IN HIS  
TREWTH VNTYLL SHE DESERVE THE CONTRARY.\*

Dysdayne me not without desert,  
ne payne me not so soledely;  
Syth we know that yn my hart  
I lue no thyng but faythfully,  
refuse me not!

Refuse me not without cause why,  
nor thinke me not to be vkynde;  
my hart is yours vntyll I dy,  
and that yn shurt space ye shaft yt fynd;

Mistrust me not!

\* This heading is at the end of the Ballad, in the MS., and in a different hand.

Mystrust me not, thogh some there be  
that fayne wold spot my stedfastnes;  
belyue them not! syth we know  
the proffe ys not as they expresse,  
forsake me not!

forsake me not tyll I deserre,  
nor hate me not tyll I offende!  
dystroy me not tyll that I swarre!  
Syth ye weill wote/ what I Intend,  
Dysdayne me not!

Dysdayne me not, that am your owne!  
Refuse me not, that am so trewe!  
Mystrust me not tyll al be knowene!  
forsake me not now for no new!  
thus leue me not!

F. J. F.

# THE “TAUROBOLIUM” AND “KRIOBOLIUM.”

Amongst your numerous readers there are many remarkable for their profound classical knowledge. I desire to attract the attention of such scholars in particular to the following passages in Döllinger's *Leidenthum und Judenthum*, of which I venture to make a translation, as I believe the work has not appeared in English:—

“More grave still (than that described by Juvenal, vi. 511–521) in the service of the Idaean mother of the gods (Cybele) was the combined rite of the Taurobolium and Kriobolium, one of the most solemn and, as it was supposed, most effective religious ceremonies belonging to the latter period of heathenism.

“The old habitual Greek and Roman rites of purification and lustrations were no longer deemed to be sufficient, even where they continued to be diligently practised. It was still the custom to purify houses, temples, estates (*landgüter*), and whole towns by carrying water about, and sprinkling them with it. (Tertull. *De Bapt.* c. 5.) There were led or carried about living animals, oxen, sheep, cats, and dogs; persons and things were sprinkled with the blood of victims. Use, too, was made of the ashes of the victim, and the *purgamenta*, the materials that had served for purification, were then—the person holding his head on one side—cast into the water, or out upon a cross-road. Ovid, as a looker on, describes the trades-folk at Rome as having themselves and their wares sprinkled with water drawn from the well of Mercury at the Capmean gate, as an expiation for their lies, trickeries, and false oaths. (Ovid, *Fast.* v. 673–690.)

“That a person could be purified from crime, even from that of murder, by a complete bathing or washing of the body was alike the idea and the practice in former times, and will be found mentioned both by Ovid and Tertullian. Thus says the poet:—

“O! vain-minded fools! who, by a water-bath, from murder,

The unholy offence, fancy you can find an escape.”

Ovid, *Fast.* ii. 45.

“Still the notion prevailed that blood (the depositary of vital power, especially when it streamed still warm and living at the instant the animal, consecrated to the divinity, was slaughtered) was, beyond all others, the most effective means of expiation and purification; and that he who was all over steeped in this blood, and completely bedewed and covered with it, must thereby be purified from all guilt and stain, and for many years, from that time forth, sanctified! And from this idea arose the Taurobolia and Kriobolia.

"A spacious trench (*grobe*) was formed, and then covered over with planks (*bohlen*), having holes pierced through them. Upon this place was slaughtered the victim—an ox or ram—so that the blood, trickling down through the holes in the planks, should fall as a shower of rain upon the person who was placed beneath in the trench, and who received it all over his body, taking especial care that his ears, cheeks, lips, eyes, nose, and tongue were bedewed with it. (Prudent, *Peristeph.* x. 101, sqq.; Firm. Mat. *De Err.* prof. rel. c. 27.) Dripping with blood he then stepped out of the trench, and showed himself to the multitude, who (as being thus one fully purified and consecrated) saluted and cast themselves down before him. As to the clothes which had absorbed the blood, they were used by him until they were completely worn out. (See the verses of Salmasius, edited by Van Dale, *Dissert.* ix. Amsterdam, 1743, p. 48.) The person who went through the process of such a Taurobolium was thereby made pure and acceptable to the gods for twenty years from that time. At the end of that period he could again have himself purified by another blood-shower. There was a certain Sextilius Aedius who declared that by the use of the Taurobolium as well as Kriobolium he had been regenerated for all eternity. (ap. Van Dale, p. 127.)

"Not only might there be a Taurobolium for one's own sake and special purification, but likewise for the weal of others, and particularly for the emperor and imperial family; and frequently these took place in accordance with the express command of the mother of the gods herself, as notified through her friends ('Ex vaticinatione Pannonii Juliani Archigalli,' as it is so said, for instance, in an inscription found near the Rhone.—*Colonia, Hist. Litt. de Lyon*, p. 206: 'Ex imperio Matris D. Deum'). Whole cities or provinces had a Taurobolium executed for the welfare of the emperors, and on such occasions it was generally women that were consecrated with the shower of blood. With such solemnity was the proceeding conducted, that at one of them, for instance, there were present the priests of Valence, Orange, and Viviers (*Colonia*, l. c. p. 223); and further, at such a sacrifice, which the town of Lyons had performed on the Vatican hill at Rome, for the prosperity of the Emperor Antoninus, the man *Æmilius Carpus*, who had been the recipient of the blood-expiation on the occasion, brought with him back to Lyons the frontal bone with the gilt horns of the ox, and they were there buried with religious ceremonies.

"The first example of the Taurobolium that has been as yet discovered is to be found, in the year 133, in an inscription (Mommson, *Inscript. R. Neap.* n. 2602): for the act was held to be so important and effective that, even where it merely concerned a private individual, its remembrance was perpetuated in a monument. Meanwhile it is to be observed that the sacrifice of 133 does not refer, like all the rest, to the Phrygian mother of the gods, but to the Carthaginian *Cælestis*, who has been declared to be identical with *Cybele*. The common opinion, that the Taurobolic blood-expiation had taken its rise as an imitation of Christian baptism, is certainly erroneous; first, because the right occurs originally at a time when the heathens did not think of imitating a Christian institution, at a time when those who spoke the sentiments of heathens—Plutarch, Pliny, Dion, Aristides, Pausanias—either knew nothing at all of the Christians, or who, regarding them with silent contempt, did not deem them to be worthy of any notice. Secondly, it is to be remembered that the heathens had, for a long time, a substitute for Christian baptism, namely, their own washings and bathings. It may, however, well be that in the fourth century, when the Taurobolia were very numerous, and the foremost ministers of the state and priests submitted themselves to this disgusting rite,

the feeling as to the necessity for a sacrament, in the potency of which one could place confidence, as the Christians confided in baptism and communion, may have co-operated in the multiplication of such a sacrifice."

The passages here quoted are taken from the eighth book, paragraphs 97, 98, 99, pp. 626-628. I have looked in vain to other works for information concerning the Taurobolia. I can find not the slightest reference to them in Macrobius, Cœlius Rhodiginus, Alexander ab Alexandro, Potter, Kennett, Adams, nor Smith's *Dictionary of Greek and Roman Antiquities*. Beyond what is stated by Döllinger, I have been able to discover nothing by my own research but a single passage in the *Life of Antoninus Heliogabalus*:—

"Matris etiam deum sacra accepit, et tauroboliatus est ut typum eriperet et alia sacra quæ penitus habentur condita."

Salmasius, in his note upon this passage of Spartian's or *Ælius Lampridius's* biography of Heliogabalus, gives a more minute account than Döllinger of the process, for he says:—

"Taurobolinus etiam dicebatur, qui taurobolium accipiebat et consecrandus erat: in scroben profundam terra egesta ad hoc ipsum factam demittebatur: deinde scrobs illa, plancis vel tabulis, quæ multis locis erant foramine, consternebatur: super quem pontilem stratum multis pertusum locis, taurus mactabatur auratis cornibus, ut sanguis per foramina in scroben deflueret, quem capite, naribus, oculis, auribus, et toto denique corpore excipiebat sacerdos in ea caverna defossus, et tauri sanguine se abluebat; quem sacri morem luculentis versibus describit Prudentius in Romano:—

"Hunc, inquinatum talibus contagiis,  
Tabo recentis sordidum picuili,  
Omnes salutant, atque adorant eminus."

In the same note reference is made to the inscription of the person who boasted of his "eternal regeneration" in consequence of his Taurobolic purification, "TAUROBOLIQUE IN ÆTERNUM RENATUS." An inscription, notifying the consecration of the gilded horns of the bull sacrificed, is also given by Salmasius, viz. "SEVERUS . IULII : F.L. VIRES . TAURI . QUO . PROPR . PER . TAUROPOL . PUB . FAC . FECERAT . CONSECRAVIT."

I wish to know where further information is to be found concerning the Taurobolium and Kriobolium beyond that afforded by Dr. Döllinger and the notes of Salmasius and Gruter in the edition of the *Scriptores Hist. August.*, vol. i. pp. 465, 466. (Leyden, 1661.) WM. B. MAC CABE.

Place St. Sauveur, Dinan, France.

#### IMPORTANT BIBLICAL DISCOVERY.

PSALM 87—NEWLY TRANSLATED.

Jehovah loveth the gates of Zion;  
Its foundations are on the holy hills.  
Jehovah loveth the gates of Zion  
More than all the dwellings of Jacob.  
Glorious things are spoken of thee,  
O thou city of God for ever.  
Yea, of Zion it is said,  
The Lord Jesus as man shall be born near her,



And the Supreme himself shall establish her.  
In the record of the nations Jehovah declares,  
"This man shall be born a glory for ever."  
I will reckon Egypt and Babylon,  
Philistia, and Tyre, and Ethiopia,  
Among those who shall acknowledge Me  
In psalms and melodies;  
All my thoughts are on Thee.

I suppose that this 87th psalm, which has been greatly obscured by mistranslations and transpositions, is a grand prophecy of the birth of the Messiah, Jesus Christ, near Jerusalem, and His registration when brought into the temple thereof as an infant. The most earnest hope or expectation of Israel was the birth of the Messiah as the glory of their race. Now this Messiah was to be the Saviour of Israel, and the Saviour, in Hebrew, is called Joshua or Jesus. But the most specific name the Jews employed to designate Him was *A-Ishu*. In this compound word the *A* stands for Adonai, the Lord, and *Ishu* for Jesus the Saviour. All this is proved in Schindler's Hebrew dictionary. Read *A-Ishu-aish* rather than *aish u aish*. The common rendering *this* and *that* man was born in her, or near her, is evidently wrong, as deficient in sense, and requiring a verb in the plural. The prophecy seems to allude not merely to the conversion of the Jews, but likewise of the surrounding nations that are mentioned. That prophecy was fulfilled, for all of them were mainly Christianised during the first six centuries. This psalm is evidently connected with the 19th chapter of Isaiah, from the 20th to the last verse. In this it is said concerning Egypt and the other nations, God shall send them a Saviour, a great one, a Deliverer. Did space permit, many other arguments might be brought forward to show that this wonderful psalm contains the most distinct prophecy concerning Jesus, by his very name in all the Old Testament, declaring that he shall be born near Zion, and so He was, in the neighbouring village of Bethlehem.

The passage is thus rendered in a new metrical version of the Psalms, published at Hull, 1838, a work abounding in the highest poetry:—

"God shall exalt thy head,  
And—brightest crown that doth thy brow adorn,  
Of thee it shall be said.  
There was the Holy One of Israel born."

The most remarkable confirmation of my statement is the fact that I possess the picture of a medal of Christ, supposed by Dr. Walsh and other antiquaries to have been made soon after His crucifixion, which exhibits His profile with this very title—*A-Ishu*. On the back we have these words: "Messiah Melak—ba be—saalem u auth Adam oshui Chai"—Messiah the King—he came in peace, and being made the example of mankind he lives." See Dr. Walsh's *Essay on Ancient Coins, Medals, and Gems*, 1830.

FRANCIS BARIHAM.

Bath.

#### VICTOR HUGO ON ENGLISH PROPER NAMES.—

"It was permitted to Homer to nod, and M. Victor Hugo must be allowed his nap. The great novelist is not quite so happy or successful upon the English ground as he has newly broken in *L'Homme qui Rit* as he might be. The following little gem is from the third volume:—

"Southwark then [1666] was pronounced *Soudric*; at the present day it is pronounced *Sousouarc*, or very nearly so. In fact an excellent way of pronouncing English names is not to pronounce them at all. Thus, for Southampton say *Stpmtn*. At the same period Chatham was pronounced *Je t'aime*."

The above extract from the *Pall Mall Gazette* of April 5 ought surely to be preserved in the columns of "N. & Q." W. T. M.

HALTER-DEVIL CHAPEL, DERBYSHIRE.—In an outlying hamlet of the parish of Mugginton there is a quasi-Palladian chapel, about fifteen feet square, which is commonly known by the above sobriquet. The story is that one Francis Brown, who had a bad reputation both for drunkenness and for feeding his horses at the expense of his neighbours, went forth one night to bring home a truant steed, and, in spite of drink and darkness, found the animal without difficulty. On reaching home and bringing out a lantern, he discovered that the halter was round the neck of a horned beast, which conscience suggested must be the Devil himself! He repented of his evil deeds, and, by way of atonement, attached a chapel to his own little farm, which was situated on a stretch of land taken into Mugginton from the adjoining parish of Hulland. The grotesque attempt at classical architecture which the little chapel presents contrasts strangely enough with the farm-buildings to which it is attached. I am told that it has never been consecrated or licensed, but a curate officiates in it once a month, and receives the rental of some seventeen acres of land, which forms the endowment. On a tablet in the pediment of the chapel are the lines—

"Francis Brown in his old age  
Built him here this hermitage";

and the register of Mugginton parish contains the following entry:—

"1731, June 11. Francis Brown of Hulland Ward, Buried. Intakes Founder of Chappel in s<sup>e</sup> Intakes Hull<sup>d</sup> Ward to be annexed to Mugginton for ever after death of his widow, his daughter & her husband Edw<sup>d</sup> Allen."

Mugginton church has several points of interest, and I should be glad to have an account of the Kniveton brasses and the numerous coats of arms upon the altar-tomb, which the whitewash has nearly obliterated. The open seats of rough oak were made and presented to the church, as appears by an inscription, in the year 1600:—

"William Jenkinson gave to this Church xxx shillings wch made theise formes Anno Domini mdc."

C. J. R.



ASCENSION-DAY CUSTOM IN FLORENCE.—This has been already alluded to in "N. & Q.," but I cannot find the reference.\* As a corroboration (though no explanation of the usage) the following extract from the French newspaper of Florence, *L'Italie*, is worthy of preservation. Cannot some correspondent of "N. & Q." explain the origin? There must be some old church legend that affords the key. I may observe that the custom is purely local and confined to Florence:—

"The popular fête of the Cascines was very animated. The people dined on the grass under the large trees. The children provided themselves with 'singing crickets,' according to custom. The peasants had brought in some thousands of these little black insects, condemned to die in their wicker prisons after having more or less chanted their melancholy cri-cri. For a sou, or even less, a grillon and its small cage could be bought. This usage is curious, and we have not met with it elsewhere. Although the cricket is a favourite in all the countries of the temperate zone, its sale on Ascension Day much surprises foreigners. However, the taste for possessing animals purely for amusement is inveterate in man, and the fact is curious to notice, that the children of poor people who cannot procure or feed a dog, or even a bird, content themselves with the purchase of a cicala."

JAMES HENRY DIXON.

HEYRE.—*The Howard Household Books*, circa 1482, published by the Roxburgh Club, contain an entry (p. 292) of 2s. 6d. paid "for v yerdes of heyre for the bakhowsse at Stoke for the kelle." To this item the learned editor, Mr. J. P. Collier, adds the following note:—

"For the kelle" is probably for the kiln, but it is not easy to determine what was meant by 'v yerdes of heyre' for the bakehouse."

It is clear that the entry relates to five yards of hair-cloth to be used in the malting-kiln, just as we now use the same material in the oast house for hop-drying. It will be observed that the building wherein the "heyre" was to be employed was the "bakhowsse." That such a building was used for malt-making is proved by a passage in the will of Baldwin Coksedge of Felsham, who, in 1467, gave an easement in his "bakhows in lawfull tyme for bruyng, for bakynge, and for dreinyng of malte." An inventory of the goods of Dame Agnes Hungerford in 1523 tells us that in her brewery were two "heyrys for the kylene." In 1539 the Priory of Repton had in its "kyll house" one "heyre upon the kyll." In 1557 a Yorkshire gentleman possessed in his "kelne howse" some "old kelne hayres." I might easily increase the examples, but more are unnecessary.

EDWARD J. WOOD.

RING OF TWELVE BELLS AT YORK.—According to my promise I now annex the legends on the twelve old bells at York, which were melted down to a peal of ten, 1765. They were destroyed

by fire, May 20, 1840, not in 1829 as I stated before, p. 357 of the last volume.

	Diameter. Inches.
1. Deo et Regi sacrum	24
2. Jubilate Domino. 1681	26½
3. Exultate Deo. 1681	28½
4. Gloria in Excelsis Deo. 1681	30
5. Sum rosa pulsata mundo Maria vocata	36
6. I will sound and resound to thy people, Lord, with my sweet voice to call them to thy word. 1599	39
7. Beatus est populus qui agnoscunt clangorem. 1637	42½
8. Te Deum laudamus. Johannes Lake, resid'us, Robertus Hitch, decanus; Robertus Boresby, precentor; Christopherus Stone, cancella- rius. 1671	47
9. Petrus psallo Petrus spe Tibi dum resonat chorus iste	52½
10. I sweetly tolling men do call, To taste on food that feeds the soul. 1627	59
11. Funera deplorare, populum voco, festa decoro. Thoma Dickinson, milite, majoris civis Eboraci vice 2 sumptus procurante	62½
12. Exultemus Domino. 1627. Phineas Hodson, cancellarius; Wickham, Arch'us Ebor.	69½

H. T. ELLACOMBE, M.A.

Clyst St. George.

LECKY'S "HISTORY OF MORALS": ADDISON.—In vol. ii. p. 176, Mr. Lecky says:—

"Arrian, the friend of Epictetus, in his book upon coursing, anticipated the beautiful picture which Addison has drawn of the huntsman refusing to sacrifice the life of the captured hare which had given him so much pleasure in its flight."

And in a note he adds—

"See the curious chapter in his *Κυνήγευκός* 16, and compare it with No. 116 in the *Spectator*."

On referring to Hurd's *Addison*, I find that No. 116 of the *Spectator* was not written by Addison. This may appear trivial, as of course we know what the author means. In a work, however, the conclusions of which are dependent on the authorities quoted, a mistake being detected in that to which reference can be easily made might lead to the supposition that there are others of far more importance, if any one had the time or the means of comparing the citations with the originals.

CLARRY.

MASON AND CAMPBELL.—The following verbal coincidence in these two poets is remarkable:—

"... she bowed to taste the wave."

(Mason, epitaph quoted in "N. & Q." 4th S. iii. 547.)

"The Queen of Beauty bowed to taste the wave."

(Campbell, translation of chorus in Eur. *Medea*, 836.)

W. B. C.

[\* See "N. & Q." 3rd S. xi. 438, 501; xii. 492.]

## Queries.

**BALLY.**—What may be the origin of this word, which forms part of the name of so many thousand Irish towns and villages? Is it Celtic or a modification of the Danish word *bolig*, a dwelling? The Danes may have introduced a new style of building into the island; and if so, the Danish name would naturally be adopted, just as the Saxons in England adopted the Roman name of *cester*, and the Poles the Latin word *dom* (a house), the art of constructing which they had learned from the Roman colonists on the Danube, having previously lived in tents. Can Irish archæologists give any proof that the word *Bally* was used in Ireland prior to the Danish invasion of the country?

OUTIS.

Risely, Beds.

**SIR JOHN BEAUMONT.**—Can any fellow book-lover favour me with the use, for a day or two, of Mr. Collier's reprint of the *Metamorphosis of Tobacco*? It forms one of his *red* series.

(REV.) A. B. GROSART.

St. George's, Blackburn, Lancashire.

**CAMEL.**—By whom was the camel first called "the ship of the desert"? G. W. TOMLINSON.

**BISHOP ROBERT FERRAR.**—I have noticed one or two inquiries respecting Bishop Ferrar in your publication, and should be glad to receive replies to the following queries, as I am preparing for the press a biography of this martyr:—

1. The authority for his having been chaplain to Archbishop Cranmer.

2. The name of the lady whom he married.

3. The age at which his son Samuel died.\*

J. C. H., a Lineal Descendant.

**ISLAND OF FONSECA.**—I shall be glad to know if any of your readers can tell me which of the West India Islands was first named Fonseca by the Spaniards, or whether the island so called has disappeared? The name is found in many old maps, somewhere about the present position of Barbadoes; but the histories of this island do not state that it was ever called after the Bishop of Burgos.

I see by the published *Calendar of Colonial State Papers* that some information may be derived from them, and I hope some one will refer to the original documents. I extract the following from the *Calendar*:—

"Nov. 26, 1632. Resolutions for raising money to carry out Captain Hilton's design for discovery of the Island of Fonseca."

"Mar. 4, 1633. The Master's instructions for Fonseca drawn up, letters to be written to Captain Hilton, con-

taining directions in case discovery is not made of that Island, or that it be found unfit for habitation."

"Mar. 26, 1633. After debate, the intended voyage to Fonseca is resipied."

THOS. D. HILL.

**GHOST STORIES.**—I am anxious to obtain some really well authenticated narratives of apparitions or other "supernatural" manifestations, not for the gratification of a mere idle curiosity, but with the design of investigating, if possible, the real nature of these interesting and mysterious phenomena. Out of the many stories about ghosts which one meets with, few are supported by reliable authority, and still fewer are attested by the evidence of persons now living. I have no doubt that many readers of "N. & Q." are acquainted with stories of this kind, and I shall feel deeply obliged to any one who communicates with me (in confidence) upon the subject. I may add that one case of actual personal observation is here worth dozens of hearsays.

B. W.

Union Society, Oxford.

**EARLY GRAVES AT BARNET-BY-LE-WOLD.**—In opening the ground for interments in the churchyard of Barnet-by-le-Wold, Lincolnshire, in places where the surface shows no signs of previous occupation, ancient graves or rather vaults are frequently found made with small blocks of chalk, the material of the soil. The blocks have evidently been roughly shaped, but not cut with any tool, and are fitted together so as to leave a cavity for the corpse. This cavity exactly resembles that of an ancient stone coffin, widening from the feet to the shoulders, contracting at the neck, leaving a slightly oval hollow for the head. These graves are closely covered with slab-like blocks of chalk: on opening them, no trace of metal or wood is found, only a perfect skeleton and a slight appearance of brownish dust on the chalk slabs at the bottom. These graves lie east and west. I wish to know whether this mode of interment occurs in other places, and at what period it prevailed.

B. S.

**JOURNALS OF THE LATE MR. HUNTER.**—The absence of any memoir of the late Joseph Hunter in the new edition of *Hallamshire*, by the Rev. Dr. Gatty, has produced both surprise and regret, however it may be accounted for. It is gratifying to know that, on the hasty conversion into money of everything accumulated by the taste and industry of Mr. Hunter—the sources at once of his pecuniary and his literary competence—so many of his manuscripts found their way into the British Museum. Among these, according to a biographical notice in *The Inquirer*, and now before me, is "a long series of volumes, comprising his correspondence and biographical collections, and which would afford valuable materials to the writer of his life." I am told, however, that

[\* Some biographical particulars of Bishop Ferrar are given in the *Gentleman's Magazine*, lxi. (ii.), 603; and in the numbers for March and April, 1848, pp. 245, 360. Consult also Cooper's *Athenæ Cantab.* i. 125.—Ed.]



this collection does not include a personal diary, kept for many years by the learned and estimable historian, and for which eighty guineas was offered at the sale above alluded to by some person from Sheffield. I would ask whether this statement is correct? And if so, who is at present the owner of the interesting document in question? J. H.

PARODIES.—As I want, for an Essay on Parody, to know exactly which are the ballads really parodied in Bon Gaultier's *Book of Ballads*, I should feel extremely obliged to you if you would kindly inform me who are the authors of the ballads in that case, in the new edition of the book, 1868.

DELEPIERRE.

35, Howley Place, Maida Hill.

THE PLAYFAIR FAMILY.—I am most desirous of tracing the pedigree of this somewhat ancient Scottish house. So far as I can discover, a number of families of the name have been settled in the parish of Bendochy, Perthshire, for more than two centuries. Several members of the house have become distinguished for their literary and scientific attainments, and I am not aware that any of the name occupy an inferior social position. CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham, S.E.

PETER POMBAS.—Was Peter Pombas, a Dutch painter (born at Gouda 1510 or thereabout, and who died at Bruges 1583), ever in England? And if so, at what time, and what style of pictures did he paint—portraits or landscapes? Is he mentioned in Wormum's *Life of Holbein*?

THOMAS E. WINNINGTON.

QUOTATIONS WANTED.—Who was it that said of Young's *Night Thoughts*, that they had been "slowly condensed from the charcoal of ancestral sermons"? W. N. WILLIAMS.

Chelsea.

In Oldmixon's *British Empire in America*, published in 1708 (i. 42-3), the following paragraph will be found:—

The Troubles of the Dissenters continuing at home, Sir Matthew Brynton, Sir William Constable, Sir Arthur Haslerig, John Hampden, Esq., Oliver Cromwell, Esq., Names too well known in the Histories of England, and several other Gentlemen, were preparing to remove to New England; at which both the Church and State were alarmed; and on the 30th of April [in margin '1637'], a Proclamation was issu'd forth, to restrain the disorderly transporting his Majesty's Subjects to the Plantations without a Licence from his Majesty's Commissioners; And an Order was made in Council, That the Lord Treasurer of England should take speedy and effectual Course to stay eight ships in the River of Thames, bound for New England, and Commanded that all the Passengers and Provisions should be landed. All Unconformable Ministers were also to be stopp'd; which proceeding, says a Doctor of our Church, *increased the Murmurs and Complaints of the People thus restrain'd, and rais'd the*

*Cries of a double Persecution; to be vex'd at home and not suffer'd to seek Peace or a Refuge abroad.\**

I wish to learn the name of the author of the quotation in italics, and also from what book the quotation is taken? JOHN WARD DEAN.

Boston, United States.

RUSBY or RUSHBY.—Where can I find a pedigree of this family, believed to be of Yorkshire or Lincolnshire? Berry and Robson give the arms as Argent a saltier engr. sa. between four roses gu. and seeded or. W. H. COTTELL.

Brixton, S.W.

A SEVERE COUPLET: NOVA SCOTIA BARONETS. Sir Bernard Burke, in the "Introductory Essay on the Position of the British Gentry" (p. vii.)—see his *Genealogical and Heraldic Dictionary of the Landed Gentry*, London, 1868—says:—

"The feelings occasioned among the older Scottish gentry, by the institution of the Order of Nova Scotia baronets, was thus expressed in a couplet of the seventeenth century:—

"Your servant, Sir James, your servant, Sir John,  
Noble knights every one:

Thanks to our sovereigns, James and Charles,  
Those now are knights who once were carles."

Is the name of the author of this couplet known, and who were the knights referred to?

GEORGE MORRIS.

Bloomsbury.

SIMPSON.—In Add. MS. 5829, f. 13, British Museum, are depositions against John Simpson, Vicar of Mount Bures, Essex, who is stated in the pedigree of the family, recorded in Dugdale's Visitation of Yorkshire, 1665, to have died unmarried; but that he left two nephews, William Simpson of Sheffield, and Lancelot Simpson of Stoke Neyland, in Suffolk. It would be a great favour if any readers of "N. & Q." could give me any information about the Stoke Neyland branch. There was a family named Simpson of Bures St. Mary (Harl. MS. 1542, fol. 104 b); and in Morant's time a family named Simpson, who bore the same arms as belonged to John Simpson, Vicar of Mount Bures, owned estates at Lamarsh, the adjoining parish to Bures St. Mary. Can any person acquainted with Essex and Suffolk pedigrees inform me if the Simpsons, or Simsons, of Mount Bures, Bures St. Mary, and Lamarsh, were one and the same family?

R. D. DAWSON-DUFFIELD, LL.D.

Septon Rectory, Liverpool.

SAMUEL SPEED, AUTHOR OF "PRISON-PIETIE" (1677).—In his epistle dedicatory to Gilbert, Archbishop of Canterbury, this fine old singer of the school of Herbert and Washbourne and Harvey tells us that his "deceased grandfather" was "Mr. John Speed, the English Chronologer and

[\* The questionable statement of Cromwell's intended flight to America has been already noticed in "N. & Q." 2nd S. ii. 152; 3rd S. xi. 75.—ED.]



laborious Genealoger." Can any one help me to something about Samuel Speed from this note? I am anxious to find out how it came that he was "Prisoner in Ludgate, London," and otherwise to know something about him.

A. B. GROSART.

Blackburn.

THE SUDEREYS.—Professor Münch, in his "Libellus Symbolæ ad Historiam Antiq. Norvegiæ," read at the Solemnia Academica, June 19, 1850, laughs at English writers for calling the Bishop of Man the Bishop of Sodor and Man, as the Sudereys no longer belong to the see of Man. The Hæbudæ islands, he says, were in the middle ages called "Sodorenses," from a corruption of the Norwegian designation *Sudreyjar*, from *Suðr*, south. What are the names of these islands? Dr. Oliver, in his *Monumenta de Insula Mannicæ* (i. 177, note), says they included Arran, Bute, Cumbrae, Iona, and Mann; but in a Vatican list cited by Münch I have seen, if I mistake not, Mann and Hii only mentioned. Can any learned correspondent furnish a complete list of them?

A. E. L.

"THE VICAR OF BRAY."—Has any one noticed a song called "The Turncoat," published in an old edition of *The Works of Samuel Butler*? The air given is, "London is a fine town." I have little doubt that the well-known song of "The Vicar of Bray" was not the first song-satire on the changeful parson. I extract a verse or two of "The Turncoat":—

"I loved no king since forty-one,  
When prelacy went down (sirs);  
A cloak and band I then put on,  
And preached against the crown (sirs).

Chorus.

"A turncoat is a cunning man,  
That cants to admiration,  
And prays for any king to gain  
The people's admiration.

"When Charles returned unto our land,  
The English Church supporter,  
I shifted then my cloak and band,  
And so became a courtier.

"The king's religion I professed,  
And found there was no harm in't;  
I cozzed and flattered like the rest,  
And so I got preferment."\*

FITZGUNNE.

[\* Mr Chappell has not referred to this ballad in his *Popular Music of the Olden Time*, either in his notice of the "Vicar of Bray" or his still more ample and interesting notice of the tune of "London is a fine town." A similar ballad, entitled "A Turncoat of the Times," is printed in Wilkins's *Political Ballads*, ed. 1860, i. 167.—Ed. "N. & Q."]

### Queries with Answers.

THE LADIES OF LLANGOLLEN.—Will any of the readers of "N. & Q." kindly inform me where is to be found the best account of these eccentrics? Recently I bought in Cardiff a photograph of them in their walking costume, and another of them in their library. I shall be greatly obliged to any one who will tell me where I can find the engravings from which these photographs were taken.

S. R. TOWNSHEND MAYER, F.R.S.L.

["The Ladies of the Vale," as they are familiarly styled, were Lady Eleanor Butler and Miss Sarah Ponsonby. The former was the youngest daughter of Walter Butler, Esq., by Eleanor, eldest daughter of Nicholas Morris, of the Court, co. Dublin. Her only brother John claimed and obtained his ancestral earldom of Ormonde in 1791. The father of her companion was Chambre Brabazon Ponsonby, Esq., by his second wife, Louisa, daughter of John Lyons, of Mount, co. of Westmeath, Esq. By her family connection Miss Ponsonby was a cousin of the Earl of Bessborough.

The history of these two remarkable ladies is full of incident, and has been frequently told. By a singular coincidence, they were both born in Dublin, according to some accounts, on the same day in the same year; and they both lost their parents at the same time; so that these orphans seemed intended by the hand of Providence for mutual sympathy. They were brought up together, and as they grew in years, talked over the similarity of their fates, and easily persuaded themselves they were designed by Heaven to pass through life together. They spent much of their time at the castle of Kilkenny, the seat of the Ormonde family, where they were observed to shun the society of others, and always to seek retirement with themselves. One morning they were missing, but were at length discovered in disguise on board a merchant's vessel, about to sail from the harbour of Waterford. They were brought back, for a time separated, and every means taken to wean them from the mutual attachment for each other. In the year 1778, they again, however, escaped to a sea-port, embarked in a Welsh trader, and were landed among the romantic mountains of North Wales. Here they settled down, and began those improvements on the bleak and bare rocks which now adorn the lovely Vale of Llangollen.

The fame of these elegant but eccentric young ladies becoming known in literary circles, their society was sought by many foreigners of rank. Among others permitted to visit them was Madame de Genlis, who has done them but justice in her *Souvenirs de Félicie*. She was at Bury-St.-Edmunds, accompanied by Mademoiselle d'Orléans, where she met Lord Castlereagh; and having observed that she would travel very far to visit two persons united by the bonds of sincere friendship, "Then," said his lordship, "visit Llangollen, and you will see a perfect model of friendship." She went, and, with her young protégée, was kindly received. They were visited in 1796 by Miss Anna Seward, who has paid them a

beautiful poetic tribute, "Llangollen Vale," of which the following are the concluding lines:—

"Through Eleanora and her Zara's mind

Early though genius, taste, and fancy flowed,

Though all the graceful arts their powers combined,

And her last polish brilliant life bestowed;

The lavish promises in life's soft morn,

Pride, pomp, and love, their friends the sweet enthusiasts scorn."

It was about the year 1826 that Lady Eleanor's health began to decline, and her sight, which was never strong, had totally failed. It was now that her attached partner exerted her energies in all the offices of love and duty for her blind companion, over whom she tenderly watched like an angel of mercy. It was not long afterwards that "Zara's look serene" was called to part for ever in this world with "gay Eleanora's smile"; for the latter was taken away on June 2, 1829; and it was not till December 8, 1831, that her accomplished and desolate friend was called to rejoin her in another and better state. In a triangular pyramid in the churchyard of Plassnewydd, with three tablets, are inscribed the names of Lady Eleanor Butler, Miss Sarah Ponsonby, and their faithful friend and servant Mary Carryl.

As we have stated, the personal history of these ladies has been frequently written. Miss Anna Seward's account is reprinted in Burke's *Patrician*, ed. 1848, v. 485. Consult also the *British Magazine* of 1830, p. 8, edited by S. C. Hall; the *Gentleman's Magazine* for August, 1829, p. 175, and March, 1832, p. 274. Views of Plassnewydd Cottage, Llangollen, have been frequently published; and there is also a portrait of "The Ladies of Llangollen," painted by Lady Leighton and lithographed by Lane.]

"CASTLES IN THE AIR."—Who first used this phrase, and where? I find Burton has it in his *Anatomy of Melancholy*, ed. 1624, p. 81:—"How many chimeras, anties, golden opinions, and castles in the air do they build unto themselves." But he may be quoting it, as he quotes "golden opinions" from Shakespeare. Burton also uses the expression in his poetical *Abstract of Melancholy*:—

"When I build castles in the air,  
Void of sorrow, void of fear."

JAMES J. LAMB.

Underwood Cottage, Paisley.

[In the last edition (1868) of Bartlett's *Familiar Quotations*, Appendix, p. 603, we find references to the use of this phrase by the following writers: Stirling, *Sonnets*, S. 6; Burton (as quoted by our correspondent); Sidney, *Defence of Poetry*; Sir Thomas Browne, *Letter to a Friend*; Giles Fletcher, *Christ's History*, part ii.; besides others to Swift, Broome, Fielding, Cibber, Churchill, Shenstone, and Lloyd.]

GERMAN NAMES OF DAYS OF THE WEEK.—When were the names of the days of the week adopted by the German races first used? Were

they copied or imitated from the names in use with the Latin races? Monday = *Lundi*; Tuesday, or Tues's day = *Mardi*; Woden's day = *Mercredi* (Woden is the Mercury of the Germans in most of his attributes); Thor's day = *Jeudi*; Friga's day = *Vendredi* (Venus' day); Saturday = *Samedi*. This parallelism is suggestive.

HENRY H. HOWORTH.

[This interesting subject is treated very fully by Grimm in his *Deutsche Mythologie* (ed. 1844), s. iii. where he tells us that, from the first to the sixth or eighth centuries, the names in the Latin Calendar were uninterruptedly used by the learned, and so intermingled with those peculiar to people of the races of Gaul and Germany—a fact which, in his opinion, throws some light upon the extraordinary manner in which the heathen names of the days were impressed upon one half of Europe.]

COPYRIGHT.—What was the law of copyright during 1835-43? My impression is that the copyright of a book then endured for twenty-eight years, or during the life of the author if he outlived that term. If I am correct in this, would the conveyance of the copyright of certain tales to a periodical render those tales the absolute property of the publisher even beyond the twenty-eight years—the author being alive—to the effect that the said publisher could then sell or assign the copyright to others without consent of the author? or would the copyright revert to the author at the end of twenty-eight years?

When did the existing law extending copyright to forty-two years come into force? L. B.  
Junior Carlton Club.

[In 1835 the Act of 54 Geo. III. c. 156, was in force, which gave to authors twenty-eight years' copyright in their works, and for the remainder of their lives. By the 5 & 6 Vict. c. 45, passed in 1842, the copyright was for the natural life of the author, and for seven years after his death; but if such seven years expired before the end of forty-two years from the first publication, the copyright was in that case to endure for such period of forty-two years.

The question as to the right of copyright in the tales referred to by our correspondent is a question of law, on which we should not think of giving an opinion, even if we had before us the agreement entered into between author and publisher upon the subject, upon the stipulations contained in which of course the whole question turns.]

DENYS GODEFROI.—Can any of your readers tell me whether any members of the family of the great Protestant jurist Denys Godefroi (born 1549, died at Strasburg 1622) emigrated to England, and whether any of their descendants settled in Suffolk or Essex? ZETETE.

[Our correspondent will find in "The Catalogue of the Names of the Artizans, Strangers, Denizens, and English born of the Wallon Congregation of Canterbury," printed



by Mr. Durrant Cooper in his *List of Foreign Protestants and Aliens resident in England 1618-1688, from Returns in the State Paper Office* (Camden Society, 1862), p. 7, the name of "François Godefroy" in the division headed "Strangers." As we find no mention of him in Mr. Smiles' interesting volume, *The Huguenots; their Settlements, Churches, and Industries in England and Ireland*, we presume Mr. Smiles failed in tracing any existing members of the family.]

### Replies.

WILLIAM COMBE, AUTHOR OF "THE TOURS OF DR. SYNTAX."

(4th S. iii. 545, 569, 589.)

Without attempting to enter on the question of how far the view taken by Mr. John Camden Hotten of the life and character of William Combe can be strengthened at every point by "the logic of facts"—a matter which may be more suitably dealt with, if he considers it worth while, by Mr. Hotten in person—allow me to indicate certain features in the articles of your correspondent W. P. which give to a looker-on like myself, interested in the subject but having nothing at stake in the controversy, the impression that, whether or not Mr. Hotten can prove a case in favour of Combe, W. P. has not proved his case against Mr. Hotten. Those who pull down a theory on the plea that the evidence brought for it is insufficient, should be especially careful that the evidence they bring against it is incontrovertible. A series of conjectural objections might be raised against almost every memoir that has been written; and when rumours, the authority for all of which is substantially equal, contradict each other, there is little gained to accuracy by their mere substitution. W. P. undoubtedly shows that the date at which a Mr. Combe died while canvassing Bristol is incorrectly given by Mr. Hotten; but it surely does not follow that William Combe was not the son of a Bristol merchant of similar name—since, on W. P.'s own showing, they were so numerous—or even of that very Bristol merchant, though the date assigned for his death is inaccurate. The expression attributed to Alderman Alexander—he "ought to have been" William Combe's father—does not seem a very probable one, if Combe were really his illegitimate son. And as W. P. requires such great exactitude from others, with regard to names, dates, and authorities, it is not hypercritical to ask on what ground he makes the assertion that Combe himself avowed the real nature of his connection with the alderman "to his later friends."

The letter to Rousseau does not seem very important testimony. If Combe had quarrelled with and isolated himself from his relations (to adopt

W. P.'s hypothetical style—(conjecture can be fairly met by conjecture, taking care to premise that we do not put forth our speculations as matters of fact), he would have been very likely to say, in the high-flown and sentimental fashion then in vogue, "I have neither fortune nor friends; I have neither father nor mother, nor brother nor sister." He does not say he has never known such relations, or possessed such advantages—a much more melancholy, as well as more exact statement, if W. P.'s theory is correct.

I may observe *en passant* that, in whatever reprobation one may hold Jean-Jacques as a man, it shows bad taste to characterise a writer of such acknowledged eminence as Rousseau by the term "Combe's fellow-scoundrel."

The *Letters to Marianne* appear to be wrapped in a haze of conjecture on both sides. Anonymous MS. annotations are not of much value as evidence, unless there is something like certainty as to their actual though unavowed authorship. W. P.'s inference clearly is, that these severe marginal notes are by Mr. Ackermann; yet, in the latter's preface to the *Letters to Amelia*, he throws a doubt on the authenticity of the *Letters to Marianne*—a pretence which he could scarcely have made had he been so intimately acquainted with every detail of their composition as the annotator professes to be.

It is somewhat disingenuous to say, after admitting the sincerity of Combe's repentance, that he—

"would not have been now branded as an habitual breaker of the Commandments if Mr. Hotten had not adopted the extraordinary course of saying that his hero 'had no vicious tastes' prefatory to the stories about his gaming, his thieving, his intriguing, his marrying discreditably for the sake of money, and his libelling the friends of his earlier days."

Any one reading this passage in W. P.'s article, and unacquainted with Mr. Hotten's memoir, would infer that he (Mr. Hotten) endorsed the scandals; whereas he only mentions them to say that, in his opinion, the worst charges against Combe were exaggerated or unfounded gossip, inconsistent with the known facts of his life.

*Prima facie* it seems tolerably clear that the man of whom Horace Smith was not ashamed to say that he visited him at his "suburban retreat" in the Lambeth Road, "and never left without admiring his various acquirements and the philosophical equanimity with which he endured his reverses," could scarcely have been the unmitigated "scoundrel" W. P. describes.

Finally, it is to be supposed that Dr. Doran took some pains to ascertain Combe's real character and career before discussing them; and he says (*Last Journals of Horace Walpole*, ii. 185:)—

"William Combe, after a creditable career at Eton and Oxford, burst on the world as a wonderfully well-dressed *beau*, and was received with *éclat* for the sake of



his wealth, talents, grace, and personal beauty. He was popularly called 'Count Combe,' till his extravagance had dissipated a noble fortune; and then, addressing himself to literature, the Count was forgotten in the author. In the *Gentleman's Magazine* for May, 1852, there is a list of his works, originally furnished by his own hand. Not one was published with his name, and they amount in number to sixty-eight. Among them are *Dr. Syntax* and *Lord Lyttelton's Letters*—for Combe was a 'testotaller' in the days when drunkenness was in fashion, and was remarkable for disinterestedness and industry. He was the friend of Hannah More, whom he loved to make weep by improvised romances, in which he could 'pile the agony' with wonderful effect. He worked on steadily till he had passed his eightieth year, and ultimately died in Lambeth Road (which I am afraid was within the 'Rules') in 1823. At no period of his life did he merit such strong censure as Walpole has flung at him; but Walpole, however fond of satire, hated satirists, particularly when they were fearless and outspoken like Combe. Religious faith and hope enabled William Combe to triumph over the sufferings of his latter years. His second wife, the sister of the gentle and gifted Mrs. Cosway, survived him."

S. R. TOWNSHEND MAYER, F.R.S.L.

25, Norfolk Street, Strand, W.C.

#### THE WORKS OF WILLIAM COMBE.

(4th S. iii. 406, 466.)

A reply as to the authorship of the *Life of Napoleon* is here copied from the *Repository of Arts* published by Ackermann, 1815, 1st S. xiii. 197-8, in perhaps the words of Combe himself:—

"You might as well compare the pot-boiling composition of *The History of Buonaparte*, in verse, compiled for the renowned Thomas Tegg, and obtruded upon the world as the production of Dr. Syntax, with the real and legitimate history of that humourist. You might as well compare the wretched prints with which the aforesaid publication is meant to be adorned, with the highly humorous and spirited embellishments which accompany the narrative of the Rev Doctor's *Tour in Search of the Picturesque*, designed by the inimitable Rowlandson.—No, Lucinda, I will never build my reputation on that of another man, nor take a leaf from his laurel crown to adorn my own temples."

The authorship of another publication is denied by Mr. Combe (or by Mr. Ackermann on his behalf), in the *Repository*, 1819, 2nd S. vii. 247, namely, the "projected literary fraud called *Dr. Syntax in London*."

*All the Talents*, a Satirical Poem, by Polypus, 8vo, 1807.—The literary intelligence in Ackermann's *Repository of Arts*, &c. 1809, 1st S. i. 315, embraces the following passage:—

"The author of *All the Talents*, and *The Comet*, has announced a poem entitled *The Statesman*, which will contain biographical sketches of Mr. Pitt, Mr. Fox, Lord Nelson, &c."

The title-page of a work published 1823 is—

"*Letters to Marianne*, by William Combe, Esq.—Author of *The Tour of Dr. Syntax in Search of the Picturesque*—*The Diabolad*—*History of the Thames*—*All the Talents*—*The Devil upon Two Sticks in London*, &c. &c. &c."

In page viii. of its prefatory advertisement, a list of some of Combe's works also includes *All the Talents*: and the last half of No. 10 of those Letters, here copied literally, is—

"I cannot express how much I am obliged by your allowing me to make you the depository of some of my rubbish: but be that as it may, you may be assured that I have a value for it, or I should not present it to your care."

This is dated February 26, 1807; and there is a note † to the word "rubbish," that says, "† Certain MS. of the author; among which was, 'All the Talents.'" But on a copy of that book formerly in the possession of the Ackermann family has been marked on the title-page at the words "All the Talents,"—"this was not written by Mr. C. but by a Mr. Serres; and on page viii. at the same words—wrong! and at the note on the word "rubbish"—not written by Mr. Combe: the copy so marked is now before the writer of this memorandum, who considers that these corrections may be taken to be quite as conclusive as could possibly be any statement made upon the authority of W. Combe, that he was not the writer of *All the Talents*.

But "N. & Q." 1st S. xi. 386, and 2nd S. ii. 36, 310, states that—"All the Talents was written by Eaton Stannard Barrett, Esq.;" it is so placed in Watt's *Bib. Brit.* and other works. It went through nineteen editions in the year of its publication, 1807, and appears to have been the first work by that gentleman. In 1816 was published "*The Talents Run Mad; or, Eighteen Hundred and Sixteen*. A Satirical Poem, in Three Dialogues, with Notes. By the Author of *All the Talents*. 8vo. Colburn." This work would probably be his last one, if by Barrett. A copy of it is not in the British Museum Library. The *Gentleman's Magazine* for that year (i. 445) says it is "By the well-known author of *All the Talents*." It is curious that there should now be much difficulty in placing the correct name on the title-page of this latter work, which has also been attributed to James Sayers, the caricaturist, author of *Elijah's Mantle*. He is referred to in "N. & Q." 2nd S. x. 274, 293. W. P.

*All the Talents*.—I think it probable that this is by W. Combe, but I should have to read it through carefully before giving a more decided opinion, and see how it is spoken of in the journals of the time. I was misled, as was also the indefatigable author of the *Bibliotheca Britannica*, by the *Biographical Dictionary* of 1816, which was published during the lives of both Barrett and Combe, and which I have generally found to be correct in these matters. Excellent as this work is, it is no more to be relied on for exactness than is Watt. For example, works which were published anonymously are given under their presumed author's

name simply; on the other hand, works which have appeared with their author's name are said to be anonymous.

While on this subject, I may say that I believe *The Rising Sun* . . . . by Cervantes Hogg, &c. (*Handbook of Fictitious Names*, p. 59) is by T. P. Lathy. R. T.

#### ARMS OF THE PALÆOLOGI, EMPERORS OF CONSTANTINOPLE.

(4th S. ii. 525, 618; iii. 44, 111, 245.)

There is no honour or utility in attempting to defend a position which has been shown to be untenable, so I have to withdraw my suggestion as to the origin of the B charge, and to thank PRINCE RHODOCANAKIS and M. BOREL DE HAUTERIVE for pointing out the mistake. I certainly did not understand that the foot-note to the roll of arms was of so old a date, or, indeed, part of the original document at all; and I concluded, perhaps too hastily, that it was "compiled from the usual dubious sources." The term *adosses* misled me, the more readily as I had never seen any drawing in which the Bs were so placed with their semicircles turned towards the edges of the shield, as M. BOREL DE HAUTERIVE suggests, "pour affecter une certaine élégance."

With regard to the reply of M. BOREL DE HAUTERIVE, I may say that though I suspect he has a little misunderstood what I meant to say, yet, as I have frankly given up the point in dispute, it is of no use to waste time and occupy space in discussing it further. But I may be permitted to make one or two remarks in connection with his reply. First, I am sufficiently well acquainted with the use of the ciphers to which he alludes—many are described and figured in Menestrier's work *Le Véritable Art du Blason*, Paris, 1673; and one or two others occur in Vredii *Sigilla Comitum Flandriæ*, Bruges, 1640. With regard to one of the examples he adduces—that of the Fert device of the Dukes of Savoy, which still appears in the collar of the Order of the Annunciation—Guichenon in his *Histoire Généalogique de la Maison Royale de Savoye*, proves from the coins of Louis de Savoy (d. 1301), and of Thomas de Savoy (1233), and of Peter de Savoy (which last person lived for some time in England in the reign of Henry III., and founded the Savoy palace in the Strand), that the motto "Fert" in Gothic characters as a single word was in use long before the siege of Rhodes in 1310. It is of course possible that the meaning "Fortitudo ejus Rhodum tenuit" was afterwards attached to the old device. (See also the *Histoire de Savoye*, par le P. Monod.) The matter had full discussion in "N. & Q." (3rd S. ix., x., and xi.), and without desiring to reopen it, I may refer M. BOREL DE HAUTERIVE to those volumes.

With regard to the heraldic term *adossés*, the

general use of which I am supposed to misunderstand, I may say that my notion of it is simply that, like the English term *adorsed*, it is used to express the relative situation of charges (not merely of animals) which are placed *dos à dos*. I do not know why M. BOREL DE HAUTERIVE should conceive that I thought it *necessarily* to imply that these charges should touch, or, as he says, "se tiennent par le dos comme les frères Siamois par le flanc." Their contact or non-contact would depend entirely on the space at the disposal of the artist. For instance, I have just taken down the first French heraldic book which came to my hand—it is Menestrier's *Méthode du Blason*, Lyon, 1718—I have turned up the word *adossé*, and there I find that both the *lions adossés* of the Des cordes, and the *deux bars adossés* of the De Blammoret, actually "se tiennent par le dos"; the only necessity for their so doing being the limited space at the disposal of the engraver. Similarly under *affronté*, the *deux levrettes affrontées* of the De Jonac, and the *deux dragons-monstreux affrontés* of Aucesune—Caderousse (wonderful to relate), "se touchent par le front" for the same reason. There was, therefore, no very great ignorance displayed when I imagined that the *Bs adossés* might possibly be similarly placed.

JOHN WOODWARD.

The Parsonage, Montrose, N.B.

#### MITHRAISM.

(3rd S. ix. 202; 4th S. iii. 541.)

The mysteries of Mithra are mentioned by the early fathers. Eusebius informs us that they were collected together and arranged in admirable order by Pallas, "is qui collecta in unum Mithræ mysteria optime concinnavit." (Euseb. *Præpar. Evang.* lib. iv. cap. xvi.) St. Justin, in the second century, says that the exponents of the Mithraic mysteries imitated what is found in the prophets Daniel and Isaiah, concerning the stone cut without hands out of a great mountain, and the passage of Isaiah, which St. Justin quotes from ch. xxxiii. 13-19, where the prophet says: "He shall dwell on high, the fortifications of rocks shall be his highness: bread is given to him, his waters are sure." (Verse 16.) Of this he declares that the votaries of Mithra had tried to imitate all the prophet's words in their mysteries; and that the Eucharist which Christ instituted is foretold in this passage of Isaiah. (St. Justinus, *Dial. cum Tryphone*, § lxxii.) Farther on in the same Dialogue, St. Justin refers to what he had before said; and declares that Isaiah had foreshadowed the cave of Bethlehem, and that those who presided over the mysteries of Mithra were impelled by the devil, on account of these words of the prophet, to say that their followers



were initiated by Mithra in the place which by them is called a cave.

... καὶ ἀνιστήρῃσα τὴν δὲ προέγραψα ἀπὸ τοῦ Ἑσάτου περικοπὴν, εἰπὼν διὰ τοὺς λόγους ἐκεῖνους τὰ μύθρα μυστήρια παραδίδοντας ἐν τόπῳ ἐπικαλουμένῳ παρ' αὐτοῖς σηλαίῳ μυσταῖοις ὑπ' αὐτῶν, ὑπὸ τοῦ διαβόλου ἐνεργηθῆναι εἰπεῖν. *Ibid.* § lxxviii.

Tertullian speaks of the Mithraic mysteries in imitation of Christian Baptism, the Eucharist, and the signing of the forehead, as invidious attempts of the devil to pervert the truth:—

“A quo intellectus interpretetur eorum quæ ad hæreses faciunt? A diabolo scilicet, cujus sunt partes interverendi veritatem, qui ipsas quoque res sacramentorum divinum, idolorum mysteriis æmulatur. Tingit et ipse quosdam, utique credentes et fideles suos: expositionem delictorum de lavaero repromittit; et si adhuc memini, Mithra signat illic in frontibus milites suos: celebrat et panis oblationem, et imaginem resurrectionis inducit, et sub gladio redimit coronam.” (Tertul. *De Præscript. Hæreticorum*, § xl.)

He has another allusion to Mithraic mysteries:

“Nam et sacris quibusdam per lavaerum initiantur, Isidis alicujus, aut Mithræ.” (*De Bapt.* § v.)

Also, in Tertullian's eloquent conclusion of his treatise *De Corona*, he contrasts the devil's imitation, in the mysteries of Mithra, with the glorious crown of a Christian martyr:—

“Erubescite, commilitones ejus, jam non ab ipso judicandi, sed ab aliquo Mithræ milite: qui cum initiator in spelæo, in castris vere tenebrarum, coronam interposito gladio sibi oblatam, quasi mimum martyrii, dehinc capiti suo accommodatam, monetur obvia manu a capite pellere, et in humerum, si forte, transferre, dicens, Mithran esse coronam suam: atque exinde nunquam coronatur, idque in signum habet ad probationem sui, si cubi tentatus fuerit de sacramento: statimque creditur Mithræ miles, si deiecerit coronam, si eam in Deo suo esse dixerit. Agnoscamus ingenia diaboli, idcirco quædam de divinis affectantis, ut nos de suorum fide confundat et judicet.” (*De Corona*, in fine.)

Origen, who flourished in the early part of the third century, in his celebrated work against Celsus, reproaches him with having referred to the Persian and Mithraic mysteries, in empty parade of his learning. But Origen asks why he should adduce and expound these, rather than others; seeing that the Greeks did not appear to value the mysteries of Mithra more than those of Eleusina, or Hecate. But if he would explain the mysteries of the Barbarians, why did he not prefer those of the Egyptians, or the Cappadocians or Thracians, or even those of the Romans? He concludes by assuring Celsus, and the readers of his book, that neither did our prophets, nor the Apostles of Jesus, nor the Son of God himself, borrow aught from the Persians or Cabiri.

Ἰστω δὲ Κέλσος καὶ οἱ ἐντυχάνοντες αὐτοῦ τῷ βιβλίῳ, ὅτι οὐδαμῶς τῶν γνησίων καὶ θεῶν πεπιστευμένων γραφῶν ἐπὶ τὰ εἰρηναῖα οὐρανοί. οὐτ' ἀπὸ Περγῶν ἢ Καβείρων λαβόντες ἡμῶν οἱ προφῆται λέγουσι τινα, οὐδ' οἱ τοῦ

Ἰησοῦ ἀπόστολοι, οὐδ' αὐτὸς ὁ υἱὸς τοῦ Θεοῦ. (*Origenes Contra Celsum*, lib. vi.)

In the treatise *De Errore profanarum religionum* of Maternus (Julius Firmicus), who lived in the early part of the fourth century, and was a convert from Paganism, the mysteries of Mithra are spoken of in the fifth chapter, where Maternus also attributes them to the devil as their author.

F. C. H.

## THE DEATH-WOUND OF CHARLES XII.

(4th S. iii. 478.)

The question raised by your accomplished correspondent MR. KINDT is one of such interest that I venture to ask you to insert the following long quotation, which, I think, gives all the information that can be hoped for on this curious subject:—

“A controversy has long prevailed among the Swedes as to the mode in which their illustrious monarch Charles XII. came by his death. He was killed, the reader will remember, at the siege of Frederickshall in Norway, in 1718. The question that has been raised is, was he fairly killed at the hands of the enemy, or did he die by treachery on his own side?

“About a year ago the Swedish government became anxious to have this question set at rest by a careful examination of the deceased monarch. Accordingly, on the 26th of the August of last year, in the presence of the reigning king Charles XV., of the great officers of state, and of a few of the leading physicians and surgeons of Stockholm, the royal sarcophagus and coffin were opened, and the state of the head, which was the seat of the fatal injury, was carefully examined. The result of the examination, and of a very long discussion which took place on the reading of the report of the examination to the Swedish Society of Physicians, appeared in their journal *Hygieia* in March last; and an abridgment of the account given in that journal, from the pen of Dr. W. D. Moore of Dublin, was published in the *Medical Times and Gazette* of the 11th ultimo.

“From this we learn that an examination of the corpse was made in the year 1746, and that the official account of this examination is still extant. It was made, however, so imperfectly as to throw no light at all on the matter at issue.

“When the coffin was reopened last year, the general appearances of the corpse quite corresponded with the description of those who saw it in 1746. A white linen cushion, filled with spices, lay over, and another under the head—a handkerchief, however, being in contact with the face. Long white bags, filled in the same way, lay along the sides and arms. The hands, slightly drawn towards each other, were covered with white kid gloves. The shirt was of coarse Silesian linen; the shroud of brown holland. In the shroud, on the left side near the feet, was a little blue silk embroidered bag, tied up with blue silk, and containing a small portion of one of the metatarsal bones of the foot, which there seems little doubt was a piece removed from the king's left foot in 1709, after the wound he received at the disastrous battle of Pultowa, in which he and his forces were so completely beaten by Peter the Great.

“In place of a cap, the head of the royal corpse was encircled with a withered wreath of laurel! The top of the head was bald, but the back and sides were covered with thin light-brown hair interspersed with grey, and

about an inch and a half long. The face was of course shrunken, but still showed the aquiline form of the nose. The upper lip was somewhat retracted, the eyelids slightly open, the skin parchment-like and of a greyish yellow, or in places greyish brown. The expression worn by the features was very calm and solemn. The centre of the forehead was disfigured by a depression, found afterwards to correspond with a fracture of that part of the bone of the skull. On each temple was a black velvet patch, adhering by means of something spread on the wrong side of the velvet. Beneath these were the holes in the skin through which the fatal missile had passed. That in the left temple was the larger of the two; so also the opening in the bone was of much greater extent on that side than on the other—the margin on the left orbit or eye-socket having been completely carried away. The bones around the openings were much comminuted, and lines of fracture extended from them both on the forehead and into the base of the skull, while the base of the skull itself, corresponding with the cavities of the nose and top of the throat, was broken into many fragments. Besides the rags and spices used in the process of embalming, loose portions of bone, and also the dried waxy remains of the once regal and active brain, were discovered within the cranium, but no trace of shot or other missile was found. On carefully noticing the extent and character of the injuries to the bones, the direction of their broken margins and so forth, the examiners were of opinion that the missile, which was evidently from some kind of gun, had passed through the king's head from left to right; and, although nothing could be decided with regard to the exact nature of the missile, it was probably a musket or a grape shot—less probably, though still possible, a case-shot or fragment of a bursted bombshell; and it must have been fired from a distance, its velocity having been partly spent before it struck the king: that its path, as indicated by the injuries to the skull, was probably from a point higher than the spot on which the king stood the moment he was hit—although the appearance on which this conclusion was founded might have been occasioned by the king's head being inclined at the moment: that the wound must have been instantly fatal; and, lastly, that there is no evidence that his majesty was struck by more than one missile.

"In the discussion which ensued, some difference of opinion arose as to which side of the head the missile had entered at; but all agreed that Charles XII. did not fall by the hand of one of his own followers. The Swedish name is thus completely freed from the slur which had been cast upon it by the suspicion that this illustrious monarch had owed his death to foul play.

"We may add that the report of the examiners, as published in the *Hygieia*, is illustrated by five interesting plates, showing—1. The royal corpse in the coffin, with the wreath of faded laurel around the head; 2 and 3. Right and left views of the head, showing the holes in the integument; 4 and 5. Two views of the skull on which (what a curious fate if the owner could have foreseen it!) the injuries to the king's head have been imitated."

The above account is transcribed from an excellent periodical now unhappily deceased, *The Register of Facts and Occurrences Relating to Literature, the Sciences, and the Arts*, September 1860, p. 35.

WILLIAM E. A. AXON, F.R.S.L.

Joynson Street, Strangeways.

## GENEALOGIES OF THE MORDAUNT FAMILY.

(4th S. iii. 541.)

Does MR. SHIRLEY mean that he is in possession of the original notes and sketches from which the genealogies are printed? On the fly-leaf of the printed copy of Lord Spencer's at Althorpe is the following MS. entry:—

"In 2nd. Tome of the Oxford Catalogue of MSS<sup>ts</sup> p. 196, amongst those of H. E. of Petreboro<sup>re</sup> MSS<sup>ts</sup> Folio 6333, No. 8. A large MSS. being a manuscript of the Deeds relating to P. Alno. Vere, Mordaunt and others, being the first draught of a most fair printed book of the family of the R<sup>t</sup> Hon<sup>ble</sup> the E. of Peterborough, which his Lordship caused to be collected and printed with the Pedigrees, Seales, Arms, and other embellishments appertaining to that Ancient Noble family, in copper Plates, whereof His Lords<sup>ps</sup> caused only about TWENTY to be printed for the use of His Lordship and His Noble Relations."

It is written in a very large hand, of which Dibdin says, "Not unlike that of the late George Mason," and "in all probability that very MS. or 'first draught' is at this moment in his lordship's collection," referring to a folio MS. upon vellum, confined almost exclusively to the emblazoning of arms, with brief genealogical and heraldic descriptions. The title is as follows:—

"The Genealogy of the Noble Hovses of  
Alno or de Alneto  
Broc  
Le Strange of Ampton  
Latimer of Dvntish  
Vere of Drayton  
Mavdrit of Werminster  
Grene of Drayton  
Vere of Adington  
Fitslewis of Westhorndon  
Howard of Effingham  
and  
Mordavnt of Tvrvey

Ivstified by Pvblique Records, Antient Charters, Histories, & other Authentick Prooves."

In this MS. the title mentions "Le Strange of Ampton," which is not in the printed work. At the top of the title is the following memorandum:—

"This Book was given by y<sup>e</sup> Right Hon<sup>ble</sup> the Lady Elizabeth Germain to Anna Maria Poyntz Wife to y<sup>e</sup> Right Hon<sup>ble</sup> Stephen Poyntz Esq & Daughter to the Hon<sup>ble</sup> Brigadier Lewis Mordaunt third Brother to y<sup>e</sup> late Earl of Peterborow, & by Her to her Dear Brother Charles Mordaunt, Esq  
"May 20th 1742."

And Dibdin further says:—

"On the death of General Osbert Mordaunt, son of Charles Mordaunt, to whom this MS. was left by Mrs. Poyntz—the former, by will, left his books, among other things, to William Stephen Poyntz, with a proviso that Lord Spencer might select, from among them, such as he was in want of. His Lordship selected this Book; and a few other printed ones, of no great value. Mr. Poyntz has also, in his possession, a copy of the printed edition of these Genealogies, which had belonged to General Mordaunt, but which his Lordship did not take, being



already in possession of a copy, for which he gave 60 guineas to Mr. White, the late bookseller. But the General's copy is much more magnificently bound than the present; it being in old red morocco binding, covered with rich gilt tooling.<sup>11</sup> [Now in the possession of the Dowager Marchioness of Exeter.]

JOHN TAYLOR.

Northampton.

THE SHERBOURNE MISSAL (4th S. iii. 482).—The Sherbourne Missal is in the possession of the Duke of Northumberland at Alnwick Castle.

J. E. M.

WALLER'S RING (4th S. ii. 444).—At Water-ton Hall there is a filbert-tree which has grown through the centre of a mill-stone, and raised it some feet from the ground. It now remains suspended in mid air, forming a natural umbrella, of which the filbert-tree stem represents the stick.

"A conflict of this savage nature, which happened in one of the Duke of Gordon's forests, was fatal to both of the combatants. Two large harts, after a furious and deadly thrust, had entangled their horns so firmly together that they were inextricable, and the victor remained with the vanquished. In this position they were discovered by the forester, who killed the survivor whilst he was yet struggling to release himself from his dead antagonist. The horns remain at Gordon Castle, still locked together as they were found."—Scrope's *Art of Deer Stalking*.

J. WILKINS, B.C.L.

MYSTICISM (4th S. iii. 506).—Among modern transcendental mystics and professors of the *alism* of Fénelon, Poirét, Law, and others, must be mentioned the name of the late James Pierrepont Greaves, born in 1777. I have before me a memoir of this extraordinary man, by A. F. Barham, 8vo, pp. 23, without date or place of publication. The disciple speaks of his master as "the most wonderful man he ever met with," and adds:—

"I have always regarded Greaves as essentially a superior man to Coleridge. I conceive his spiritual experience and attainments were much higher. He far more earnestly and consistently supported the doctrines of the Transcendentalists and Mystics, because in him were realized the truths they asserted. He perpetually insisted on the inspiration of God as the soul's true light, and held reason as a thing altogether subordinate. Greaves constantly preferred spirituality to rationalism, intuition to learning, and faith to knowledge; and looked upon all histories and established ceremonials as mere symbols of metaphysical laws, and only valuable as they faithfully represented them." (P. 8.)

Some of the mystic prolusions of this author have been published in 2 vols. 8vo, I think by Chapman. On attempting to read them some years ago, I found their contents beyond my comprehension, and I have not retained the exact title or date in my memory.

WILLIAM BATES.

Birmingham.

PRIMITIVE FONT (4th S. iii. 199, 340, 542).—I am sorry that I cannot at present answer the

whole of ESPEDARE's questions. In preparing my answer to Dr. Robert Chambers's paper on the Dunino rock-basin, I carefully consulted, in the library of the British Museum, the best authorities on the history of British Druidism; but inadvertently destroying my notes, after my paper was written, I cannot now refer to the various sources whence my information was derived. I consulted, with especial care, three well-known works—Dr. John Smith's *Gaelic Antiquities*, Huddleston's edition of *Toland's Druids*, and Borlase's *Antiquities of Cornwall*. To the last work I was mainly indebted. With reference to his second series of questions, I would refer ESPEDARE to Borlase's work, pp. 233-42, and to Dr. Smith's volume, pp. 31-2. Perhaps I have expressed myself somewhat unguardedly in asserting that *Beltein*, or May-day, was the chief period of Druidic lustration, since the important festival of Hallow-eve was likewise attended with the rites of purifying. On May-day the Druids hailed the return of the sun to his summer strength; on Hallow-eve they consecrated artificial fire for the winter use.

That wells on the margins of lakes and rivers were consecrated by the ancient Britons, and more especially the early inhabitants of Scotland, is abundantly certain; but that they did so in memorial of the Deluge, is simply a conjecture. That both the Britons and Scots designated places at the outlets of lakes Bela or Balloch, is proved from the fact that such localities bear these appellations. I should like much to see in your columns ESPEDARE's own views on this curious subject. Had my leisure been greater, I would have written more fully.

CHARLES ROGERS, LL.D.

Snowdoun Villa, Lewisham, S.E.

D'ALTON MSS. (4th S. iii. 577).—The whole of the MSS. belonging to the late Mr. John D'Alton are in the possession of his son, who bears the same Christian name, and is in practice as a solicitor in Dublin. The government consented to purchase the MSS. after Mr. D'Alton's death, and Sir J. Bernard Burke and others were appointed to estimate their value on behalf of the crown. The sum estimated was considerable, but it was not accepted by Mr. D'Alton's heirs.

CHARLES ROGERS, LL.D.

Snowdoun Villa, Lewisham.

In reply to LIOM. F., I beg to state that many volumes of these MSS. were dispersed through the medium of purchasers, before the death of the late John D'Alton, Esq.: for instance, I became the purchaser of the Limerick MSS. and of the Tipperary MSS. The Earl of Kildare bought the Kildare MSS. I believe that Mr. D'Alton's son (who is a well-known solicitor, Stephen's Green, Dublin) possesses several volumes of his.

father's MSS.—at least he told me so about two years ago. MAURICE LENIHAN, M.R.I.A.  
Limerick.

WILLIAM VAUGHAN (4th S. iii. 579.)—MR. GROSART's "tabular statement" is not very clear; the last four persons named are successive generations of the same family, but it does not appear how they are connected with the first two. It is notorious that Sir Henry Halford's father, Dr. Vaughan, was the son of an auctioneer of humble origin. (*Gent. Mag.* May 1844, p. 534.)

TEWARS.

VENISON BOILED (4th S. iii. 406.)—Your correspondent J. P. F. asks if "such an act of barbarism" as a boiled haunch of venison was "ever committed in the present day." I can assure him that such an instance is on record. Not very many years since, the Earl of —, according to his annual custom, sent a haunch of venison to the mayor of —. (I here suppress the names, but enclose them for the Editor's satisfaction.) It had been usual for the mayor to invite the corporation and his friends to dine upon my lord's venison; but Mr. — neglected to do so, and kept the haunch for his own private eating. A few days after, he mentioned the circumstance to a gentleman, saying that he did not think the venison equal to mutton. "How did you cook it?" asked the other. "Oh, the usual way," replied Mr. Mayor; "we boiled it and had caper-sauce with it."

CUTHBERT BEDE.

THE STUARTS AND FREEMASONRY (4th S. iii. 532.)—The fact mentioned by MR. SLEIGH is not generally known to Freemasons. Is it known whether the Stuart family were connected in any way with the French Ordre-du-Temple, which has authentic records since Philip of Orleans held a general assembly in 1705? The charter of transmission anathematizes the Stuart, or "Scotch Templars, with their brethren of St. John of Jerusalem." Prince Charles was elected grandmaster of the Scotch order of the Temple at Holyrood in 1745; Earl Marr held that dignity in 1715. James III. granted a charter for the Rosy Cross from Arras in 1721 to London brethren; but the branch of St. John and the Temple connected with Freemasonry claim prior to 1686.

JOHN YARKER, JUN.

43, Chorlton Road, Manchester.

PROVERB (4th S. iii. 529.)—The proverb mentioned by MR. C. W. BARKLEY takes the form near York of—

"As proud as a dog with two tails."

I do not think that either form is very commonly used in Westmorland. Supplementing the Editor's reply to MR. BARKLEY on a point of genealogy in "Answers to Correspondents," (p. 496), I may mention that I have a considerable number of

extracts from parish registers and other sources, extending Burke's pedigree, to copies of which MR. BARKLEY is heartily welcome if he will oblige with his address. JOHN YARKER, JUN.

43, Chorlton Road, Manchester.

LIST OF SHERIFFS (4th S. iii. 382.)—There are lists of the sheriffs of the different counties, up to his time, in Fuller's *Worthies of England*. I suppose, for the continuation of the lists to the present time, reference must be made to the county histories. I have a tract, I believe privately printed, entitled—

"Remarks on the present System of the Appointment of High Sheriffs, with a List for the Counties of Huntingdon and Cambridge. By James Duberly, Esq. London, 1857."

From this brochure I learn that, as in the case of Huntingdon and Cambridge, two counties have sometimes only one sheriff between them.

E. H. A.

DERBY DAY (4th S. iii. 503.)—There is a rule of the Jockey Club, that "there shall always be an interval of one month between the 2000 guineas stakes and the Derby." The 2000 guineas are run in the first spring meeting, which takes place one fortnight after the Craven meeting; which latter is the opening of the racing season at Newmarket, and the date of which is settled by the Jockey Club. It usually, but not always, takes place on Easter Monday. The Tuesday's Riddlesworth was established because the late Lord Exeter conscientiously objected to travel to a race-meeting on Easter Sunday, so as to be in time to see the Monday's Riddlesworth run for. The Duke of York was not so scrupulous; but by way of "hedging," he used to read the lessons and psalms for the day as he posted along the road, in hopes that his piety would bring him luck for the week.

The authorities controlling Epsom races (and not Lord Derby) established a race to be run, in 1779, by fillies. It was called after "The Oaks," Lord Derby's seat at Banstead. It was won by Lord Derby's filly, Bridget; whereupon another race for colts and fillies, to be run in 1780, was established and called "The Derby."

"The Oaks" originally belonged to General Burgoyne, well known at Saratoga. He was a natural son of Lord Bingley, and ran away with a Lady Stanley. He fell into difficulties, and his father-in-law bought the villa to keep it in the family. Upon the marriage of Lady Betty Hamilton (daughter of the beautiful Elizabeth Gunning) with Lord Derby's son, General Burgoyne wrote "The Maid of the Oaks," to be produced at the fête given in consequence of the marriage.

J. WILKINS, B.C.L.

LOCAL SAYINGS: HUNTINGDONSHIRE (4th S. iii. 425.)—I have frequently heard in Renfrewshire



the first of the three sayings given by MR. SWEETING. The third I have heard as follows:—

"Yin's naue,  
Twa's some,  
Three's a pickle (small quantity),  
Four's a pun (pound),  
Five's denty (dainty),  
Six is plenty,  
Seven's a horse's bite."

The children repeat this rhyme when plucking the leaves of the common sorrel, which, when they have collected the number mentioned in the last line, they put in their mouths and eat with great relish. D. MACPHAIL.

27, Castle Street, Paisley.

MODERN GIPSIES (4th S. iii. 405, 557.)—The following paragraph from the *Birmingham Daily Post* of June 7, 1869, is perhaps worth permanent record in a "N. & Q.," either as a record of facts or as an opportunity for corrections, if any errors of description have occurred. ESTE.

#### "GIPSY ENCAMPMENT AT KIDDERMINSTER.

"A company of gipsies, very different in their appearance and manners from those generally met with in the Midland Counties, are at present encamped in the neighbourhood of Kidderminster, where they are regarded with some curiosity by the townspeople. They are a colony of the Epping Forest gipsies, and comprise seven families, numbering about fifty individuals, children included. Each family has a van and tent to itself, but the former is only used as a living-place when the tribe are migrating from one locality to another. The tents are tolerably roomy affairs, the framework being constructed with long supple sticks, which are bowed towards each other, and covered with a warm flannelly material. Visitors are freely allowed to enter these nomad dwellings, and can judge for themselves of the kind of habitat they have. The interiors are warm and snug, and more than that, there is an air of comfort about them which house-dwellers would scarcely believe could be had under gipsy conditions of life. Chairs and tables are not a prerequisite here as in ordinary dwellings, but the gipsies appear to be abundantly supplied with such fabrics and appointments as give a somewhat Eastern air to their habitations. They are well dressed, not uncommunicative, and very easy and self-possessed in their manners. It appears that the men belonging to the different families in the camp rely for a livelihood on horse-dealing, and the other sex are, no doubt, able to do a little business by reading a horoscope or revealing a destiny. They use the Romany *tschib* or language among themselves, but do not seem to attach any importance to their children learning it, except so far as they may do so by hap-hazard. Some of the words they use are very similar to words for the same things used by East Indians—so said one of the party, to whom our correspondent spoke; and there have been some statements of the same kind published in the Transactions of one of the learned societies. Since the arrival of the party at Kidderminster, a little babe has been born in one of the booths, the midwife's offices being performed by a woman belonging to Kidderminster. It was suggested a doctor should be sent for, but the reply was that a gipsy woman would sooner die than have one to attend her.

"On Saturday evening the gipsies held a gala in their camp. A circle was fenced off with iron hurdles for dancing, and a band had been engaged. The gipsy

women and children turned out in fête costume, and dancing was kept up at intervals during the evening. There was a fair number of visitors present, and the gala is to be repeated."

KENTISH WORDS (4th S. iii. 56.)—Deek for "ditch." In West Flanders a ditch is also called *dik*, and pronounced very near the same as in Kent (*die*, A.S.; *dig*, Irish); but in East Flanders this word spells *dyk* (read "dike"), and is used, not for ditch, but for the raised bank at the side of rivers and canals (*moles*, Lat.). The French *digue* has only that last signification. There reigns a similar apparent confusion of meanings in the word *wal* (*wal*, Fl.), it being in the one province applied to the earthen works thrown up for the defence of fortified places, and in the other to the large ditch which has been delved to supply the same said earth. So that the proverb, *van den wal in den dyk vallen* (to fall from the mound into the ditch), is well understood at Ostend, but unintelligible to a burgher of Ghent.

J. VAN DE VELDE.

SIR THOMAS GARDINER (4th S. iii. 531, 560.)—Sir Thomas was a younger son of Rev. Michael Gardiner, rector of Greenford Magna, Middlesex; and the arms on his father's monument in the chancel of Greenford church are—"Quarterly, 1 and 4 per pale, or and gu., a fess between three does all counterchanged"; 2 and 3, "Az. two bars arg. in chief, a talbot of the second" (Gardiner); impaling, "Or a chev. engrailed barry of six arg. and az. between three cranes proper" (Brown). See Lysons' *Environs*, ii. 440.

TEWARS.

The EDITOR MISC. GENEALOGICA will, I hope, excuse me if I give some of the dates he has quoted a little more precisely. Sir Thomas's knighthood is assigned to November 25, 1641, not 1640, in Walkley's *Cat. of Knights of Charles I.* p. 142. He was sworn Recorder of London on January 25, 1635-6, not 1635—a slight, but far from unimportant addition. To the other dates concerning Gardiner may be added the resolution for his impeachment by the House of Commons, which was come to on March 22, 1641-2. (Verney's *Notes of the Long Parl.*) In the year 1643 he was appointed Solicitor-General. In the State Papers of Car. I. in the Public Record Office, there is (among others) a letter of Gardiner's, dated April 22, 1637 (vol. cccliv. No. 61), which is sealed with a seal bearing barry of five, argent and or, in chief two pheons, in base one. These arms, it will be observed, are very different from those stated in Berry's *Encyclop. Herald.* to have been borne by Sir Thomas. A. L.

SIR ORLANDO GEE (4th S. iii. 337.)—I enclose a copy of inscription on the monument of Sir Orlando Gee in Isleworth church, Middlesex. He died in 1705. The monument has his arms

quartered with those of Chilcott, from which family he took his second wife, having married the daughter of Robert Chilcott of that parish, Esq. I am desirous of tracing the pedigree of this Robert Chilcott up to the Robert Chilcott, *alias* Comyn, who lived at Tiverton in 1611, and founded some charities there.

They are the same family, as is proved by the identity of the arms which are given in the Heralds' Visitation for Middlesex in 1663, and for Somerset in 1623, and also in the Harleian MS. If any of your readers can assist me I shall be very much obliged:—

To the Memory of

S<sup>r</sup> ORLANDO GEE, KNIGHT,

Son of M<sup>r</sup> John Gee, Vicar of Dunford in Devonshire.

The truly noble Algernon, Earle of Northumberland,

Employed him for many years in y<sup>e</sup> Management

of his weightyest Affaires,

And for his fidelity Equall to the Greatness of his Trusts,

After the Restoration in 1666 Commended him to

the Office of

Register of the Court of Admiralty,

Which he Enjoyed five and forty Years.

He Continued serviceable in no less trusts to his Patrons

The Right Honorable Joceline, Earle of Northumberland,

And to his daughter y<sup>e</sup> most noble Elizabeth,

Duchess of Somerset.

He was twice Married:

First to Elizabeth y<sup>e</sup> daughter of S<sup>r</sup> William Maxey  
of Essex, K<sup>n</sup>,

Afterwards to Ann y<sup>e</sup> daughter of Robert Chilcott  
of this Parish, Esq<sup>r</sup>.

His frequent Charities during the whole course of  
His life

Prevented him not from bequeathing considerable Sums

To Charitable Uses. At his Death  
he likewise Gave five hundred pounds  
towards the rebuilding this Church.

Borne 1619 }  
Dyed 1705 } Aged 86.

J. G. CHILCOTT.

PLESSIS (4th S. iii. 506.)—Sir Walter Scott, in the second chapter of *Quentin Durward* and with reference to the forest with which the royal castle of Plessis-les-Tours was surrounded, says:—

"These woodlands comprised a noble chase, or royal park, fenced by an enclosure, termed in the Latin of the middle ages *plexitium*, which gives the name of Plessis to so many villages in France."

He thus considers *plexitium* or *plexis* as equivalent to *chase* or *park*, but I doubt whether the notion of *deer* was originally associated either with *park* or *plexitium*. Does not the compound *parc-aux-cerfs*, by which the famous or infamous retreat of Louis XV. was designated, imply that a *park* could exist without *deer*? and is not the notion of *net-work* or *fence* conveyed in the low Latin *plexitium* from Latin *plexus*? Certainly the Greek *ἔρκος*, from which, whether correctly or incorrectly, our word *park* is commonly derived, signified first a *fence*, and then also the *place enclosed*, but without any notion of *deer*: so, the same notion is excluded from *park* in our phrase

*park of artillery*. I should like to know the exact meaning of the Saxon *parruc*, from which our modern word is derived. W. B. C.

SUBSIDENCE (4th S. iii. 589.)—Not having by me the last three writers referred to (after Faccioliati) by LORD LYTTLETON, I must content myself with dealing with the passage from Lucretius, which, as far as it touches the question, runs as follows:—

" . . . et multæ per mare pessum  
Subdere suis pariter cum civibus urbes."

In which I am willing to grant that *subsedere* does bear the sense "of descent with motion." But I am far from being prepared to admit that it has anything to do with *subsideo*. On the contrary, I believe it to be the third plural of the perfect of *subsido*, which LORD LYTTLETON needs not to be informed makes both *subsidi* and *subsedi*. How far the opinion of Faccioliati has support from the other authors I cannot say, but I am sure that from the *best* among them—the only one, I should presume, possessing much weight—he has none that can be relied on as authoritative or unexceptionable. From *sedeo* and its compounds the notion of *rest* seems, to my mind, inseparable.

I so far agree with MR. BEALE, that in the *pronunciation* of English, usage is to be followed; but when in derivatives a question is raised as to the *quantity* of a syllable, it can be settled only by a reference to its primitive. Many lawyers pronounce *marital* as if the penultimate were short, but it is, all one for this, as long as any lawyer's arm, if not, peradventure, of his head.

EDMUND TEW, M.A.

Patching Rectory.

MR. TEW is clearly right in deriving this word from *subsido*, to the rejection of *subsideo*, but nevertheless I think it should be pronounced *subsidence*; custom, "*quem penes arbitrium*," &c. seems to me decidedly in favour of this pronunciation, so also is the genius of our language, the tendency of which is to throw the accent on the antepenultima, whatever may be the length (in Latin) of the penultimate syllable; witness such words as *confidence*, *diffidence*, *orator*, and a host of others.

W. B. C.

PASSAGE IN GALATIANS (4th S. iii. 551, 558.) LORD LYTTLETON forgets that quotations in the New Testament seldom adhere to the *ipsissima verba*; and that in this instance a slight transposition of the words will make the end of a good iambic line. May not the original have been

ἐν καλῷ τὸ ζηλοῦσθαι καλόν.

TEWARS.

MEDAL (4th S. iii. 528.)—The first of the two medals described by I. N. O. may be one of the medals given by George III. to the chiefs of the North American Indians, or the heads of the



tribes in Africa, who had rendered some service to British subjects, or whom it was desirable to attach to the interest of this country.

These medals, which are of silver, are of three sizes, the largest being three inches in diameter; the second, two inches and four-tenths; the third, one inch and a half, 19, 16, 12 of Mionnet's scale.

Would it not be a great boon to collectors, and those interested in the subject, if the British Museum would print a catalogue of these medals and coins? The sale of it would soon more than repay the cost.

BELFAST.

GAINSBOROUGH'S "BLUE BOY" (4th S. iii. 576.) I cannot add much to the history of this picture, but there is not a shadow of doubt as to the authenticity and genuineness of the "Blue Boy" in the possession of the Marquis of Westminster. The first Earl Grosvenor, who is stated by Fulcher to have purchased the picture from Hoppner, died in 1802, so that if the author of *The Life of Gainsborough* be correct, it must have been in the possession of the Grosvenor family nearly seventy years, and twelve or fifteen years before the "Blue Boy" exhibited at the conversazione of the Institution of Civil Engineers came into the hands of Mr. Hall. The Grosvenor picture was one of twelve paintings by Gainsborough exhibited at the British Institution in 1815; and more recently, at the Art Treasures Exhibition in Manchester, it formed one of the leading attractions, hanging near the lovely portrait of Mrs. Graham, also by Gainsborough, Sir Joshua Reynolds's "Contemplative Youth," and other works of the highest quality. With these surroundings, it maintained its ground thoroughly, and attracted general admiration by its beautiful and harmonious colouring, its brilliant execution, and its perfect state of preservation.

As to Hoppner not being likely to possess such a picture, I see nothing to prevent it. He was a fashionable and well-employed portrait-painter, and artists at all times have been noted for collecting pictures and works of art; and at the date of its purchase modern pictures fetched a very different price in the market to that which they obtain at the present time. G. D. TOMLINSON.

KENT FOLK-LORE (4th S. iii. 479.)—A similar strange and superstitious custom as that mentioned by MR. DUNKIN, of the herdsman going to each of the kine and sheep at Dartford Priory farm, and whispering to them that their old master was dead, I find mention made of in that wild and omnifarious romance by Karl Gutzkow (b. 1811), *Der Zauberer von Rom* (the Sorcerer of Rome), which custom the author ascribes to a certain part of dear old Westphalia. The heroine Lucinde, who by-the-way outdoes all the unwomanly heroines of the Feydeau—Sand—Braddon—Ouida—*Cometh-up-as-a-Flower* school, visits the village

school, being herself the daughter of a village dominee, and finds the household of the schoolmaster better regulated than that of her own father:—

"Amongst the garden utensils she also found a *Bienenhelm* (a wire mask to protect the face and head in general from the sting of the bees when cutting honey), which latter a servant-man out of the village was just borrowing of the schoolmaster, in order to announce to the bees the death of his just deceased master. A strange custom, here at home, to cause the death of the master of the house to be announced by the servant-man to the bees, going amongst the bee-hives with these words—'The mistress sends her best compliments and the master has died.'"—(*Vide ante*, ed. 1863 (Leipzig, Brockhaus), vol. i. pp. 82-83.)

HERMANN KINDT.

Germany.

SMITING THE THIGHS (4th S. ii. 238, 261.)—The quotations from the *Iliad* in the earlier of these paragraphs, and perhaps the observation of common life, show, I think, that this was only a boisterous and somewhat vulgar habit of Mars and his worthies, under excitement, and whether threatening, rejoicing, or crying; and that it was emphasis, and not religion. But I remember to have observed some years ago, as rather singular, that expressions of this kind, although, as your correspondent has shown, common enough in the later books of the *Iliad*, are nowhere to be met with in the earlier ones, showing thus a change of phrase and manners. I say this in my own wrong, for I firmly hold the unity both of the poem and the author, and will never be persuaded to the contrary.

RICHARD HILL SANDES.

89, Chancery Lane.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Chronica Magistri Rogeri de Hovedene.* Edited by William Stubbs, M.A., Regius Professor of Modern History in the University of Oxford, &c. Vol. II.

*Polychronicon Ranulphi Higden Monachi Cestrensis; together with the Translations of John Trevisa and of an unknown Writer of the Fifteenth Century.* Edited by Churchill Babington, B.D., F.L.S., &c. Vol. II.

*Annales Monastici.* Vol. IV. *Annales Monasterii de Oseneia* (A.D. 1016-1347); *Chronicon vulgo dictum Chronicon Thomæ Wykes* (A.D. 1066-1289); *Annales Prioratus de Wigornia* (A.D. 1-1377). Edited by Henry Richards Luard, M.A., Fellow of Trinity College, Registrar of University of Cambridge, &c.

*Annales Monastici.* Vol. V. *Index and Glossary.* Edited by Edward Richard Luard, M.A.

We have to call the attention of our readers, necessarily very briefly, to four new volumes of the *Chronicles and Memorials of Great Britain and Ireland during the Middle Ages*, now publishing under the direction of the Master of the Rolls.

The second volume of Hoveden contains that portion of the compilation of Roger of Hoveden which corresponds with the "*Gesta Regis Henrici Secundi*,"

commonly known under the name of Benedict of Peterborough, down to the death of Henry. It is satisfactory to find, as we do from the editor's Introduction, that an examination of the present volume confirms the theory of the structure and relation of the two Chronicles which was advanced by him in the Preface to the preceding volume.

In the second volume of Mr. Babington's valuable edition of Ralph Higden, with its two curious Early English Translations, which are especially interesting as monuments of our language, the editor has had the advantage of collating two MSS. of Trevisa's translation which were not previously known—one in the Cottonian, and one in the Harleian Collection, in the British Museum.

The last two volumes are the fourth and fifth volumes of the series of Monastic Chronicles, entrusted to the very competent editorship of Mr. Luard.

The fourth volume contains the Annals of Oseney, a monastery founded on the island of that name at Oxford for Augustinian canons, by Robert D'Oyly in 1129, now printed for the first time from the single MS. containing them which is in the Cottonian Collection. The chronicle attributed, and probably rightly, to Thomas Wykes, and which Mr. Luard shows to be closely connected with the Annals of Oseney, is printed from another Cottonian MS. The third chronicle is in like manner taken from the single existing MS. in the Cottonian Library. "The Annals of the Priory of Worcester" (for so it is entitled) are now for the first time printed in full extent from the Incarnation to the year 1308, with a few entries written later, which bring them down to 1377. It will be seen by this what a valuable addition this volume forms to the series to which it belongs. The fifth volume contains an elaborate Index to the contents of the various chronicles included in the four preceding volumes; and, with the Glossary, gives completeness to a work which does great credit to the learning and painstaking of its editor.

*The Oxford Reformers—John Colet, Erasmus, and Thomas More; being a History of their Fellow-Work.* By Frederic Seebohm. Second edition, revised and enlarged. (Longman.)

Somewhere about two years since we called attention to the first edition of this very interesting book, pointing it out as one well deserving the attention of all those who see in the Reformation in England, not only the advancement of true religion, but also one of the sources of the political liberties which we enjoy; and we might have added, much of the political freedom which exists on the Continent of Europe. Soon after the publication of that first edition, Mr. W. Aldis Wright made the remarkable discovery respecting the marriage of Sir Thomas More's parents, and the birth of Sir Thomas More, which he communicated to "N. & Q." in October 1868 (4th S. ii. 365), and Mr. Lupton discovered in the library of St. Paul's School the interesting MSS. of Colet on the "Hierarchies of Dionysius" recently published by him with a translation (Bell & Daldy), which have supplied a missing link in the chain of Colet's mental history, and thrown much fresh light upon his connection with the Neo-Platonists of Florence, and the position occupied by him at Oxford before the arrival of Erasmus. With the zeal of a real searcher after the whole truth, on finding these new and important materials for a more accurate book, Mr. Seebohm withdrew as far as possible his first edition, and has issued a fresh one, in which the results of these discoveries are properly interwoven. A Catalogue of the early editions of Erasmus in the editor's collection, is another valuable feature in this enlarged and improved edition of *The Oxford Reformers*.

THE REV. JAMES HENTHORNE TODD, D.D.—Another accomplished scholar and a good man has been called to his rest. The Rev. Dr. Todd, Senior Fellow of Trinity College, Dublin, and Regius Professor of Hebrew in that University—who was, if not the founder, the chief establisher of the Irish Archaeological Society, and President at one time of the Royal Irish Academy—died on Tuesday last in the sixty-fifth year of his age. Dr. Todd's various historical writings and illustrations of early Irish history are too well known to require mention in our columns, to which he has been from its commencement a constant and most valued contributor. He was a man much beloved and respected in Dublin, says *The Times*—it might have added on both sides the Channel—where, as it truly adds, his loss in literary and clerical circles will be deeply felt.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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Wanted by Messrs. Bell & Daldy, York Street, Covent Garden.

CHADWICK'S INDEX TO BLOMFIELD'S HISTORY OF NORFOLK.  
THE PLUCK PAPERS.

Wanted by Mr. G. W. Marshall, Weacombe House, Bicknoller, Taunton.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART.—All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

DAPHNE. We have a letter for this Correspondent from Y. S. M. Where shall we send it?

W. THOMAS (Pimlico). Messrs. Boone, 20, New Bond Street; or Mr. Ellis, King Street, Covent Garden.

MILTON'S BLINDNESS. Alpha will find the lines entitled "Milton's Last Verses," beginning—

"I am old and blind"—

which were written by Miss Elizabeth Lloyd, of Philadelphia, in our 2d S. v. 114.

DEXTER, who inquires respecting Royal Arms in Churches, is referred to our 1st S. vi.; and for information respecting marriages during the Commonwealth to several articles on Marriage before a Magistrate in 3rd S. i.

A. M. S. There are two editions in the British Museum of The History of the Feuds and Conflicts among the Clans in the Northern Parts of Scotland, &c., 12mo, 1761, 1780. To the second edition is added, "A Collection of curious Songs in the Gallic Language from an original manuscript."

ERRATUM.—4th S. iii. p. 593, col. ii. line 10 from bottom, for "Reuch" read "Reuch."

Cases for binding the Volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly numbers of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the Publisher, for 1s. 8d.

"NOTES AND QUERIES" is published at noon on FRIDAY, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 12s. 4d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 43, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES AND QUERIES" is registered for transmission abroad.



LONDON, SATURDAY, JULY 10, 1869.

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## Notes.

## REASONS OF IRISH PEERS

FOR REJECTING THE "BILL FOR THE BETTER SECURITY OF HIS MAJESTY'S PERSON AND GOVERNMENT," 1697.

[Although Lord Macaulay (*Hist. of England*, vol. iv. p. 305, ed. 1866), speaking of 1697, says—"the proceedings of the local Legislature which sat at Dublin had been in no respect more important or more interesting than the proceedings of the Assembly of Barbadoes"—a somewhat remarkable event had taken place in the Irish Legislature. On Nov. 27, 1697, on a motion that the Bill for the better Security of His Majesty's Person and Government shall pass into a law, it was resolved in the negative; and leave was given to the Lords, who dissented from such vote, to enter a protest. Such protest is duly recorded in the Journals of the House of Lords (Dublin), vol. i. p. 665; but the following interesting document in connection with this vote, for which we are indebted to the kindness of Lord Gort, has, we believe, never before been printed.]

## LORDS' REASONS.

Some of the following "Reasons" (which I found among some family papers of the same date) are sufficiently curious, I think, to merit a corner in "N. & Q." GORT.

Reasons why some of the Lords could not assent to the passing a Bill, Intituled, An Act for the better Security of his Matyes Royall Person and Government.

That a Bill with so excellent a Title and which had pass'd the House of Comons upon a division of 92 against

68 should miscarry in the House of Lords may give occasion of reflection upon the persons who dissented from it, and render them lyable to be misrepresented.

It is therefore thought necessary to offer a short state of the matter, and some of the Reasons why severall of the Lords could not agree to every clause in the said Bill.

The Bill which went hence into England and had its rise from the House of Comons obliged all persons in any Office or Employment, or who receiv'd any Fee Salary &c. from the King or who should be Members of either House of Parliamt to take the Oaths, and subscribe the declaration & association under the penaltys mentioned in an English Act with the same Title. But it came back with a Clause incerted, giving a Discretionary Power to the Justices of the Peace in each County at their Quarter Sessions to Sumon all persons whatsoever before them without any distinction of Age, Sex or Condition, and without expressing what should be termed a Legall Sumons and to Administer to them the Oaths of Fidelity and abjuration of all Forreign Jurisdiction, and of the Popes spiritual authority, And enacting that whoever should neglect to appear when Lawfully Sumond or refuse the Oaths when tendred should be forthwith convict and incurr all the Penaltys and Forfeitures of a Premunire mentiond in the 16 of Richard the Second.

To this Clause severall of the Lords could not give their Assent—

1<sup>st</sup>—Because they thought the Imposition of such Oaths upon all persons indifferently unjust, as being Expressly contrary to the Ninth of the Limerick Articles, by which it is declared that they who submitted to His Maties Governmt should take the Oath of Fidelity mentiond in the Second Article and no other, for the confirmation of which An Act of Parliamt has been pass'd this very Session in Ireland, And the same was likewise confirmed by an Act of Parliament made in England in the Third Year of King William & Queen Mary, Intituled An Act for the Abrogatinge the Oath of Supremacy in Ireland and appointing other Oaths, of which Act the forementioned Clause (had it passed) would for so much have proved a repeale.

2<sup>d</sup>—The Lords could not agree to the forementioned Clause, because to put a force upon pure conscience and impose a Law to punish a bare Opinion or an Act of the understanding without any Overt act, and even to extort that thought under the heavy penalty of a premunire was look'd upon as a most grievous and unreasonable severity, & such as could not be parrelled (*sic*) or warranted by any precedent either in England or Ireland. Most of the Learned Judges being asked their Opinion upon this Occasion, declared That persons under premunire according to the Statute of the 16<sup>th</sup> of Richard the 2<sup>d</sup> mentiond in the Clause did not only forfeit their Lands Tenements Goods & Chattels &c. but were likewise put out of the Kings protection, and thereby exposed as the Kings Enemyes to all manner of Outrages such as wounding & maiming and some of the Judges affirmed that whosoever should kill such a person was not ameasnable for it to the Law, the Clause in the Statute of the 5<sup>th</sup> of Eliz<sup>a</sup> w<sup>ch</sup> mitigates the Severity of the Antient Laws of premunire in England, not being of force here.

3<sup>d</sup>ly—It was conceiv'd That this Clause was so farr from serving the Ends of the Bill w<sup>ch</sup> were for the preservation of the Kings person and Governmt that it tended rather to overthrow 'em, because the penalty threatened was so great that there was reason to beleave the generality of the Papists to avoid it would have taken both Oaths, and having got over them would not have stuck at the declaration nor Association and so have been qualified for all Employments, and have sat in both Houses of Parliament. But in case they should not have taken these Oaths the penalty was so severe that would

have provoked and exasperated them to the highest degree and rendered them wholly desperate and much more Enemies to the King and Government than ever before.

4<sup>thly</sup>—Twas apprehended that had this Clause passed these Inconveniencies would have follow'd

1. That 3 Fourths of the People of Ireland being Papists the Protestant Landlords and Creditors by the Papists Forfeiting Lands, Goods and Chattles would have been in danger of loosing their Rents and Debts, there being no provision or saving in the Bill for them.

2. It would have discourag'd Trade and Industry and lessened the Kings Revenue

1. Because it would have rendered all Papists in Generall Slothfull and Careless since they might Fear that the increasing their Wealth would likewise increase their danger.

2. Because no Protestant could with Safety have any comerce or dealing with them which yet (considering the greatness of their Number and the smallness of the Protestants) seems unavoidable.

3. Because it would have been a great Discouragem<sup>t</sup> to Strangers to Trade with us by the manifest hazard they would have run of loosing what Effects they should at any time have in Papists hands here, nor could any Popish Merch<sup>t</sup> with security come into this Kingdom upon the Account of Trade, because upon any difference in bargaining or otherwise he might be lyable to have the Oaths tendred him, and upon refuseall incurr the penaltys of the Act, there being no provision or exemption for any such in the Bill.

3. It would very much have lessend the value of Lands, because no person could w<sup>th</sup>out extream hazard have Set any part of his Estate to Papists, and the number of Protestants being so inconsiderable, in many places Protestant Tenants could not be had, and where they could, Landlords must have been forced to have sett their Lands to them at their own rates, or else their Estates must have lain upon their hands.

4. It would have increased the number of Tories and Rappareys and rendered not onely Travailing dangerous, but even Inhabiting the Country unsafe.

5<sup>thly</sup>—Lastly the Lords thought it their duty to dissent from this Clause that they might thereby prevent the miserys and avert the Punishments which by Gods just Judgment might be feard would fall upon them or their posterity for the unreasonable Severity and injustice of it.

It cannot be justly suspected that any of the Lords who dissented from this Clause should ever be thought friends to the Papists Interest for they have this very Session agreed to some of the Strictest Laws that ever were made against them, such as the Act, for banishing Regulars, Disarming and dismounting Papists, For preventing foreign Education, For hindring the reversal of Outlawrys & Attainders, Against their Intermarrying with Protestants &c. And they have already Associated, and now moved for the signing the same Association in a full house of Lords here w<sup>ch</sup> is Enacted in England.

THERE was another CLAUSE in the same Bill relating to Quakers to which severall of the Lords could not give their Assent, for the following reasons:—

1<sup>st</sup>—Because there was just ground to fear that the Regulars who are now to be banished would with other Papists turn Quakers, and thereby Shelter themselves from the Execution of the Laws made against them, and by that means have Armes put into their hands.

2<sup>dly</sup>—Because they seem so farr from deserving favour

and exemption, that they are notoriously known to be Jacobites, to have assisted the late King James with mony & men, to have been Magistrates under him, and to have been his Intelligencers during the late Rebellion in this Kingdom.

3<sup>dly</sup>—Since the only reason given in favour of the Quakers was That they were a Trading People, It is humbly conceivd that the Kingdom would loose much more by extream Severity against the Papists, than gain by encouragement of them in relation to Trade.

4<sup>thly</sup>—It was thought that this Clause would Effectually have propagated Blasphemy, and Enthusiasm by the incouragem<sup>t</sup> it would have given to all uneasy Papists & others to turn Quakers.

It is hoped that laying aside a Bill with so good a Title will not now be thought a crime since some years agoe a Bill with the very same Title was rejected in the House of Comons of England for Clauses that were not liked.

[Endorsed.]

REASONS of the Lords who could not Assent to a Bill, Intituled An Act for the better Security of his Mat<sup>ies</sup> Royall pson and Govern<sup>t</sup> 1697.

## THE ANGLO-NORMAN WORDS IN LAYAMON'S "BRUT."

It is generally asserted in books relating to the formation of our English tongue that Layamon's *Brut*, written probably about 1205, a poem of about 30,000 lines, contains fewer than fifty words derived from the Norman-French language. This assertion is almost always based on the authority of Sir F. Madden, and on the same authority it is added that the later text, of about 1240 or 1250, contains seventy such words, of which thirty are common to it and the earlier text. So that, as Sir F. Madden sums up the result, only ninety words of French origin are to be found in the course of 56,800 lines of English verse, even as late as the middle of the thirteenth century. Having lately carefully gone through Sir F. Madden's valuable Glossary, with a view of testing the above assertion, I have been surprised to find how much this estimate understates the fact. It appears to me quite clear that nearly as many more must be added to his list. I will set them down, and hope that any correspondent who holds a different opinion will obligingly take such exception as he may think fit in order that the truth may be elicited. The words not cited by Sir F. Madden are printed in italics:—

In the first text, *achaped*, *ascaped*, *admirail*, *armite*, *apostolie*, *archen*, *astronomie*, *avallen*, *balles*, *barun*, *bichusen* *bonnie*, *bolle*, *ibroide*, *brunie*, *burne*, *iburned*, *bunnen*, *cacchen*, *canele*, *cantelope*, *carte*, *cathel* (*chattels*), *cheisil* *cludina* (or *cuiress*), *chusden* (*closed*), *comp* (=camp), *cop*, *coriun* (*musical pipe*), *crune*, *cruneden*, *eros*, *crucche*, *cuppe*, *dotie*, *dubben*, *duc*, *du3e-pers*, *eastresse*, *false*, *flum*, *ginne*, *halle*, *hardiliche*, *hiue* (*hue* and cry), *hose*, *hune* (*topmast?*), *ieled* (*anointed*),



*hurte*, *ire*, *kablen*, *lac*, *lavede*, *latimer*, *legiun*, *licoriz*, *lin*, *lof* (luff), *machunes*, *mahan*, *male*, *mantel*, *martir*, *merminnen*, *messagere*, *mile*, *montaine*, *munstre*, *munt*, *must*, *nap* (=hanap, a cap), *nonne*, *olifantes*, *pal*, *paradis*, *peytice* (=of Poitou), *pilegrim*, *pouere*, *porc*, *porz* (ports), *postes*, *processiun*, *puinde*, *putte*, *quecchen* (=quasser, casser?), *riche*, *riches* (=richesse), *salmes*, *salteriun*, *scærninge*, *scare*, *scarn*, *scornes*, *sceremigge* (scrimmage), *scote*, *scurmen*, *senacht*, *sealled*, *senaturs*, *seint*, *servise*, *servinge*, *sire*, *sot*, *sumunde*, *talie*(?), *temple*, *timpe*, *toppe*, *tumbel*, *tunne*, *tur*, *turne*, *vlette* (flat, floor), *warde*, *weorre* (war), *werre* (to war, ravage), *widewe*, *win*, *wintunnen*, *ymages*: in all about one hundred and twenty.

In the later text we find the additional words—*abbey*, *anued*, *aspide* (espied), *atyr*, *canoun*, *changede*, *chapel*, *chevetaine*, *chowles* (jowls), *cloke*, *conseil*, *contre* (country), *cope*, *cri*, *deleie*, *dosseperes*, *eyr*, *failede*, *fol*, *folie*, *gile*, *gisarme*, *grace*, *granti*, *guyse*, *harsun* (argun), *heremite*, *honure*, *hostage*, *manere*, *marbre-stone*, *nonnerie*, *note*, *paide*, *pais*, *paisi*, *parc*, *passi*, *pensiles*, *porres*, *prisune*, *rollede*, *route*, *sarvi*, *scapie*, *seine* (ensign), *siwi* (follow), *soffri*, *istored*, *tavel*, *tresur*, *truage*, *tumbe*, *urinal*, *usi*, *waiteth*: in all fifty-six, making in both texts about one hundred and seventy-six.

I am aware, of course, that some of the above are questionable, and might after a very strict trial be banished; but, on the other hand, such words as *engles*, *ampulle*, *benche*, *beor* (a man), *candel*, *castel*, *clerc*, *exle*, *harpe*, *helm*, *healm*, *kalendar*, *lot*, &c., might be fought for (at least some of them), and possibly gained for the Romance side. As a general rule words immediately admitted into A.-S. from Latin underwent no, or a very slight, vowel change. The Latin termination was docked, and the word then treated as English. Hence we may conclude that *candel*, *castel*, *ancor* or *ancer*, &c., were directly derived from the Latin, but that *canoun*, *legiun*, *machunes*, *honur*, &c., had received a certain Norman modification.

On the whole, then, we may, I believe, add about eighty words to the ninety assigned by Sir F. Madden to the Romance element in Layamon, and if we comprehended proper names which received their special form through their derivation from Norman-French originals, we might add considerably to the number.

Before concluding these remarks I wish to point out a decided error (as it appears to me) in one of Sir F. Madden's explanations. The word *machunes* or *machuns*, occurring in ii. 223, 224, he translates *machines*. Not remembering any instance in which the French termination *-ine* became *-une* in English, I was led to look rather more closely into the text. In reference to an assault commanded by Vortigern, it is said that his men began to dig a dyke, to blow their horns, and then (according to the translation) to "hew

the machines" ("machines hewed"). Further on we are told—

"Of *machunes* (*machuns*, later text) ther wes wunder: fif and twenti hūdreð,"

which is translated "of machines there was plenty—five-and-twenty hundred!" For *machines* we should, however, read *masons*, meaning generally "sappers and miners." The old French word is *maçon* or *maçun*, which was easily Normanised into *machon* or *machun*, in the same way as *faceon* became *fachon*=Eng. fashion. The first passage means, then, that the masons cut away at the ground to make the dyke. The second needs no further explanation. J. PAYNE.

Kildare Gardens.

#### NURSERY JINGLES.

As the wide net of "N. & Q." has meshes small enough to hold nursery rhymes, perhaps they may hold the still smaller fry of nursery jingles. Something like seventy-five years ago I was danced on my nurse's knee, in a Scotch Lowland county, to the following verbal accompaniment:—

"This is the way the lady rides,  
Jumping sma', jumping sma'."

So far the dancing was done softly, to imitate the riding of the gentle lady. Then came a dance of much brisker movement, with the words:—

"This is the way the gentleman rides,  
Trot awa', trot awa'."

This was followed by a dance, fast and furious, accompanied by these words:—

"This is the way the cadger rides,  
Creels and a', creels and a'."

Another nursery jingle, of the same date and locality, involves a narrative and catastrophe, given with a brevity and abruptness of a highly lyrical character, and also served as an accompaniment to my dance on my nurse's knee. The facts which the north-country Pindar means to convey by his lyric seem to be as follows:—A lady (in the lyric called "The Carline") appears to have been in too delicate a state to put up with the food of the country (presumably oaten cakes or barley bannocks). The gentleman (in the lyric called "The Carl"), with true courtesy, mounts his horse to fetch from the neighbouring town (Aberdeen) something more suitable to the delicate state of the lady's appetite. It is when the gentleman returns, and finds that he is too late, that the true lyrical climax is reached in the manner in which he gives expression to his emotions. The lyric runs thus:—

"Ride awa' to Aberdeen,  
To buy white [*i. e.* wheaten] bread:  
But ere the Carl came again,  
The Carline was dead."

So he up with his club,  
And gave her on the lug,  
And cried—'Fie, rise Carline,  
And eat your white bread.'"

Your classical readers will remember that, when the Greek fleet was windbound at Aulis, and Chalcas was at last forced to declare the only remedy—sealing the fate of Iphigenia—the poet says the prophet spoke a word, such a word that "the two sons of Atreus dashed their sceptres on the ground."

Am I wrong or fanciful in seeing an analogy between the manner of expression of the emotions of the Atreidae and of the Carle? J. H. C.

ROBERT BLAIR, AUTHOR OF "THE GRAVE,"  
AND THOMAS CAMPBELL AND NORRIS OF  
BEMERTON.

Every one knows how chagrined the poet of the "Pleasures of Hope" was on discovering that his striking simile in the couplet—

"What though my winged hours of bliss have been  
*Like angel visits, few and far between.*"

had been anticipated by his fellow-countryman in his well-known poem of "The Grave," in one of its *bits* that won't willingly be let die:—

"Alas! too well he sped! the good he scorn'd  
Stalked off reluctant, like an ill-used ghost,  
Not to return; or if it did, its visits,  
*Like those of angels, short and far between.*"

It must be conceded, I think, that the earlier "short" is much preferable to the somewhat tautological "few," of the later poet. But has it been pointed out anywhere that John Norris of Bemerton—well-nigh a quarter of a century before Blair was born—has given the felicitous simile with even nicer felicity? It occurs in his pathetic little "Parting," as follows:—

"How fading are the joys we dote upon,  
Like apparitions seen and gone:  
But those which soonest take their flight,  
Are the most exquisite and strong.  
*Like angels' visits, short and bright;*  
Mortality's too weak to bear them long."

The idea, like another to be noticed immediately, seems to have been a favourite one; for it is thus repeated in his "Lines to the Memory of my dear Neece, M. C.":—

"No wonder such a noble mind  
Her way again to Heaven so soon could find.  
*Angels, as 'tis but seldom they appear,*  
*So neither do they make long stay,*  
*They do but visit, and away,*  
*'Tis pain for them to endure our too gross sphere.*  
We could not hope for a reprieve,  
She must dye soon, that made such haste to live."

I have a dim remembrance of having seen the former noted; but Mr. Farrar, in his preface to a beautiful edition of "The Grave" (1858, 4to), is silent about both; and as he specially singles out

Blair's line as "exquisite," and in context as supremely original, must have been unaware of Norris, though referring to Campbell.

That Norris was the source whence Blair fetched the simile there can be no doubt. As I would now proceed to show, he has taken other of the *memorabilia* of "The Grave" from the same volume of *Miscellanies*. Few who have studied the poem forget the wistful inquiry of these Shakesperean lines:—

"Tell us, ye dead! will none of you, in pity  
To those you left behind, disclose the secret?  
Oh! that some courteous ghost would blab it out!  
What 'tis you are, and we must shortly be."

Norris has, over and over, the same passionate yearning and interrogation, while "ghost" is a very frequent word with him; e.g. in his "Meditation" you have this:—

"Some courteous ghost, tell this great secrecy,  
*What 'tis you are, and we must be.*  
You warn us of approaching Death, and why  
May we not know from you what 'tis to dye?  
But you, having shot the gulph, delight to see  
Succeeding souls plunge in with like uncertainty."

Here thinking and wording precede Blair. Again:—

"Act like a pious courteous ghost,  
And to mankind retrieve what's lost."

Then there are the remarkable, the very remarkable poems entitled "The Impatient" and "Superstition,"—than which there are few finer things in their immense longing and sorrow and baffled speculation and appeal. But this is not all. Here is another firm-lined and often-quoted passage in "The Grave":—

"Sure! 'tis a serious thing to die! My soul,  
*What a strange moment must it be,* when near  
Thy journey's end, thou hast the gulph in view!  
That awful gulph no mortal e'er repassed,  
To tell what's doing on the other side!  
Nature runs back, and shudders at the sight!"

Grand, because deeper and simpler, is Norris, twice-over, in "The Prospect" and in the already cited "Meditation":—

"*What a strange moment will that be,*  
My soul, how full of curiosity,  
When wing'd, and ready for thy eternal flight  
On th' utmost edges of thy tottering clay,  
Hovering and wishing longer stay  
Thou shalt advance, and have Eternity in sight!  
When just about to try that unknown Sea,  
What a strange moment will that be!"

Now from the "Meditation," which with "The Impatient" I wish I could find space for in full:

"When Life's close knot by writ from Destiny  
Disease shall cut or Age untie;  
When after some delays, some dying strife,  
*The soul stands shivering on the ridge of life:*  
With what a dreadful curiosity  
Does she launch out into the Sea of vast Eternity."

So, too, in his "Wish":—

"Death, that amazing curiosity."



There are a number of lesser traces of Blair's reading of Norris; but these may suffice. My copy of the *Miscellanies* is of the "fifth edition, carefully revised, corrected, and improved by the authors." The date is 1710, but that "to the Reader" is "June 1st, 1678." "The Grave" was first published in 1743, I think. I would add that probably Campbell drew his simile of the "angel-visits" from Norris rather than Blair, seeing that the opening of the "Pleasures of Hope" is only an echo of Norris in his "Infidel." Here are both. First Campbell:—

"Why to yon mountain turns the musing eye,  
Whose sunbright summit mingles with the sky?  
Why do those cliffs of shadowy tint appear  
More sweet than all the landscape smiling near?  
'Tis distance lends enchantment to the view,  
And robes the mountain in its azure hue."

Now Norris:—

"Thou mystery of fallacies!  
*Distance presents the object fair,*  
*With charming features and a graceful air,*  
But when we come to seize th' inviting prey,  
Like a shy ghost, it vanishes away."

Without indulging in charges of plagiarism, where the appropriations may have been "tricks" cozening the brain that the treasure was its own, not memory's, I feel sure that to all interested in our national poetry these details will be acceptable. It is a curious study to follow back the "familiar words" that are on all our lips. Much more frequently than is supposed, the consummate ultimate form has been the outcome of a long process and of many workers.

A. B. GROSART.

15, St. Alban's Place, Blackburn, Lancashire.

**DISTANCE AT WHICH BELLS MAY BE HEARD.**—The story of the sentry at Windsor Castle hearing St. Paul's clock strike receives illustration from the fact recorded by Francis, who says that he often heard the bell of the New Tower at Saragossa, at a distance of twelve miles, striking the hour when he was at De la Muela. A mile is defined as containing a thousand paces, each, he says, of five feet, and a foot equals fifteen fingers in length.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

**STEAM-SHIPS PREDICTED.**—Lord Stanhope, in 1794, writing to Mr. Wilberforce, says:—

"I know, and in a few weeks shall prove, that ships of any size, and for certain reasons the larger the better, may be navigated in any narrow or other sea without sails (though occasionally with), but so as to go without wind, and even directly against both wind and waves."—*Corresp. of W. Wilberforce*, i. 191.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

**COCKNEY RHYME: SIR WALTER SCOTT.**—No one had a greater hatred of what are known as "cockney rhymes" than had Sir Walter Scott.

He is generally believed to be answerable for some of the severe and ill-natured criticisms that were made on the early productions of Hunt, Keats, Webb, and other writers of the "cockney school"; and yet we find in *Rokeby* (canto v. stanza 9) one of the cockniest of cockney rhymes—

"Friar Middleton and blithe Sir Ralph,  
That were a jest to make us laugh."

The proper name "Ralph" is pronounced three different ways. In the South of England the pronunciation is as it is spelt. In Yorkshire we pronounce the name as if it were written *Raif*, and in the North we say *Rarf*. Now it is evident that Scott (a Northerner) adopted the last-named pronunciation, and also that he must have pronounced "laugh" as it is given by the lowest and most vulgar cockney's *larf*! The true pronunciation is *laf*, and the word finds a proper rhyme in *staff* or in *quaff*, as we find it in the modern song "The Monks of Old" and in the old "Craven Churn Supper Song" (*Ancient Poems*, &c. of the Peasantry, p. 163). To rhyme higher with *Thalia*, as Keats does, and *Apollo* with *hollow*, as Hunt does, and *widow* with *consider*, as a popular song-writer once did, is bad enough; but really these cockney rhymes are not worse than what Scott has perpetrated in the passage quoted from *Rokeby*.  
STEPHEN JACKSON.

**TEMPLE.**—The Swiss Protestants never call their places of worship churches. They are always called "temples." The Catholics say that such a name is paganish, but the response always given is that the "church" is the congregation, and not the building where they assemble. S.

**LORD BYRON AT BANFF.**—Having observed in a late number of "N. & Q." a paragraph relating to the early life of Lord Byron, I hope a small note also relating to his juvenile years will not be out of place. There is at present standing in the south end of Low Street, the principal street of this town, a house of fair average size, which is about to be demolished for the purpose of having its site occupied by a new court house just about to be erected. In this building, the appearance of which indicates a respectable age, Lord Byron once resided for the space of a year, besides having, during numerous flying visits to Banff, taken up his abode there. The house belonged to a female relation of Mrs. Byron's, I think her grandmother; at all events it was occupied by an old dame who was known as "The Lady o' Gicht." Moore, in his admirable life of the great poet, mentions Banff as one of the places visited by him in his boyhood, and there are those yet alive in the town who remember having heard their relations talk of having seen him. During his residence with the old lady before mentioned, he did not make himself particularly agreeable to the inhabitants, but was, on the other hand, remark-



ably obnoxious to them from a propensity he had of playing off tricks at their expense, &c., one of his frolics being that of robbing an old pear-tree which still stands in the garden of the old manse; so that, as he was styled by the worthy burghers "that little deevil Geordie Byron" made very few favourites on the shores of the Moray Frith.

J. P. M.

Banff.

CIGARS.—The following extracts will afford an approximation to the date at which cigar-smoking was introduced into England, which seems to be at present a matter of uncertainty:—

"In 1787, whilst at Hampstead, the Barbaulds received a young Spaniard, and beheld a wonder, become in our time only wonderfully too common. . . . 'He is quite a man of one or two and twenty, and rather looks like a Dutchman than a Spaniard. Did you ever see seguars—a tobacco-leaf rolled up of the length of one's finger—which they light and smoke without a pipe?'—Howitt's *Northern Heights of London*, p. 173.

"Two-and-twenty years have this day (December 26, 1822,) expired since the decease of my much-honoured father. The benevolent features of the old man were slightly obscured by the incense of a cigarre, the last remnant of a cock-pit education."—By Commissioner Locker in the *Plain Englishman*.

It is evident, then, that cigar-smoking was almost unknown in England at the outbreak of the first French Revolution.

J. WILKINS, B.C.L.

MARGUERITE OF AUSTRIA, daughter of Maximilian I. and Mary of Burgundy, sister of Philip the Fair, aunt of the Emperor Charles V., Duchess of Savoy, governed the Netherlands.

HERMENTRUDE once made inquiry about portraits of this princess. Your fair correspondent is probably acquainted with one engraved by Aubert after L. L. (Lucas de Leyde?). There is also a full-length portrait of her (the head in profile) with crown on head by C. Vischer. Underneath is written in English—

"From Daughter to an Archduke I became  
An Emperor's Daughter to King Lewis' sonne.  
I first was promised with pompe and fame,  
But my place in his bed another wun," &c.

In the fine church of Bron en Bresse, among other tombs of Dukes of Savoy, is hers. She is represented twice in a reclining posture: first, in rich costume, and beneath in the simplest garb with dishevelled hair and naked feet. The legend above is "Fortvne, infortvne, fortvne." It has been engraved by Thurneysen. P. A. L.

### Queries.

BELLS AND SPEARS.—Will some reader kindly inform me (direct to save time, and through the pages of "N. & Q." for the information of others) on what authority Lingard made the following assertion in his narrative of the expedition to

England of the Emperor Severus (vol. i. p. 33, 6th edit. 1855):—

"When the army moved from York, the selection of the commanders, the number of the legions and auxiliary cohorts, and the long trains of carriages laden with provisions or implements of war, proclaimed the determination of the emperor to subdue, if not to exterminate, all the rebellious tribes in the north. The Britons were but ill provided against so formidable an invasion. They possessed no other defensive armour than a narrow target. Their weapons were a dirk, an unwieldy sword hanging from the waist by an iron chain, and a short lance, from one extremity of which was suspended a bell."

H. T. ELLACOMBE, M.A.

Rectory, Clyst St. George.

CAMDEN'S ANCESTRY.—I do not know if the following communication will be thought worthy of a place in "N. & Q." but if so, I shall be glad of it, for it so entirely disagrees with Burke's *Landed Gentry* version of the Strickland family, that I should like to know which is correct. It was given me by a lady whose grandmother was a Camden, descended from the same family as the great historian himself, but who wrote it I am not able to say. It is believed to be authentic by the family:—

"Through his mother Agnes Strickland, the daughter of Sir Thomas Strickland of Sizergb, and of Edith Neville of Thornton Briggs, Sir Henry Curwen was the cousin of Queen Catharine Parr, the last wife of Henry VIII., Queen Mary's 'of Scotts' aunt by marriage. By the same maternal descent, Sir Henry could claim affinity in blood to Mary herself and to Queen Elizabeth. Ralph Neville, Earl of Westmorland, the grandfather (? father) of Cecily Duchess of York, having been their common ancestor: a family connection which, though unnoticed by any of the historians who record Mary's brief sojourn at Workington Hall, was not likely to have been so by her host, who recognised in his illustrious guest and kinswoman, in the fifth degree of cousinship, the heiress presumptive of the realm; and, in spite of her present reverse of fortune, anticipated the probability of her wearing the threefold garland of the Britannic Empire.

"It is worthy of notice, that Camden, the great topographical historian of Britain, and the author of the *Annals of Queen Elizabeth*, was the nephew of Sir Henry Curwen; he was about seventeen years of age at the time Queen Mary was his uncle's guest at Workington Hall, it is therefore possible that he enjoyed the opportunity not only of hearing her tell her own story, but also of obtaining its verification from the lips of the noble Scotch exiles who had forsaken all to follow her fallen fortunes in a land of strangers. Of all contemporary historians, Camden bears the most important testimony in Mary's favour in his plain unvarnished statement of facts. Writing, as he says, with Cecil's secret correspondence before him, he possessed the key to many a political mystery which few beside could fathom. Burnet has endeavoured to impugn his veracity by pretending that he wrote thus of Mary in order to flatter her son James I.; but Camden was the most truthful and single-minded historian of his age—the only one who grounded his statements on documentary evidence.

"His illustrious contemporary Spenser, who, as private secretary to the Earl of Essex, and personally acquainted with all the prominent characters and events of the



period, was a competent witness, passes the following well-deserved eulogium on him:—

“Camden, the nourice of antiquity,  
And lantern unto each succeeding age,  
To see the light of ample verity,  
Camden, though time all movements obscure,  
Yet thy great labours ever shall endure.”

DUDLEY CARY ELWES.

South Bersted, Bognor.

GEORGE ENGLEHEART, miniature-painter, practised in the last quarter of the last century with great repute, and was miniature-painter to George III. His portraits were marked by great power and fine colour, and his male portraits especially were full of character. He is generally said to have died at the end of the century, but I believe was living in 1812. It would be of much interest if any reader of “N. & Q.” could give more full information of so good an artist; or of the members of his family, who were also artists. *where did he die?* S. R.

Kensington.

THE BARONETCY OF HOME OF REUTON.—Sir John Home of Reuton was created a baronet in 1698. There were four baronets in succession, but the title is now dormant, not extinct. Who is the representative of the house?

CHARLES ROGERS, LL.D.

Snowdon Villa, Lewisham, S.E.

IRISH PAMPHLET (DATE CIRCA 1703).—Mr. Lascelles, in his *Liber Mun. Pub. Hiberniæ* (pt. v. p. 257), after stating that Thomas King, M.A., was installed in the prebend of Swords, Feb. 16, 1703, adds the following:—

“It appears, from a pamphlet of this time, that he was the Archbishop's (of Dublin) nephew, as was likewise his successor (Robert Dougatt).”

I should be glad of any information respecting the pamphlet here alluded to, its name, subject, &c. The Rev. Thomas King was the sixth son of James King, Esq., of Corrad and Gola, Fermagh. There is an account, in *The State of the Protestants of Ireland, &c.*, of his imprisonment in Newgate in 1689 for refusing, “as unfit for a Christian, much more for a clergyman,” to drink confusion and damnation to the Prince of Orange.

C. S. K.

8, St. Peter's Square, Hammersmith.

JASMIN, THE BARBER POET.—Has any portrait been published of M. Jasmin, the popular barber poet of Gascony, who died in 1864?

W. E. A. A.

DID EDMUND KEAN EVER ASCEND MONT BLANC?—Now that Edmund Kean's claim to an Eton education is effectually disposed of, it may not be idle to ask if he ever ascended Mont Blanc. Mr. Hawkins says he did so about 1818. The celebrated ascent of M. Saussure was in 1787, and that of Auldjo in 1827—(I quote both dates from

memory)—and if Kean preceded Auldjo by so many years, surely it must have excited notice at the time. Possibly, in moments of excitement, he boasted of a feat he never accomplished, as he was known to have asserted that he was present at the battle of Waterloo.

U. O. N.

Westminster Club.

In Hawkins's *Life of Edmund Kean* (ii. 57) we are informed that in 1817, while on his Continental trip, Kean ascended Mont Blanc, and much enjoyed the view from its summit. As in those days, and indeed previous to 1830, ascents of Mont Blanc were few and far between, perhaps some of your readers may be able to inform me whether any details of this interesting ascent exist at Chamounix or elsewhere. The scaling of the mountain by Dr. Hamil in 1820 and by Auldjo in 1826 are duly recorded, and it would be a thousand pities if that of Edmund Kean in 1817 should be forgotten; certainly the most interesting since that of Saussure. How the little man must have electrified his guides! J. A. H.

Portsmouth.

KIDNAPPING.—Some curious cases of child-stealing have been reported in the newspapers recently, and I venture to make the following inquiry respecting an instance of this description of crime. In the monthly news department of an early number of *Blackwood's Magazine* is reported the trial, at Edinburgh, of a woman for child-stealing. The circumstances were curious. The pannel had lost her employment at a colliery south of Edinburgh, and stated that she had been informed that she might get work in Clackmannanshire, and would be more likely to be employed at the coal-pits there if she took a child with her. On her way thither she picked up an infant at, I think, Comely Bank—a hamlet on the immediate north-west of the Scottish capital. She was found working at a colliery in the county named, and the stolen child in her possession; and being brought back to Edinburgh, was there tried, convicted, and sentenced to death.

Can MR. G. VERE IRVING, or any of your northern correspondents, inform me whether this sentence was carried out? The date would be about 1818 or 1819.

BEBINGTON.

LAWRENCE.—Among the records of several Lawrences, whose property was sequestered for adhesion to the Royal interests, there is among the Royal Commission Papers the following:—

1/39/643. John Lawrence of Llanvrechfa. com Monmouth, 1649. Edward Lawrence of Baschurch, com Salop, minister, 1654.

2/47/309. Giles Lawrence of Bengworth, Worcester, Gent., connected with Giles L. of Yanworth, and will of Ann L. alluded to.

Can any one of your readers give me a clue to their descent and progenitors? R. G. L.

THIERY LANGENDYCK.—This painter, according to Stanley's *Bryan*, executed some fine designs of combats and battle scenes, which are said to have been engraved. I should feel obliged if any of your readers who are acquainted with the works of this artist would inform me whether there are any examples in this country, and whether they are accessible.

I should also be glad to know whether the historical episode of Prince Rupert and Prince Maurice leaving Dover in 1646 has ever been made the subject of a picture, and whether it has been engraved.

SANDALIUM.

Brompton.

LUSHER.—In the Heralds' Visitations for Surrey there occurs a family named Lusher; the same name is also met with in Suffolk and Norfolk. Are the two families connected? What is the etymology of the name? I can find no place from which it could be derived, and it can hardly be the name of a business.

ZETETES.

NAPOLEON I. AND HIS SECOND MARRIAGE.—On the occasion of Napoleon's marriage to Marie Louise a great ball was given to their majesties by the Austrian ambassador. A fire broke out in the ball-room during the festivities, and several were killed, the hostess herself (Princess Schwartzenburg) among the number. Paris was next day pretty equally divided between three parties: those who regarded the disaster as a simple accident; those who saw in it a timely intimation from Heaven that the old rule still held good about those "whom God hath joined"; and those who believed it to be the work of political conspirators. The first theory, of course, in the absence of evidence, must be assumed to be the correct one; the second enjoys the comfortable privilege of being equally impervious to disproof either with evidence or without it, and either alone or in company with one or both of its competitors; the last seems to me to have the solitary but valuable advantage of *primâ facie* probability.

My query is, Was there any investigation into the circumstances of the occurrence, or any arrest made; and, in a word, is the event to be included in the long list of attempts on the great emperor's life? I am doubtful as to what significance ought to be attached to the fact that the occurrence caused much discussion and excitement in France, and very little of either in England.

R. C. L.

NUNNERIE.—There is a farm-house of this name on the banks of the Daer, in the parish of Crawford, Lanarkshire. In regard to it Mr. Cosmo Innes remarks, in the *Origines Parochiales*, i. 166—

"There is a place on the east bank of the Daer, opposite to the monks' lands of the Smethwod, which is called Nunnerie, but of the origin of that name nothing is known."

My own subsequent researches have proved equally unsuccessful.

My attention was forcibly recalled to this fact by a passage I stumbled upon the other day in the account of the parish of Hamilton in the *New Statistical Account of Scotland*—"within half a mile of each other we have *Quhitecamp*, *Castle-hill*, and *Covent-burn*, although no traces of a *camp* or *castle* or *convent* are now to be found, nor is any tradition of them preserved."

Our current records contain no notice of a monastic establishment on either site.

Can any reader explain how these places came to receive ecclesiastical names when no religious foundation appears ever to have existed at either?

GEORGE VERE IRVING.

WILLIAM RAWSON OF BRADFORD.—In Burke's *History of the Commoners*, 1836 (ii. 47), it is stated that William Rawson of Bradford, whose will bears date March 18, 1549, had five sons; and that the first of these married, "as is stated in the Visitation of Yorkshire, 1666, Agnes, daughter and heiress of William Gascoyne, Esq." The Heralds' Visitation meant must be that taken by Dugdale in 1665 and 1666, which was published by the Surtees Society in 1860. In this work the pedigree of Rawson of Shipley occurs at p. 258; but there "William Rawson of Shipley, in Com. Ebor." appears with the sign of marriage after his name, but neither the Christian nor surname of his wife is given. I am anxious to know who this person did marry, when he died, and whether there is any proof that Agnes Rawson, widow, who was living at Sherburn in that county in or about 1603-1605, was his widow.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

SANDERSON'S LINCOLNSHIRE COLLECTIONS.—In the third part of *Catalogi Librorum Manuscriptorum Angliæ et Hiberniæ, Oxoniæ*, 1697 (pp. 389, 390), is a list of MSS. belonging to Peter le Neve. Among these was—

"A large folio MS. written by Sir William Hayward, Knt. . . . being mostly a copy or extracts out of Bishop Sanderson's collections relating to the county of Lincoln . . ."

I am very anxious to know where this book is at the present time.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

FAMILY OF SIR WALTER SCOTT.—There is an admirably prepared genealogical chart of the family of the great Scottish reformer, John Knox, published by Menzies of Edinburgh. "The Ancestors, Descendants, and Collateral Relatives of Robert Burns," have been most carefully entered in an elaborate genealogical chart, prepared by Mr. Robert Duthie of Stonehaven, and appended to Mr. James Ballantine's *Chronicle of the Hundredth Birthday of the Scottish Bard* (A.



Fullarton & Co., 1859). Could any readers of "N. & Q." supply particulars to aid in preparing a genealogical chart of the ancestors and collateral relations of Sir Walter Scott? The only living descendant of the author of *Waverley* is his great-granddaughter, Mary-Monica Hope Scott. CHARLES ROGERS, LL.D.

Snowdon Villa, Lewisham, S.E.

**A SLIFT OF BEEF.**—In the recent election petition inquiry at Norwich on May 20, Sir E. Lacon's cook testified to having cooked "a sirloin of beef, roast ribs of beef, and a boiled slift of beef"; and a butcher at Ormesby stated that he had supplied the sirloin "and a slift of beef." This is probably a local term, but I wish to know what part is "the slift." CUTHBERT BEDE.

### Queries with Answers.

**CITY OF LONDON SWORDBEARERS.**—I have never been able to find in print or MS. any list of the Swordbearers to the Lord Mayor of London. The notes subjoined are offered as a contribution towards forming such a list, in the hope that your correspondents may complete the series:—

- 1570, Dec. 2. "Mr. Robt. Smart, Swordbearer of London," was buried at St. Giles', Cripplegate.—*Par. Register*.  
 1652-3, March 3. Mr. Methiwoold [Rectius Wm. Methwoold, Esq., of Hale House, Kensington], some time Swordbearer, died.—*Smyth's Obituary*.  
 1662, Dec. 10. Mr. Wm. Gunthorp, once Swordbearer to the Lord Mayor, died in Moorfields.—*Idem*.  
 1659, Oct. 20. Wm. Man, Esq., was admitted Swordbearer, and continued in office until his death in 1705.  
 1705, April 30. Wm. Man, Esq., Swordbearer, died.—*Mon. Inscription in Guildhall Chapel*.  
 1721, Nov. 11. Mr. Collier, the City Swordbearer, died.—*Hist. Register*.  
 1721, Nov. 26. Mr. Barton, the Common Hunt, was admitted Swordbearer to the Lord Mayor.—*Idem*.  
 1725, Dec. 21. John Barton, Esq., Swordbearer, died.—*Idem*.  
 1725-6, Jan. 1. Isaac Man, Esq., was admitted Swordbearer.—*Idem*.  
 1727, May 9. Isaac Man, Esq., Swordbearer, died.—*Idem*.  
 1727, May 13. Thos. Carbonell, Jun., Esq., was admitted Swordbearer.—*Idem*.  
 1818, Aug. 25. In Broad Street, aged seventy, Wm. Cotterell, Esq., Swordbearer to the City of London. He held the office upwards of forty years, and gave 7000*l.* for it. By his death it reverts to the Corporation, who, it is said, intend bestowing it gratuitously in future. The profits are upwards of 1000*l.* per an.—*Gent.'s Mag.*  
 TEWARS.

[John Peverick was appointed to the office of Swordbearer by the Court of Aldermen July 6, 1426. The house over the gate of Guildhall given him for his residence, Feb. 20, 1427.

Richard Power elected to the office May 18, 1442, and sworn to faithfully execute the same July 28 following. The house over the inner gate of the Guildhall given him to reside in.

John Wellisborne admitted to the office June 7, 1464.

He was succeeded by John Morley, Sept. 20, 1465; upon whose resignation John Metford was elected, Sept. 17, 1467.

Valentine Mason elected Swordbearer, *loco* Pynchbeck deceased, Nov. 7, 1503.

Richard Berwyk sworn faithfully to perform his office May 27, 1522. On account of his great age and infirmities permission was granted to him, by the Mayor and Aldermen, to keep his bonnet on his head, Oct. 9.

Walter Smith admitted to the office, *loco* Berwyk, at the prayer of Sir Thomas More, May 10, 1528.

James Arnold admitted January 7, 1538.

Robert Smarte sworn to faithfully execute the office before the Court of Aldermen, February 12, 1538; and on the 9th July, they gave him the Ankers House, by the church of Allhallows-in-the-Wall, to reside in.

"1570, Jan. 9. This day Nicholas Willys, Water-bailly of this Cytie, dyd fully surrender into the hands of the Court of Aldermen the reversion of the office of Swordberer, which was granted to him by this Court to enjoye the same next after the death of Robert Smarte, then Swordbearer."

Matthew Sturdyvant admitted and sworn, Jan. 9, 1570; and on the 10th of September, 1583, they gave him fourpence a-day for life. Upon his decease

Rowland Smart was elected July 8, 1591.

Walter Leigh elected, *loco* Smart, May 4, 1619. He was succeeded by

Humphrey Leigh, June 7, 1631. He held the office of Serjeant-at-Arms to his Majesty Charles I., and great complaint was made because he did the duties by deputy (Mr. William Methall), who was succeeded by (William Hall), Feb. 26, 1632.

Walter Frost elected May 16, 1643, in the room of Humphrey Lee, Serjeant-at-Mace to the King, who was discharged for not attending personally to his office. The dwelling-house over Aldgate to live in.

William Gunthorpe admitted to the office, *loco* Frost, January 20, 1645; and permission was given him to reside over the Aldgate, providing he hung out a lantern and candle-light every dark evening during the time he resided there. A present of 200*l.* was given him for his services a few years subsequently.

Robert Russell admitted to the office Oct. 6, 1657.

John Topham sworn January 19, 1657-8.

William Mann admitted, *loco* Topham, Oct. 20, 1659; and on the 6th July, 1669, he was suspended by the Court of Aldermen from his office for marrying the daughter of Sir William Peake, alderman, without his consent. The tears of the daughter seemed, however, to have the effect of cooling the anger of that citizen; for, by the 20th July, he was restored again to office on the intercession of Sir W. Peake.

Wm. Cotterell, Esq., Swordbearer, who purchased the office of Heron Powney for 10,200*l.*, presented a petition to the Common Council on the 20th October, 1802, upon the proposed diminution of his fees. This was referred to a Committee to consider the same, who

reported that the officer was entitled to compensation for the loss he had sustained.

At a meeting of the Common Council, Sept. 24, 1818, the Lord Mayor reported a vacancy in the office of Swordbearer by the decease of William Cotterell: resolved that a Committee be appointed to consider the duties of the office and the emoluments; made their report Jan. 28, 1819; recommended that the office should in future not be by purchase, but by election.

Thomas Smith, formerly Cashier to the Chamber of London, elected by the Common Council June 11, 1819. He retired from the office upon a pension granted to him Dec. 6, 1832.

Charles William Hicks, of 61, Cheapside, formerly member of the Common Council for the Ward of Cordwainer elected to the office of Swordbearer Dec. 20, 1832. He died at Brixton, aged ninety-four, Nov. 26, 1860.

Henry William Sewell, the present officer, elected May 3, 1860.

The Swordbearer is elected by the Common Council. He is admitted and sworn before the Court of Aldermen. The officer is not now appointed by purchase. It is said within the last twenty years, when the office might be alienated by the holder, 8,000*l.* or 10,000*l.* has been offered for it.—*Report from the Commissioners on Municipal Corporations, London and Southwark*, pp. 57, 118.)

The ancient duties of this officer, who is not only an attendant on the Lord Mayor abroad as bearer of the sword, but within doors governs the officers in the family of the Mayor (over whom he hath a great command and authority to order and imprison them for misbehaviour or neglect of duty), and arranges matters for the state and honour of the Lord Mayor and of the City.

Our readers are indebted for these interesting particulars of the Swordbearers to the active researches of Mr. W. H. Overall, F.S.A., the Curator of the Guildhall Library; a library which we hope will in time take such rank among the local repositories of learning in Europe as becomes the Library of the City of London.]

EASTER DAY, 1367. — Without presuming to contradict the editorial note of an editor, and above all *the* Editor, may I express my perplexed feelings consequent on the said editorial note in the last number? "Easter Day in 1367 fell on April 18." How is it, that however carefully I try the recipe in the Prayer-book, it persists in falling on March 28? There is no apparent limitation of time in the calculation of the Golden Number, while we do find something about "the next century, that is, from the year 1800 to 1899," concerning the Sunday Letter. The latter, *Letts' Calendar* tells me, was C; and the Golden Number, according to my small powers of arithmetic, should have been nineteen. What was "the present time" in the Prayer-book tables? and how

am I to discover the principle underlying the depths of the backward calculations? I laboured under the pleasing delusion that I had discovered it, but the editorial note has apparently shown it to be the "baseless fabric of a vision." Please tell me how to calculate Easter (without any algebra) before "the present time"!

HERMENTRUDE.

[We might have quoted also as our authority: for Easter Day in 1367 falling on the 18th April, that most useful book by Mr. Bond, the *Handy Book of Rules and Tables for verifying Dates of Historical Events*, &c.; where we learn from his chapter—"Easter Day, with Tables for finding the Date for both Styles, Old and New" (pp. 56 *et seq.*)—that C, being the Sunday Letter for 1467, and nineteen the Golden Number, Easter Day fell on the 18th April.]

NICHOLAS DE LYRE.—Biographical dictionaries generally begin their laconic sketch of this celebrity with—"So called from the place of his birth, Lyre, in Normandy." Is there, or was there, such a place in Normandy? GEORGE PIGOR.

[Lyre, whence the Franciscan commentator derived his surname, is a small town in the diocese of Evreux, in Normandy—the supposed place of his birth in the thirteenth century.]

### Applies.

CAXTON'S FIRST EDITION OF THE "GAME AND PLAYE OF THE CHESSE."

(4th S. iii. 592.)

I fear that no good reason can be found for attributing Caxton's first edition of the *Chesse Book* to the year 1474. The date appears as a part of, and at the end of the text, and plainly refers to the translation from French into English, and not to the printing. Besides which, if I am not mistaken, the commencement of the year in the Low Countries was at that time reckoned from Easter-day, which in 1474 fell upon April 10, so that we must take March 31, 1475, as the true date of the translation. The work was certainly not printed in England, and was executed most probably in the workshop of Colard Mansion, over the porch of the church of S. Donatus at Bruges. Now we know that Caxton was at work in 1477, just outside Westminster Abbey, and probably settled there in 1476. From these data we cannot be far wrong in assigning the first edition of the *Chesse Book* to the end of 1475 or the beginning of 1476.

The work itself, especially when the first two leaves containing the dedication are not wanting, is as interesting as it is rare; and the only reasons I can imagine why bibliophiles and even the trade have always treated it as comparatively of little



value is the uncertainty of both date and race, and the absence of those curious woodcuts which give such an old-world charm to the second edition. It is a fact worth noting that no book of Caxton's has during the past century undergone so little variation in its market value as this first edition of the *Chess Book*. In 1773, West's, a very poor copy, sold for 32*l*.; 1813, Alchorne, 54*l*. 12*s*.; 1819, White Knights, 42*l*.; 1826, Inglis, 31*l*. 10*s*.; 1837, Sir H. Mainwaring, a perfect and splendid copy in the original binding, 101*l*.; in 1855, Lord Audley, 60*l*. 10*s*. Mr. Quaritch's, price 400*l*. for a copy more imperfect than that of Lord Audley, is magnificent, and as the greater the cost the more care, presumably, will be bestowed on its preservation. I hope it may find a purchaser.

I am sure Mr. PIGGOT, JUN., will excuse me drawing his attention to the fact, that in my *Life*, &c., which he does me the honour of quoting, I have described ten copies (vol. ii. p. 255), that now on sale making eleven. In the same volume he will find (p. 31) that the *Propositio Johannis Russell* has for years lost its title to being considered "unique." WILLIAM BLADES.

#### PENMEN.

(4th S. iii. 458, 563.)

W. P. will find much interesting information respecting early penmen and their works, including most of the authors whose names he mentions, in a work by W. Massey, published in 1763, entitled *The Origin and Progress of Letters*, the second part of which, comprising 175 pages, consists of

"A compendious Account of the most celebrated English Penmen, with the Titles and Characters of the Books they have published both from the Rolling and Letter Press,—a new Species of Biography never attempted before in English."

There is a somewhat extended notice of Massey's work in D'Israeli's *Curiosities of Literature*, under the heading "The History of Writing-Masters," chiefly criticising the pretensions of the craft to be considered *artists*, and their extraordinary flattery, jealousy, and rivalry of one another.

"Never," says D'Israeli, "has there been a race of professors in any art, who have exceeded in solemnity and pretensions the practitioners in this simple mechanical craft. Artists in verse and colours, poets and painters, have not raised loftier pretensions to the admiration of mankind. Writing-masters, or calligraphers, have had their engraved 'effigies,' with a Fame in flourishes, a pen in one hand, and a trumpet in the other; and fine verses inscribed, and their very lives written! They have compared

'The nimbly turning of their silver quill'

to the beautiful in art and the sublime in invention; nor is this wonderful, since they discover the art of writing, like the invention of language, in a divine original; and

from the tablets of stone which the Deity himself delivered, they trace their German broad text, or their fine running hand."

Here is a specimen of versification wherein Champion, as D'Israeli remarks, was flattered that his writing would impart immortality to the most wretched compositions:—

"No sweeter force the orator bestows,

When from his lips the graceful period flows,  
Than words receive when by thy matchless art,  
Charming the eye, they slide into the heart;  
When double strength attracts both ear and sight,  
And any lines prove pleasing when you write."

Not so complimentary is Massey in his notice of another author's production, entitled *Art's Master-Piece, or the Pen's Glory*, by James Seamer. Of this he says, "I see nothing in it that deserves that pompous title."

"What does he worth a gape so large produce?

The trailing mountain yields a silly mouse."

John Seddon, according to Massey, appears to have exceeded all English penmen in fruitfulness of fancy and surprising invention in the ornamental parts of his writing. His *Penman's Paradise* was published in 1695, and "like a delightful flowery garden he designed it." Here is his epigraph by a brother of the quill:—

"Princes by birth, and politics, bear sway,  
But here lies one of more command than they;  
For they by steady councils rule a land,  
But this is he, could men, birds, beasts command,  
Ev'n by the gentle motion of his hand.  
Then penmen weep, your mighty loss deplore,  
Since the great Seddon can command no more."

Of a more practical character was Charles Snell, who utterly rejected ornamental penmanship:—

"How justly bold in Snell's improving hand,  
The pen at once joins freedom with command!  
With softness strong, with ornaments not vain,  
Loose with proportion, and with neatness plain;  
Not swell'd, not full, complete in every part,  
And artful most when not affecting art."

Among other celebrated worthies "who have made a shining figure in the commonweal of English calligraphy" was George Shelley, who in 1708 published his *Natural Writing*, which he dedicated to the Governor and the Directors of the Bank of England; wherein he tells them "that the greatest masters of his profession had allowed it to be the best piece of penmanship yet published." This was too much for Snell and others, who indulged in satirical comments upon Shelley, finding great fault with "pencilled knots and sprigged letters," as not to be admitted as any part of useful penmanship. These reflections created ill-blood, and even open difference amongst several of the superior artists in writing of those times. Other contentions followed about *Standard Rules*, which Snell published, pretending to have demonstrated them, as Euclid would, as guides in writing.

"This quarrel about standard rules," says Massey, "ran so high between them, that they could scarce forbear scurrilous language therein, and a treatment of each other unbecoming gentlemen. Both sides in this dispute had their abettors; and to say which had the most truth and reason, *non nostrum est tantas componere lites*; perhaps both parties might be too fond of their own schemes. They should have left their schemes to people to choose which they liked best. Who now-a-days take those standard rules, either one or the other, for their guide in writing?"

I shall be glad to lend Massey's curious work to W. P., should he not meet with it in the libraries.

GEORGE WITHERS.

91, Falkner Street, Liverpool.

#### SNUFF.

(4th S. iii. 597.)

The phrase, "to take in snuff" = "to take in dudgeon," is of common occurrence in the seventeenth century and earlier. Shakespeare quibbles on the word, mostly in allusion to the snuff of a candle, which is a favourite simile of his. Thus in *Midsummer Night's Dream*, v. 1:—

"Theseus. . . . The man should be put into the lantern . . . ."

"Demetrius. He dares not come there for the candle: for you see it is already in snuff."

Again, in *Love's Labour's Lost*, v. 2 —

"Rosaline. We need more light to find your meaning out.

"Katherine. You'll mar the light, by taking it in snuff."

Again, in *All's Well that Ends Well*, i. 2 —

" . . . 'Let me not live,' quoth he,  
'After my flame lacks oil, to be the snuff  
Of younger spirits.'"

In this last passage the allusion seems partially to the malodour of the dying wick.

In the next quotation at all events the quibble is directly with the nose (*Henry IV. Part I*, i. 3) —

"And 'twixt his finger and his thumb he held  
A pouncet-box, which ever and anon  
He gave his nose, and took't away again;  
Who, therewith angry, when it next came there,  
Took it in snuff."

In the notes to this passage (*Variorum Shakespeare*) a quotation is given from *The Fleire*, a comedy by E. Sharpham, 1610 —

"Nay, be not angry; I do not touch thy nose, to the end it should take any thing in snuff."

In *The City Night-Cap*, 1624 (Dodsley's *Old Plays*, xi. 319), we have an enlargement of the phrase —

"Clown. Now to our mask's name: but first be it known-a

When I name a city, I only mean Verona.

These two lines are extempore, I protest Sir; I brought them in, because here are some of other cities in the room that might snuff pepper else";

and in a note, quoted from Tarlton's *Newes out of*

*Purgatory*, "tooke straight pepper in the nose" = "took sudden offence."

In Decker's *Satiro-Mastix*, 1602 (Hawkins's *English Drama*, iii. 110), one might almost claim a reference to the snuff of tobacco; but the passage is somewhat obscure:—

"Asinius. . . . Demetrius Fannius, will you take a whiff this morning? I have tickling gear now; here's that will play with your nose, and a pipe of my own scouring too.

"Demetrius. Ay, and a hog'shead too of your own; but that will never be scoured clean, I fear.

"Asinius. I burn'd my pipe yesternight, and 'twas never us'd since: if you will, 'tis at your service, gallants, and tobacco too; 'tis right pudding, I can tell you; a lady or two took a pipe full or two at my hands, and praised it for the heavens:—Shall I fill, Fannius?

"Demetrius. I thank you, good Asinius, for your love, I seldom take that physick; 'tis enough  
Having so much fool, to take him in snuff."

Whatever was the date of the introduction of tobacco-snuff, it seems clear that medicated snuffs were used at an early period (see Charles Knight on the *Henry IV.* passage). Doubtless the nose-powder took its name from the act of *snuffing up* by which it is inhaled. And it seems almost as certain that "snuff" = "dudgeon" (e. g. "in snuffs and packings of the dukes," *King Lear*, iii. 1), comes from the *sniffing*, the expansion of the nostrils, which is a sign of sudden passion.

The connection which seemingly exists between the snuffing of a candle and the blowing of the nose is more puzzling. In *Promptorium Parvulorum* we have—

"Snytyne a nese or a candyl. *Emungo, mungo.*

"Snytynge, of a nose or candyl. *Munctura*, Cath. *emunctura.*

"Snytynge, of a candel (snytle, s. snytinge instrument, K. P.) *Munctorium, emunctorium.* Cath.

"Snuffe of a candel, s. *Muco.*"

Can the connection arise from the like action of finger with thumb in both cases, before snuffers and pocket-handkerchiefs were invented?

But not only in Teutonic languages do we find this connection. The Latin *emungo* has the double meaning, and so the French *moucher*, &c.

Another slang phrase, "up to snuff," is curiously suggestive of Horace's "*homo emuncte naris*," and of the uses of *nasus* and *nasutus*. (Apropos, quoth Holofernes, in *Love's Labour's Lost*, " . . . and why indeed, Naso; but for smelling out the odoriferous flowers of the fancy, the jerks of invention?"") Has "snuff" in this case anything to do with the A.-S. *snytro*, *snoier*, and Mæso-Gothic *snutro*? JOHN ADDIS, M.A.

This saying is common enough, but has no connection with "powdered tobacco." Taken as = "to turn up the nose," it is of very ancient date, and is thus, as to its meanings, glossed by Quintilian (lib. ii. cap. 3), "Naribus quidem de-



risus, contemptus, fastidium significari solet." Even in Theocritus it occurs, *Idyl.* i. 18—

*Kai oi ñei ðrimeia xolà poti ðvì káðhrai.*

In Persius (*Sat.* i. 118) we find—

"Callidus excusso populum suspendere naso."

In Horace (*Sat.* i. vi. 5)—

"Ut plerique solent, naso suspendis adunco Ignotos."

In Martial (*Ep.* lib. xiii. 2)—

"Nasutus sis usque licet, sis denique nasus."

In our version of the Prophet Malachi we have (chap. i. 13)—

"Ye have said also, Behold what a weariness is it! And ye have *snuffed* at it, saith the Lord of Hosts."

The act of drawing up the nostrils in *sniffing* or *snuffing*, as expressive of disgust, contempt, scorn, or ridicule, naturally produces wrinkles on the nose; and this, no doubt, from being so common a way of exhibiting these feelings, first suggested the idea and gained for it such acceptance, that even by Plautus it is spoken of as "*vetustum adagium*." EDMUND TEW, M.A.

#### WEATHER PROGNOSTICATIONS.

(4th S. iii. 580.)

In a recent number of "N. & Q." I find the following:—"Last January was unusually warm, when an old villager said, 'Ah! a warm January, a cold May.' This was verified. Is it a common saying?"

In answer to UPTHORPE, I am in position to say that this axiom is not a "common saying," or weather proverb that I have yet met with, although for many years eagerly investigating this branch of folk-lore, and generally finding it more or less based on facts established by science.

From the investigation of meteorological registers, there appears to be no connection whatever between the weather of January and May. In general the first fortnight of May, like the first fortnight of November, is characterised by the prevalence of polar or cold winds, respecting the cause of which it would be out of place here to enlarge; but, as a record of fact, I state what follows. Luke Howard, the father of British meteorology, gives the mean temperature of January as about 36·34°, and that of May of 55·40°. More modern meteorologists differ slightly in the estimate, but this happens to be beside the question, namely, the opposition between the temperature of January and that of May. In his *Climate of London*—a treasury of meteorological knowledge—Luke Howard states that in a period of ten years January was warmest in 1812. Now, according to his Meteorological Tables, the May following this January was warm or genial, although rainy, the mean temperature being slightly

above the average (55·46°). The January of 1814, on the contrary, was the coldest of a period of ten years, and the temperature of the following May was also coldest, being 51·39°. Consequently this weather proverb is not supported by facts, and cannot, I think, be admitted among the many venerable axioms handed down to us from the times of Aratus, and long before him, perhaps more useful than all our scientific knowledge, in the prognostication of seasons and daily weather. For, indeed, it is pitiful that, after the lapse of so many thousand years, astronomers and meteorologists are still unable, with all their prodigious knowledge of cosmical cause and effect, to predict the weather, not only from season to season, but even from day to day.

The temperature of last May was more remarkable for its frequent alternations than its low degree—the *plus* and *minus* of average following each other throughout the month, thus giving the impression of absolute coldness above the average, greater than turns out to have been the fact. There were eleven days of temperature above the average, and twenty days below the average; but as a general result, the mean temperature of the month was only 2·5° below the average. There was also the invariable refrigeration universally remarked in May about the 13th of the month, in accordance with a popular weather proverb. Among these popular adages consecrating certain dates of the year to particular weather, there are the *Saints de Glace* ("icy saints") :—

"Saint Mamert, Saint Pancrace  
Et Saint Servais—  
Sans froid ces saints de glace  
Ne vont jamais."

Such is the agricultural proverb which announces for the 11th, 12th, and 13th of May—the anniversaries of these saints—a notable refrigeration in the mean temperature at that period. This has been confirmed by modern meteorological researches, in connection with astronomical causes. Professor Erman, of Berlin, writing to the celebrated French astronomer Arago, in 1840, gave the following opinion :—

"The two swarms or currents of planetary bodies (meteors, shooting stars, &c.), which the earth meets on the ecliptic, respectively about the 10th of August and about the 13th of November, annually interpose themselves between her and the sun,—the first during the days comprised between the 5th and the 11th of February, the second from the 10th to the 13th of May. Each of these conjunctions causes annually, at these periods, a very notable extinction of the calorific rays of the sun, and thereby lowers the temperature at all the points of the earth's surface."

Finally, I may observe that a cold and windy May has always been considered a good prospect for the harvest, according to the proverb :—

"A cold May and windy  
Makes a full barn and findy."

There are, indeed, very few of these weather adages which do not turn out to be sufficiently correct for general guidance, or are not supported by strict meteorological science. A. S.

# WILLIAM BEWICK.

(4th S. iii. 453, 555.)

I am preparing some short biographical notes and facts relating to this clever draughtsman and amiable gentleman, which I intend to forward to *The Register and Magazine of Biography* for possible use. The "Memoir of William Bewick" in the *Gentleman's Magazine* (ante, 555) is unknown to me. S. R., who was kind enough to take an interest in my note (vide 453), is quite right in remembering that *The Athenæum*, in announcing the death of Mr. Bewick, has *misstated* that he was the son of Thomas Bewick, the celebrated wood-engraver. The announcement, however, is interesting enough to find a permanent place in "N. & Q." It runs as follows:—

"The obituary of this week announces the death, on the 8th inst., of William Bewick, son of the famous draughtsman and engraver on wood, a pupil of Haydon, whom many students remember as wearing a large mass of ringlets, and being of singularly handsome appearance in his way. He was the model for the head of Lazarus, in the picture by his master Haydon, who frequently mentioned him in his *Diary*, vol. ii. p. 34. He frequently made his appearance at the British Institution when the cartoons were there. See *Diary*, vol. iii. pp. 151-152. Mr. Bewick was seventy years at the time of his death."—(Vide *The Athenæum*, June 23, 1866; p. 840.)

My stray notes will chiefly have to do with Mr. Bewick's relations to Goethe and Sir Walter Scott. In calling him here a clever draughtsman, I have not forgotten that William Bewick was a painter of rare talent and perfect handling of his art. A private communication, for which I feel greatly indebted, says that he rose so rapidly in his profession that Sir Thomas Lawrence, at that time president of the Royal Academy, selected him, in 1826, for the purpose of sending him to Rome, to copy the frescoes of the Prophets and Sibyls in the Sixtine Chapel. These works of Michael Angelo are, as will be remembered, of colossal size, and are especially remarkable for the accuracy of their anatomical details. It was therefore necessary for their copyist to be a man of the highest skill. They were all to be copied upon paper, and then transferred to canvas. Speaking then of Mr. Bewick as a draughtsman, I have just been thinking of the most exquisite portraits he drew, in chalk or pencil, of most of his great or celebrated contemporaries with whom he came in contact in England and in Italy, and also of the glorious cartoons he drew, when quite a young man, from the Elgin marbles, and which attracted the notice of Haydon and Sir Benjamin West.

His portraits comprise some of the most interesting physiognomies of our time—Sir Walter Scott, Haydon, "Reine Hortense," Ugo Foscolo, Louis Napoleon (as a young man at Rome), Lady Morgan, Hazlitt, &c., &c. They would, like the collection of portraits of the renowned German painter Carl Vogel von Vogelstein (born 1788, died 1867), scarcely find their equal if both were multiplied by the burin, if we except the collection of the Florentine Gallery and A. Van Dyck's "Icones virorum doctorum, pictorum," &c. I borrow this remark from Dr. Nagler's excellent *Monogrammisten* (vol. ii. 1860, p. 293, art. 754), with regard to Vogel von Vogelstein's collection of the portraits of artists drawn from life by Vogel himself, or by several of his most celebrated contemporary *confrères* of the brush and pencil.

HERMANN KINDT.

Germany.

# NEWARK PEERAGE.

(4th S. iii. 575.)

There are several important errors in the note by Dr. ROGERS on this dormant peerage. The original patent to General Leslie (dated, by the way, on August 31, 1661, not 1660,) was limited to *heirs male of the patentee's body*. And the alleged regnant, or *novo damus*, whereby, as the Doctor says, "the title became inheritable by heirs male or female," was, according to Mr. Riddell (*Peerage Law*, p. 779)—

"apparently a fabrication, and found to be untenable, labouring under remarkable flaws and objections; among others, its date on a Sunday," &c.

While, so far from the House of Lords finding this same *novo damus* "a perfectly valid instrument," as alleged by the Doctor, the Lords' journals of date June 6, 1793, will be found to bear, that the claim under it of John (not William) Leslie, or Anstruther, to sit and vote as Baron Newark was *rejected*! A claim by an heir female had previously been objected to in 1771. It would thus appear that Dr. ROGERS has been supplied with erroneous information on this dignity, possibly from some family quarter.

A Nemesis seems to attend these fictitious regrants of peerages to heirs general, so convenient a basis for concocting claims by heirs female. In the well-known Stirling case the claimant, a Mr. Humphreys, produced a regnant by Charles I., dated Dec. 7, 1630, extending the succession to the honours, &c., to heirs female. Unluckily, however, the framer of the document had inserted as a witness the well-known John Spottiswoode, Archbishop of St. Andrew's, *who had died shortly before its date*. This fatal blunder was discovered by Mr. Riddell when engaged in the case for the crown. No one should profess to write on Scottish peerages without, at least, con-



sulting the works of this eminent lawyer, which DR. ROGERS does not seem to have done. If he had looked into such undoubted authorities (which are easily accessible), he would have been spared putting forward futile claims to this peerage on behalf of the representatives of the Rev. John Chalmers of Kileonquhar, or the ancient and highly respectable family of Graham of Balgowan. The latter, now styled "of Redgorton," are possibly not aware of the honours in store for them.

ANGLO-SCOTUS.

Anstruther, whom in the following account I shall designate as No. 1, was in India in the latter part of the last century, in the army either of the King or the East India Company, and, as I heard many years afterwards, had a claim for the above peerage. Be that as it may, his brother, Colonel Robert Anstruther, who entered the 3rd Foot Guards in 1785, was an aide-de-camp of George III. from January 1, 1805, and died in 1808. The King is said to have regarded him as one of the Newark family.

No. 1 had a son, whom I shall only designate as No. 2, R. L. A., as I do not wish to take it upon me to identify him excepting for the sake of his descendants. He married twice: by his first wife he had a son, and, through the interest of a well-known statesman (many years dead) with whom he was on terms of intimacy, this son was placed in a public office, which he had to resign on account of ill-health.

No. 2 married again: had sons whom he survived, and several daughters who have left descendants. He was too poor to prosecute his claim, but the eldest son of his eldest daughter is the representative of this branch of the Anstruther family.

L.

### THE KISS OF PEACE.

(4th S. iii. 596.)

In the early ages of the Church Christians followed literally the injunction of St. Paul, and greeted "one another with an holy kiss." Tertullian, Origenes, and Athenagoras (c. 166) mention it; and Dr. Milner cites the Apostolical Constitutions to show the manner in which the ceremony was performed:—

"Let the Bishop salute the Church and say, 'The peace of God be with you all'; and let the people answer, 'And with Thy spirit.' Then let the Deacon say to all, 'Salute one another with a holy kiss': and let the clergy kiss the Bishop, and the laymen the laymen, and the women the women."

This fraternal embrace was probably discontinued about the twelfth century, and the *pax* (osculatorium, porte-paix, or pax-brede) introduced, though some would place its introduction as early as the ordinance of Pope Leo II. c. 676.

Dr. Milner thinks (*Archæologia*, xx. 534) that when the sexes began to be mixed together in the low mass, about the twelfth century, the embrace was discontinued. The "osculatorium" is mentioned in the Constitution of Walter de Gray, Archbishop of York, A.D. 1250; and in those of John de Peccham, Archbishop of Canterbury, c. 1280. The Synod of Exeter (1287) ordered that each parish church should have the "asser ad pacem" (Wilkins's *Concil.* ii. 139).

Mr. Albert Way mentions a very ancient example in the Louvre. It is a tablet of lapis lazuli, formerly part of the treasures of the royal abbey of St. Denis, and is of Greek workmanship, representing the Saviour on one side, with that of the B. V. M. on the other, wrought in gold inlaid in the stone (*Archæol. Journal*, ii. 147). Dr. Rock has an enamelled morse (c. 1300), which had been converted into a pax by fixing a handle to it. In the chapel of Richard II. was a "porte-pax tout d'or" set with diamonds, pearls, and sapphires (weight, two pounds four ounces). Archbishop Chichele gave to All Souls', Oxford, c. 1460, paxes made of glass. Mr. Way has a wooden one of the latter part of the fifteenth century. One of silver parcel-gilt may be seen at New College, Oxford. It is of the period of Henry VI., and was given by the founder.

Chaucer, in his "Persones Tale," tells of a proud person who "awaiteth to go above him in the way, or kisse the Pax, or ben incensed, or gon to offring before his neighbour, & swiche semblable thinges." The use of the pax was prescribed by the royal commissioners of Edward VI. The Injunctions published at Doncaster, A.D. 1548, ordain that—

"The Clarke shall bring down the Pax, and standing without the church-door, shall say loudly to the people these words—'This is a token of joyful peace which is betwixt God and men's conscience; Christ alone is the peace-maker, which straitly commands peace between brother and brother. And so long as ye use these ceremonies, so long shall ye use these significations.'"

JOHN PIGGOT, JUN., F.S.A.

Ulting, Maldon.

The earliest record of the use of the pax in this country that I remember to have seen is contained in the statute of Walter Gray, Archbishop of York (1216-1255), entitled *De Ornamentis Ecclesie*, wherein it is ordered that the inhabitants of each parish should provide, among other things needful for divine worship, an "osculatorium." A similar statute was promulgated by Robert Winchelsey, Archbishop of Canterbury (1293-1313), in which this object is mentioned under the name of "osculare." (See Cotton MS. D. iii. 191.) Though Archbishop Gray's order may well be the first document in which its use was enjoined by authority, it is probable that the

pax had superseded the primitive form of the kiss of peace for many years.

The pax was forbidden at the Reformation. It was not retained, as far as I am aware, by the English Catholics; probably, because on account of the persecution under which they suffered, it was necessary to dispense with all the accessories of ritual which were not of absolute necessity.

EDWARD PEACOCK.

The primitive mode of giving the kiss of peace was observed as late as the thirteenth century, as it is mentioned by Durandus (lib. iv. cap. 53). It was continued indeed by the Dominicans down to the sixteenth century, as also in some churches of the Roman use; but it appears from the synod of Exeter in 1287, that the instrument called the *pax* had been in use before that time. The use of this is still observed in low masses said in presence of a bishop, as prescribed by the *Ceremoniale Episcoporum*:—

"In missis planis, quæ coram Episcopo dicuntur, adhiberi solet instrumentum pacis."—Lib. i. cap. 24.

"Pariter post (Agnum Dei) ab eodem (Capellano) offertur ei (Episcopo) pacis instrumentum, quod Episcopus osculatur."—Cap. xxx.

The instrument was called by various names, such as *pax*, *asser ad pacem*, *tabula pacis*, *marmor*, *lapis pacis*, and *osculatorium*. One of these instruments in my possession, an old English one of brass, has the crucifixion with the B. Virgin and St. John in bold relief, and on a plate behind are engraved the instruments of our Saviour's passion, above which is the firmament with sun, moon, and stars. This venerable old *pax* was kissed by the late Cardinal Wiseman at a mass said before him on a particular occasion. F. C. H.

MR. BEDO will find some information on the subject of his inquiry in an interesting article by Mr. Albert Way, "On the Ancient Ornaments, Vestments, and Appliances of Sacred Use," published in the *Archeological Journal* (1845, ii. 144.) Although Mr. Way does not show the precise date when the use of the instrument called the *pax*, "*tabula pacis*," "*osculatorium*," or "*porte-paix*" was substituted for the more primitive method of giving the holy salute.

JOHN MACLEAN.

ISAAC DORISLAUS.

(4th S. iii. 287, 491, 585.)

The following clipping from my *Army Lists of the Roundheads and Cavaliers* . . . 1642, sm. 4to, 1863, contains pretty nearly all that I have been able to recover concerning this person:—

"Abraham Dorislaer, a minister of the Dutch Reformed Church = at Oude, Nieuwpoort, in 1602; Enkhuizen in 1605, where he died, March 19, 1655. Author of 'A new translation of HOLY WRIT with explanations and notes.' Amsterdam, 1614, folio. A 'Treatise concerning the differences between the tenets of the Reformed and Anabaptist persuasions,' &c.

1. Samuel Dorislaer, minister at Wervershoof, 1638; at Brock, 1637; at Enkhuizen, 1645; at Delft, 1648, where he died, 1653.

2. Isaac Dorislaer, minister at Hensbroek, 1637; at Enkhuizen, 1638, where he died, 1652.

3. David Dorislaer, minister of the Dutch colonists in Brazil. Returned to Holland and became minister at Hobrede and Osthizien, 1644; Hulstzen, 1649; Tholen, 1650; Zierikzen, 1651. Died, 1671.

Isaac Dorislaus.

"Isaac Dorislaus was a friend of Sir Henry Mildmay, and the first Lord Brooke. Through the influence of the latter he was appointed to read a historical lecture in Cambridge; but was soon silenced on account of his maintaining anti-monarchical principles. His great knowledge of Civil Law caused his nomination to the office of Judge Advocate of the Army. For the same reason he was shortly afterwards made one of the Judges of the Court of Admiralty. He made himself especially hateful to the Royalists by assisting to prepare the charge of High Treason against Charles I. In the beginning of May, 1649, he sailed for Holland as Envoy from the English Parliament to the Hague; he had only spent a very short time there when, on the 12th, or, according to others, the 15th of May, as he was taking his supper at the Witte Zwaan (White Swan) Inn, some five or six men in masks entered the house, blew out the lights in the passage, and rushed into the public room, where he, in company with eleven other guests, was sitting. Two of the conspirators immediately made a murderous attack on a Dutch gentleman named Grijp van Valkensteyn, supposing him to be the English Envoy. Finding out their mistake, however, they set upon Dorislaus, and slew him with many wounds, exclaiming as they did the deed, 'Thus dies one of the King's Judges.' The leader of this execrable gang was Col. Walter Whitford, son of Walter Whitford, D.D., of Monkland, in Scotland. He received a pension for this 'generous action' (Wood) after the Restoration. The English Parliament gave their faithful servant a magnificent funeral in Westminster Abbey, June 14, 1649; but after the Restoration, those in power disturbed the body. His dust now rests with that of Admiral Blake, and others such as he, in a pit in St. Margaret's churchyard."—John Loden Gollfried's *Kronyck*, iv. 454; Van der Aa, *Biographisch Woordenboek*, in voc. p. 21.

Your correspondent quotes some unnamed author, whose evidence he rightly suspects, to the effect that Dorislaus left the service of the King for that of the Parliament. Mr. Wilkins, in his *Political Ballads*, asserts this more strongly. According to him, Dorislaus "became Judge Advocate in the King's army, but deserted Charles, and assisted in drawing up the charges against him" (i. 90). This is altogether a mistake, founded on a passage in Wood's *Athenæ Oxonienses*, which these writers have misunderstood. Wood was an out-and-out partisan of the Royal party. Had there been any stain of desertion on Dorislaus's character, he would not have failed to inform us. What he does say, bears quite another complexion. It is as follows:—

"He became Judge Advocate in the King's army in one of his expeditions against the Scotch, Advocate in



the army against the King under Robert Earl of Essex, afterwards under Sir Thos. Fairfax, and, at length, one of the Judges of the Court of Admiralty, and assistant in drawing up and managing the charge against K. C. I.—*Sub voc.* "L'Isle, John."

There was clearly nothing of desertion in this, as Wood, living near the time and having the chronology of the period clearly in his mind, knew very well. In the expedition against Scotland, Isaac Dorislaus was Judge Advocate.\* This war—the bishops' war, men nicknamed it—was very unpopular with the Protestant party in England. The gentry of all classes—Churchmen, Puritans, and Papists—gave unhesitating support to the King; though the soldiers on several occasions showed their sympathy with Protestantism, and their hatred of what they considered papistical innovations, in a very rough manner.†

Some of the leading Puritan gentry of England were in arms for the King in this expedition: probably through the influence of these the learned Dutchman got his appointment. When the campaign was over, the forces were disbanded. Two years afterwards, i. e. 1642, the war between Charles and the English Parliament began. Two new armies were raised; one by the King, the other by the Parliament. This latter force naturally absorbed such Puritan elements as had been held in suspension in the disbanded army. The Earl of Essex was its commander, and Dorislaus filled the post of Advocate. There is not the slightest groundwork for a charge of desertion in this. The Earl of Northumberland, Lord Fairfax, and many other of the noblest and best of puritan England, served the King in the *bellum episcopale*.

The Thurloe Papers, in the Bodleian Library, contain some letters from a person named Isaac Dorislaus, written after the death of the Envoy. He was probably a son, or nephew, of the murdered man. That he had a son is certain; for on May 14, 1649, the House of Commons resolved to settle two hundred pounds per annum upon him for life.‡

EDWARD PEACOCK.

Bottesford Manor, Brigg.

JOURNALS OF THE LATE MR. HUNTER (4<sup>th</sup> S. iv. 10.)—Your correspondent J. H. (from Sheffield?) says that my omission of any memoir of the author of the *History of Hallamshire* from the republication of the work which I have recently

\* That is, Wood says he was, and there can be no reasonable objection raised against his testimony. I may remark, however, that I have not seen any other notice of Dorislaus having held this appointment in the army against Scotland. I cannot find anything about it in Rushworth, though it very well may be there.

† Vicar's *Jehova Jireh*, 20.

‡ *Com. Journals*, vi. 209.

edited "has produced both surprise, and regret, however it may be accounted for." This is news to me; for, except by one friend who assisted me in the work, such an addition to *Hallamshire* was never suggested to me, and no one has complained to me that the volume was imperfect without a life of its author. I myself thought of appending a short memoir, but I could not find sufficient materials. There is a brief one written, I believe, by a relative, but it contains simply what would interest private friends. I asked a near relation of Mr. Hunter to supply me with some biographical account of his uncle, but I never received it, and have no doubt that the incidents of the venerable student's life were found too few and simple to gain public interest. Some private letters, written in Mr. Hunter's early married life, were sent to me for perusal, and I liked them; but his reputation as a scholar and topographer would not have been enhanced by their publication, replete as they were with intelligence and good feeling. My own impression is, that any memoir of Mr. Hunter would have to depend upon purely domestic affairs for its principal attraction, his life having been spent, so far as I know, at Sheffield, Bath, and London in a uniform pursuit of that special knowledge for which he justly earned the highest reputation. The domestic life of any one is, in my opinion, sacred; and so I consider that I have shown no disrespect to the memory of our local historian in not attempting to botanise on his grave.

ALFRED GATTY, D.D.

ANOTHER "BLUE BOY" BY GAINSBOROUGH (4<sup>th</sup> S. iii. 576; iv. 23.)—With reference to the communication relative to the "Blue Boy" by Gainsborough, I beg to say I possess a "Blue Boy" by him also. It is a picture of my father-in-law, painted probably about 1770, when he was a boy of seven or eight or thereabouts. He is represented in a surcoat, long waistcoat, and breeches, all blue, with collar, lace frill and ruffles, and white silk stockings, shoes, and buckles; the scene being a garden with distant landscape. The "Blue Boy" is represented plucking a flower with his right hand, and holding one in his left, several lying, gathered, in his hat on the ground beside him. The picture, which has no name or date upon it, is about 4 ft. 3 in. by 3 ft. 4 in. Though in a room with portraits by Lely, Raeburn, and others, it is the most striking, as well as the most generally admired. I regret I cannot give any information about the picture of the "Blue Boy," Master Buttall, about which your correspondent writes.

W. RIDDELL CARRE.

Cavers Carre.

MODEL BELLS AND BELL-RINGING (4<sup>th</sup> S. iii. 595.)—I was well acquainted with the late Mr. Osborn, and have before me his report about the



model ring of eight balls at Mr. Jackson's in Shoe Lane, then for sale at 30*l*. The weight of the tenor was 67 lbs., the diameter being 14 inches; the size of the treble was 7½ inches. The peal boards which were with them must have been records of peals rung with tower bells, which these little ones never could have been, neither would it be possible to handle them with the ropes like full-sized bells. Changes with small bells must be produced with hand-bells. The peal-book of the College Youths would probably have a record of the performance. H. T. ELLACOMBE.

Clyst St. George.

It may, I think, safely be said that the small bells mentioned by the late Mr. E. J. Osborn were never placed in any church tower. Certain it is that they could not possibly have been rung in the usual manner by any change ringers. They are not even alluded to in the peal-book of the College Youths. THOMAS WALESBY.

Golden Square.

ISABEL SCROPE (4th S. iii. 104, 184, 599).—My best thanks are due to S. S. for setting this question at rest, though it shatters into fragments my little Strabolgi-Percy hypothesis. But I cannot agree with him that the discussion of Isabel's relationship to Henry IV. involves "an immense deal of unnecessary trouble," or that "she is doubtlessly so styled as the widow of an English nobleman of high rank." This method of address certainly exists now, but it did not then. It is said to have taken its rise from the fact of the blood relationship of Henry to so many noble families, that "the king's cousin" became almost synonymous with a title. It still appears to me that the distinct pointing out of the king—not "consanguinea Domini Regis" merely, but "Regis Henrici Quarti" in particular, as if to indicate that her relationship was to this king only—implies a connection by blood. Who were the wife and mother of Sir Maurice Russell?

One of my questions concerning Isabel Scrope still remains unanswered. If she died in 1437, why did her crown pension cease seventeen years before her death? It evidently was not on account of a subsequent marriage, if her last matrimonial alliance took place in 1406.

HERMENTRUDE.

HERMENTRUDE questions my doubting that the Earl of Wiltshire was a son of a Scroope of Upsall. My authority for the doubt is the recent assertion before the House of Lords by Mr. Simon Scroope, of Danby, to obtain the earldom of Wiltshire, where he claims as a descendant from the Scroopes of Bolton; and if HERMENTRUDE will turn to Sir B. Burke's (1866) edition of the *Dormant Peerages*, she will find Ulster endorses this statement of Mr. Scroope, although in

Sir Bernard's previous edition he makes this same Earl of Wilts descended from the Lords Scroopes of Upsall. I am anxious for purely local history reasons to obtain a good lineage of these Scroopes of Upsall.

Sir Bernard Burke makes Harriet only child of C. B. Massingberd, and widow of C. G. Munday, heir-general to the title of Scroope of Upsall, through the heiresses of Dobson, Tancred, Armytage, and Danby. The newspapers of last month informed us that Mr. Simon Scroope had clearly proved his descent from the Scroopes of Bolton. If the Earl of Wiltshire is of the Upsall branch, it is clear Mr. Simon Scroope has no claim to that earldom, as he claims through the senior branch of Bolton. EBORACUM.

If HERMENTRUDE consults Nicolas's *Synopsis of the English Peerage*, she will find that William le Scrope, Earl of Wiltshire, was a brother of Stephen, second Baron Scrope of Masham and Upsal, and consequently son of Henry le Scrope, first Baron of Masham and Upsal, who was first cousin to Richard, first Baron Scrope of Bolton.

D. C. E.

POPULAR NAMES OF PLANTS: WALTON'S "LILIES" (4th S. iii. 242, 341, 414, 469, 512).—I fear I do not quite understand Mr. DIXON's note. Having studied British plants for several years, I may perhaps be permitted to say that I am scarcely likely to "fall into errors" as to their habitats, "which a reference to any botanical work will enable [me] to avoid." Neither did I say that Davors mentioned "lilies"; but Walton does so, and Mr. DIXON's note has suggested to me the idea that he may have referred to *Narcissus pseudo-narcissus* under that name. This plant grows in meadows, and in many counties is called "Lent lily," although not a member of the *Liliaceae*. I am not aware that I have tested Davors' (not Davor's) "purple narcissus" by the lily; but as there is no plant answering to such a description, we must look for one as near it as possible. My private impression is that Davors, with very many of the older writers, employed such names as suited the purpose without troubling about the habitats of the plants connected with them, or even the plants themselves. This hypothesis would account for red hyacinths, purple narcissus, azure culverkeys, and lilies being placed in meadows.

*Bluebell and Harebell*.—The name bluebell is common to *Agraphis nutans* (*Hyacinthus nonscriptus*) and *Campanula rotundifolia*, and appears to be locally, as well as generally, applied to both plants. It is a comparatively modern name, neither Gerarde nor Parkinson giving it. Harebell is more usually applied to *C. rotundifolia*, and in some modern works is spelt *hairbell*, in reference to its slender hair-like stalk; but this



is merely a recent notion, and throws no light on the origin of the name, which is not known. Phillips, in his *Flora Historica*, calls *Agraphis nutans* harebell "from its being so frequently found in those thickets most frequented by hares." Dr. Prior says that in Scotland the name is assigned to this plant. In Lancashire, about Wigan, the *Agraphis* is called "ring o' bells." This name has an interesting origin. Those familiar with mediæval pictures and illuminations will have noticed David frequently represented with a number of bells hung one above another beside him, which he is striking with a hammer. This was called a symphonia, or ring of bells, and it is easy to see how like the drooping spike of the wild hyacinth is to a number of bells so disposed.

*Long Purples of Shakespeare.*—This plant was certainly *Orchis mascula*, to which "liberal shepherds" still "give a grosser name."

JAMES BRITTON.

High Wycombe.

**BURYING ON THE SOUTH SIDE OF CHURCHES** (4th S. iii. 449).—In MR. DUNKIN's interesting article on Cornish crosses there is an extract from Erredge's *History of Brighthelmstone*, which gives a reason for the custom of burying by preference on the south side of churches. The reason assigned may be the real one, but another plausible one may be suggested. In very early times all burial-grounds were held sacred, and when one race was destroyed or expelled the conquering tribe continued burying their dead on the same spot. My late lamented friend, Troyon, the Swiss archaeologist, discovered and thoroughly explored a burial-ground where the remains of three distinct races were found superposed. As worshippers of the sun, the early races naturally buried their dead in places fully exposed to the rays of the beneficent luminary—a fact so familiar to the archaeologists of Germany and Switzerland, that they never look for a Celtic burial-ground or even a solitary tumulus on the northern slope of a hill. This Celtic custom may have been handed down to us through twenty centuries, as has that of lighting bonfires on the hill tops on the Eve of St. John. That distinguished archaeologist Dr. F. Keller of Zurich supposes that a strange pagan funeral rite was practised in England down to the time of Queen Elizabeth. In *Hamlet* the priest refuses a Christian burial to Ophelia as a suicide, and declares that—

"Shards, flints, and pebbles should be thrown upon her."

These shards (or fragments of broken pottery) are almost invariably found in Celtic barrows through all northern and central Europe. —OUTIS.

Risely, Beds.

**GRINLING GIBBONS** (4th S. iii. 77).—There is no doubt that many additions may be made to MR. PIGGOT's list of the works of this artist, even

assuming it to refer only to those still existing. I am at present out of the reach of books; but I can add to the list the carvings in the saloon at Petworth, the bronze statue of James II. at Whitehall, and the bronze statue of Charles II. at Chelsea Hospital. Some of the fine works at Chatsworth, always ascribed to Gibbons, can also, I think upon sufficient authority, be given to Watson (whom MR. PIGGOT mentions), who was little more than a mechanic in the neighbourhood. S. R.

Thursley, Godalming.

At the hall of the Skinners' Company, Dowgate Hill, is a room panelled in cedar and richly carved, attributed to this great artist; and at the church of St. Bartholomew, Royal Exchange (pulled down for City improvements) was a carved oak pulpit and a reading-desk, supposed to have been his work. These were afterwards set up in a temporary church in Gray's Inn Road, and at the sale of the fittings thereof in June 1864, were bought by a reverend gentleman on behalf of the London Diocesan Fund, and most probably have been set up permanently in some other church, from whence I trust that they may never be removed again. E. B.

A description of the chimney-piece, carved in wood by Grinling Gibbons, which adorns the Bristol City Library, will be found at p. 17 of *The Bristol City Library, its Founders and Benefactors*. By Charles Tovey. Bristol, 1853. An engraving of this fine work forms the title-page of the book.

W. E. A. A.

I do not find in MR. PIGGOT's list Studley Royal, in Yorkshire, the seat of the Earl de Grey, where there is a room of Gibbons' carving, as well as other pieces of his work about the house. ΕΥΛΟΓΙΟΙ.

**RUSHLIGHTS** (4th S. iii. 552).—In your number for June 12 there is a paragraph relative to rushlights or rush-sticks. I can corroborate the remarks relative to the rushes being prepared by drawing them, after being peeled, through melted fat; but I can also add, from my own observation, that they are not yet obsolete, but are still used in cottages and small farmhouses in the southern parts of Surrey, and, no doubt, also in the neighbouring counties. The iron holder is somewhat like a pair of ladies' curling-tongs, with a lump of lead on one of the handle-ends, as a weight to press the blades together when the rush is fixed between them. I have seen several sorts, in one of which this holder is fixed to a long stick and stand, and is placed, when lighted, by the cottager's side as he studies his country paper in the evening in the chimney-corner of his kitchen or keeping-room. In others, it is fixed to rudely turned beechwood candlesticks, and used upon the supper-table. When burning down close to the holder, the expression used for lengthening the rush is "mending the candle," and I was told by a farmer that

he considered one of the peculiar advantages of the rush-stick to be, that on going to bed you could put the rush at a certain length, get into bed by its light, and then leave it to go out of itself. It is used most during the summer months, when the cottager's bedtime and the last rays of evening light more nearly coincide, and the time is very short for which artificial light is required.

B. R. W.

EPIGRAM BY DR. HAWTREY (4<sup>th</sup> S. iii. 499).—In reply to MR. THIRIOLD, I beg to inform him that the epigram he prints appeared originally in *The Guardian* of Nov. 13, 1861, in the following form:—

"*Cantuariensis.*

Privatam monitus relinque chartam,  
Meamque, improbe, pone concionem.  
Quæ scripsi, mea sunt.

*Tuamensis.*

TUAM requiris ?  
Frustrâ gloriâ hoc Episcopatu  
TUAM si nequeo meam vocare."\*

W. T. T. D.

DE AUDLEY (4<sup>th</sup> S. iii. 596).—I am not at all surprised at W. H. C.'s perplexities, for modern writers are sadly at fault concerning Sir James Audley, and accuse poor Froissart of their own blunders. He knew perfectly well who Sir James was, and be it noticed that he does not say that James Lord Audley died in 1369, but Lord James Audley—a decidedly different name. The following will help W. H. C.

James Lord Audley of Heleigh (No. 1), born 1316, fought at Poitiers; died at Heleigh, April 1, 1386; buried in Hulton Abbey. Married

I. Joan, eldest daughter of Roger Earl of March; probably married after 1323, died before 1353.

II. Isabel, daughter and coheir of William Malbank; married before April 23, 1353; died before 1374.

Issue.—I. (By Joan). 1. Nicholas Lord Audley, died *s. p.* 1391, before November 4. Married Elizabeth, daughter of Henry Lord Beaumont and Alice Countess of Buchan; married before April, 1342; she died October 27, 1400. 2. Joan, married Sir John Touchet (from whom the present family). 3. Margaret, married Sir Roger Hillary; died *s. p.* 1411. 4. Roger, living November 17, 1335.

II. (By Isabel). 5. Roland, died *s. p.* 6. James, died 1369 at Fontenay le Comte; seneschal of Gascony. 7. Thomas, died *s. p.* 1409; married Elizabeth —, who died 1400-1402. 8. Margaret, married Fulk third Lord Fitzwarine.

James Lord Audley (No. 1)—not Sir James his son—had a brother Peter, who died at Beaufort Castle in or about 1359. Froissart distinctly calls him the brother of that James Audley who fought

at Poitiers; here again the blunder is not his, but that of his commentators.

But now I must confess my own perplexity, arising out of W. H. C.'s Sir James Audley No. 2, whom he describes as the second son of Hugh Audley, Earl of Gloucester. Did not Hugh die without male issue, and was not his daughter Margaret Lady Stafford, his sole heir? I know however, nothing to prevent a Sir James Audley from being the *brother* of Hugh Earl of Gloucester, and second son of Hugh first Lord Audley of his branch.

I am much obliged to MR. ELWES for his information concerning Eleanor Lady Audley. I had already come to the conclusion that she was Edmund's daughter from further notices furnished to me in private correspondence. I presume that her husband was that James Touchet, Lord Audley, who was the eldest son of Joan Audley (see above), and was a minor on his father's death in 1409.

HERMENTRUDE.

TO MY NOSE (4<sup>th</sup> S. i. 463; ii. 91, 119).—Among the poems mentioned on this subject, the following has apparently escaped notice. It appeared in the *Irish Penny Journal* of Nov. 28, 1840. I do not know the author, but, nevertheless, I think his production is worthy of a corner in "N. and Q."

LIOM. F.

"SONNET ABOUT A NOSE.

"'Tis very odd that poets should suppose  
There is no poetry about a nose,  
When plain as is the nose upon your face,  
A noseless face would lack poetic grace.  
Noses have sympathy: a lover knows  
Noses are always *touched* when lips are kissing;  
And who would care to kiss where nose was missing?  
Why, what would be the fragrance of a rose,  
And where would be our mortal means of telling  
Whether a vile or wholesome odour flows  
Around us, if we owned no sense of smelling?  
I know a nose, a nose no other knows,  
'Neath starry eyes, o'er ruby lips it grows;  
Beauty is in its form and music in its blows."

MEDALLIC QUERIES (4<sup>th</sup> S. iii. 311).—I. Although I cannot give P. G. H. S. the information asked for, he may possess—and if so, would very much oblige by describing—a medal "to commemorate the peaceful hero's (Gen. Oglethorpe) benevolence and patriotism," for which a prize was offered for the best design 1783. (Vide *Memoirs of Gen. Jas. Oglethorpe*, by Robt. Wright, 1867.)

"A medal was subsequently cast, and after a few specimens were struck off, the die was destroyed."—*Gentleman's Magazine*, 1785.

2. Any of your correspondents who would be obliging enough to give some information regarding the medal I proceed to describe would confer a favour upon me. Is it a Masonic medal?—

Obv.: "CAROLVS. SACKVILLE. MAGISTER. F. L. S." His bust. "L. NATTER. F. S. 1733." or l.

[\* For another reading see *The Guardian* of June 9, 1869.—ED.]



Rev.: "AB. ORIGINE." Nude figure of Secrecy ; his left arm resting upon a pedestal, holding a cornucopia in the hand. At his feet the emblems of Masonry. I. N. O.

LA SALETTE (4th S. iii. 598.)—Besides the manual mentioned at the above reference, C. G. will do well to read *The Holy Mountain of La Salette*, by the Right Rev. Bishop Ullathorne. London: Richardson & Son, 1854. Also an elaborate work, which preceded it:—

"A Pilgrimage to La Salette; or, a Critical Examination of all the Facts connected with the alleged Apparition of the Blessed Virgin," &c., by J. Spencer Northcote, M.A. London: Burns & Lambert, 1852.

F. C. H.

AUSTRIA: PRUSSIA (4th S. iii. 284.)—I fear that an important correction of one word in the above note, sent to "N. & Q." not long after the insertion of the note, has miscarried or been mislaid. I have not a copy of the later communication, but what follows is substantially the same. Very shortly after I had written the note, I had reason to suspect that Rupert, Elector Palatine, was a descendant of the Swiss count. I was subsequently enabled to verify the descent. The under-written pedigree was furnished by *Quatuordecim Tabulæ Genealogicæ*, Tubingæ, MDCLXXXV.:—

Rodolph of Habsburg.

Matilda = Louis, El. Pal.

Rodolph, El. Pal. = Matilda, da. Adolph of Nassau. Louis, Emperor.

Adolph, El. Pal. Rodolph II., El. Pal. Rupert, El. Pal., founder of Heidelberg.

Rupert II., El. Pal., = Beatrice, da. Peter, K. of Arragon suc. uncle Rupert, 1390. and Sicily.\*

Rupert III., El. Pal. 1398, Emperor 1400–1410.

I ought, therefore, to have said: "the empire of Germany . . . was held by descendants of a simple Swiss, Count Rodolph of Habsburg, with but two exceptions." CHARLES THIRIOLD.

Cambridge.

OMITTED REFERENCES (4th S. iii. 593.)—While I quite agree with MR. FITZHOPE in the propriety of always giving references to authorities and sources of information, I may mention that, some twenty years ago, I had pointed out a tomb in the cemetery of Montmartre, which runs on all fours with the obituary notice in the *Berkshire Chronicle*. It was that of a Parisian tradesman

\* Others say daughter of Stephen, Count Palatine and Duke of Bavaria.

who was killed during the three days of July, or in one of the *émeutes* in the earlier part of the reign of Louis Philippe. The inscription concludes with this announcement:—

"This tomb was executed by his bereaved [or disconsolate] widow [*veuve désolée*], who still carries on his business at No. — Rue St. Martin."

GEORGE VERE IRVING.

YOUNG PRETENDER (4th S. iii. 532.)—I have a beautiful miniature in a ring, engraved and inlaid with enamel, of the Young Pretender (in the finest possible state of preservation), handed down in my grandmother's family (the Dealtrys) from the time he lived. It is a charming little portrait.

J. C. J.

PORTRAIT BY DE WILDE (4th S. iii. 458, 538, 608.)—By the courtesy of Mr. G. J. De Wilde, to whom I forwarded a photograph of this picture, I am now enabled to inform F. C. H. that the portrait is that of Miss Louisa Dubuisson, as Mr. De Wilde inferred it was from my description.

CHARLES WYLIE.

FLINTER-MOUSE (4th S. iii. 576.)—*Vlinder* is one of the names given in Belgium to the butterfly. There is also a fish called *vlinder* (Lat. *blennius*), probably from its movements resembling the flight of a bird:—

"Les blennes vivent sur le rivage et parmi les rochers, où elles sautillent et voltigent même à la manière des poissons volants," etc.—Drapiez, *Dict. des Sciences Naturelles*.

The Germans have *flinder*, *flinter*, which is a name given by game-keepers to the rags they hang out to frighten the game with, such rags being continually beaten or flapped by the wind. The common bat is called in Flanders *vleur-muis*, *vloor-muis*, *vleer-muis* (Pomey's *Dict.*), and *vleder-muis* or *vledder-muis*—which are all, but for the difference in spelling, like brother and sister with "flitter-mouse." Whence I conclude "flinter" and "flitter" to be mere synonyms.

J. VAN DE VELDE.

SKY-LARK (4th S. iii. 428.)—The quoted lines, descriptive of the song of the sky-lark, are to be found in the poem of Du Bartas upon the creation of the world, book v. lines 550, &c. They have been thus translated by Sylvester:—

"The pretty lark, climbing the welkin cleer,  
Chaunts with a cheer, Heer peer I neer my deer.  
Then stooping thence (seeming her fall to rew),  
Adieu (she saith), adieu, deer deer, adieu!"

An earlier French author, Jacques Pelletier, as quoted in *Les Bigarrures du Seigneur des Accords*, 1596 (p. 160), describes the lark's song thus:—

"Elle, guindée d'un zéphire,  
Sublime en l'air vire et revire,  
Et y declique un joly cry,  
Qui rit, guérit, et tire lire,  
Des esprits mieux que je n'escri."

Fuller, in his *Worthies*, 1663 (fol. 114), says of the Bedfordshire lark:—

“A harmless bird when living, and wholesome when dead, then filling the stomach with meat as formerly the ear with music. If men would imitate the early rising of this bird, it would conduce much to their healthfulness.”

UNEDA.

Philadelphia.

NEETHER OR NITHER (4th S. iii. 444, 517, 563.) I agree with T. R. in this matter, and think that the majority of “good readers and careful speakers” say *ither* and *nither*. My impression is, that the pronunciation was always variable till the study of the German language became popular on the Queen’s marriage, and the consequent introduction of the German element about the court. I fancied I then noticed, and have noticed continuously since, *neether* giving way, and *nither* coming into greater use. I need not remind your readers that in German the pronunciation goes with the latter vowel, *ei* being sounded as the long *i*, and *ie* as *ee*. W. T. M.

What do you think of the following settlement of this *questio vexata*? Some years ago, a couple of weavers were carousing in a tavern in a small village in Yorkshire, yclept Skelmanthorpe. Both had a tolerably high idea of their literary attainments, and this very question cropping up, fierce was the dispute. Neither would yield his *pet* pronunciation, and it was resolved to refer the matter to the ancient village pedagogue—“one of the olden time.”

Being nearly midnight, they had to rouse the Dominie from his sweet first slumber, who, in no pleasant humour, threw open his casement and demanded their business. The weighty query propounded, he testily responded: “Confound you for a couple of fools, *oather* will do!”

I need hardly add, “*oather*” is Yorkshire for *either*.

“WHICH YOU PLEASE, MY LITTLE DEARS.”

WOODEN CHALICE (4th S. iii. 597).—Wooden chalices are very rare, that material having been repeatedly forbidden by authority. S. Boniface says: “Once golden priests used wooden chalices; now, on the contrary, wooden priests use golden chalices,” and they were probably used in very poor churches till the ninth century. The council of Rheims in 883 forbade wood, and so did Pope Leo in 847, and the council of Cealcythe in 785. By reason of the poverty of the church, Alfric’s canons in 957 allowed wood; but Edgar’s, a few years after, 960, allowed only molten metal. (Wilkins, i. 227.) The Saxon laws of the Northumbrian priests imposed a fine upon those who should hallow house in a wooden chalice. According to Becon, Zephyrinus XVI. bishop of Rome (197-217), ordered chalices and patens to be of glass; before that period, he states they

had been of wood. In a will, dated 837, mention is made of a chalice of cocoa-nut, mounted in gold and silver. Mr. Walcott says, there is a Jacobean chalice of wood at Goodrich Court. Is your correspondent sure that his specimen was intended for sacramental use at all? What words and emblems are upon it? Is “the Luck of Edenhall” a chalice? The tradition is, that in ancient times the butler went to the well to draw water, and surprised the fairies dancing there. He seized this glass, which was at the edge of the well, and as the elves left they cried—

“If this glass do break or fall,  
Farewell the luck of Edenhall.”

It is of thin glass, and is enclosed in a leathern case with the letters I. H. S. at the bottom. It is still preserved at Edenhall, the seat of the ancient family of Musgrave, near Penrith, Cumberland. There is a good engraving of it in *The Book of Days*, ii. 522. JOHN PIGGOT, JUN., F.S.A.

Wooden chalices were forbidden by the Synod of Winchester, c. xvi., A.D. 1071. Archbishop Ælfric prohibited this material (Thorpe, page 461); to the same purpose were his Canons, c. xxii. A.D. 957; and Lyndwood distinctly says, “Calix debet esse non de ligno propter porositatem” (lib. i., tit. i. p. 9a). In early times, from sheer poverty, wooden chalices were in use (Walafrid Strabo, *De Reb. Eccl.* c. xxiv.). Rodolph of Tongres says that St. Boniface being asked whether it was lawful to use wooden vessels, replied, “Of old golden priests used wooden chalices, now priests of wood use golden chalices” (*De Canon Obs. Prop.* xxiii.). Pope Zephyrinus prohibited their use, so did Pope Leo in 847, and the councils of Tribur (897), Rheims (883), and Cealcythe (785).

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

SWELTERER (4th S. iii. 597).—Dr. Hyde Clarke’s *Dictionary of the English Language* contains as follows, marked as of Saxon origin:—“Swelter, *n.* sweltering; Swelt *v.* burn or suffer with heat, run with sweat, overpower with heat.” G.

Edinburgh.

BIBLICAL HERALDRY (4th S. iii. 613).—There is an account of the Judenstadt on the margin of the Moldau, in Bohemia, probably the oldest Hebrew settlement in Europe, in a little work, *Eight Weeks in Germany by a Pedestrian* (Frankfort: C. Jugel, 1843). Of the old cemetery the author says:—

“It is a hundred years since the last Jew was interred in this cemetery. Graves trodden partially down, pointed gravestones that are sloping and falling in every direction, monumental slabs of rough sandstone so covered with Hebrew characters deeply cut in. There are, too, devices engraved on the stones which mark the condition of those who now sleep beneath, such as—The lion of Judah, the upraised hands of the house of Aaron, and the Nazarite’s bunch of grapes.”

ALBERT BUTTERY.



THE WORD "FISH": "CHEVALEERE ASSIGNE" (4th S. iii. 596.)—In the passage referred to this indicates a joint, or rather joining of a particular form. There are various varieties of it, more or less complicated, but the distinguishing feature is that the ends to be joined are made in an oblique shape so as to overlap each other. The term *hole* appears to show that after the joint was formed its parts were united by the blowpipe, or some other appliance of the goldsmith's art. Chains formed in this manner are evidently superior to those composed of short pieces of gold wire, the terminal discs of which are brought into juxtaposition; hence the goldsmith's praise of those he had in stock. *See* *Illustrations*. GEORGE VERE IRVING.

FREEMASONRY (4th S. iii. 504, 603.)—I have a later edition of the book mentioned by J. B. C., MR. WILLIAM BATES, and MR. STEPHEN JACKSON. Its title-page runs thus:—

"A Ritual and Illustrations of Freemasonry, and the Orange and Odd Fellows' Societies; accompanied by numerous engravings, and a Key to the Phi Beta Kappa. Also an Account of the Kidnapping and Murder of William Morgan, who divulged the ridiculous and profane usages of the Freemasons. Abridged from American Authors. By a Traveller in the United States. Eighth Thousand. Published and sold by S. Thorne, Shebbear, Devon. Sold in London by Partridge and Oakley, 34, Paternoster Row, 1851."

On the back of this title is an imprint, "S. Thorne, printer, Shebbear, Devon." Instead of its being chiefly based upon David Bernard's *Lights on Masonry*, as conjectured by MR. MAURICE LENTHAN, the book has been compiled from Avery Allyn's *Ritual of Freemasonry*, which came out in America during the anti-masonic period there in 1828-30. This book of Allyn's was, in its turn, a reprint from the *Anti-Masonic Review*, edited by Dana H. Ward, in 1828-30, and in which are the declarations and disclosures of many men who told all they knew, and notably amongst them was the present Mr. Secretary Seward.

I am enabled to say the book printed by Thorne is a reprint, from comparing it with Allyn's book, and am still further borne out in this matter by finding in Thorne's book, now before me, the copy of a "Masonic diploma" of a Knight Templar in favour of the "Illustrious Sir Knight Avery Allyn."

This edition of Thorne contains a "Publisher's Preface to the People's Edition.—Sixth to Tenth Thousand," and gives Daniel O'Connell's letters, stating his reasons for withdrawing from Freemasonry. It also quotes adverse opinions to the order from Rev. G. C. Finney, Rev. W. Patton, D.D., and Miss Martineau, with "Opinions of the Press" in favour of Thorne's first edition, from *The Methodist New Connexion Magazine*, and the *Christian Advocate*. In favour of the second edition, from *The Universe*, *Christian Record*, *Chris-*

*tian Examiner*, *Christian Witness*, &c., showing that Messrs. Partridge and Oakley's being chosen publishers in London was in order to forward the circulation of the book among a certain class of sectarians, and give it a religious tone.

Every now and then a prospectus of the work falls into my hands, as secretary of certain Masonic lodges, intended to entrap unwary brethren to become purchasers, by which, if they were foolish enough to buy, they would gain no assistance and waste their money.

† MATTHEW COOKE, XXX<sup>o</sup>, P.M., P.Z. &c.

BURIAL OF GIPSIES (4th S. iii. 405, &c.)—Some years since I was called upon to attend professionally an aged gipsy woman lying in a tent in the parish of Long Stowe, co. Hunts. She was suffering from dropsy occasioned by exposure to cold. Everything that was required was provided for her by those about her—even port wine and beef-tea. She died and was buried in the churchyard of Stowe—the vicar, with whom I had to-day some conversation on the subject, having been assured that she had been baptised.

T. P. FERNIE, M.R.C.P.L.

Kimbolton, June 25, 1869.

MYRC'S "PARISH PRIEST": THE WORD "VSE" (4th S. iii. 433, 515.)—Probably the old French phrase quoted by J. VAN DE VELDE is sufficient to determine the meaning of the word to be what the editor of the book explained it to be—swallow. But there is a phrase constantly heard in South Devon which may serve to illustrate the passage. "To make use of" is there said for "to eat." Thus one will say, "I have made use of nothing since eight o'clock," meaning, I have eaten nothing.

JOHN SHELLEY.

Plymouth.

OUR END LINKED TO OUR BEGINNING (4th S. iii. 526.)—

"Our lives are but our marches to our graves."

Beaumont and Fletcher's *The Humorous Lieutenant*, Act III.

Here the thought is clothed in language almost identical with that of Longfellow in "A Psalm of Life."

T. McGRATH.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*The Domesday of Kent. With Translation, Notes, and Appendix*, by the Rev. Lambert Blackwell Larking, M.A., late Vicar of Ryarsh, Kent. (Toovey.)

When we sorrowfully announced the death of Mr. Larking ("N. & Q." 4th S. ii. 168) we expressed our anxiety that this work, which he had left far advanced in the press, should be completed and published as a fitting memorial of the antiquarian scholarship and industry of its admirable author. The work is now before

us. It is a magnificent folio printed in the most sumptuous manner. An excellent introductory notice, partly biographical of Mr. Larking, and partly explanatory of the condition in which the work was left by him, introduces the reader to the result of his final labours. Then follows the Kent Domesday in twenty-eight plates of most complete facsimile by Mr. Nethercliff, a Latin extension of the text by Mr. Larking (pp. 56); a concordance, which is of course a complete verbal index (pp. 32); a translation into English (pp. 54); notes illustrative of the text (pp. 41); appendix of more general notes (pp. 35); alphabetical tables of manors, and names of places, with a comparative list of the Kentish manors as mentioned in Domesday and in Hasted (pp. 19). "Though it must ever want," to borrow the words of the able writer by whose care it has been finally sent forth, "its author's last touches and revision, and not only Mr. Larking's friends but all who are interested in the antiquities of Kent must lament the loss of his matured researches, it is confidently anticipated that this Domesday of Kent will remain a lasting monument of the care and ability of its lamented author, and be deemed not unworthy of the favour of those who have encouraged and aided its publication." We may add that it is an honour to the county to which it relates, and that it forms an appropriate and solid foundation for that history supplementary to Hasted which has long been contemplated.

*Free Town Libraries: their Formation, Management, and History in Britain, France, Germany, and America, together with brief Notices of Book Collectors, and of the respective Places of Deposit of their surviving Collections.* By Edward Edwards. (Tribner & Co.)

This is an important contribution to the history of recent legislation in this country for the establishment of Free Town Libraries—of the steps in the same direction which have been taken in America, in the Canadian Provinces, and on the Continent—of the results of these and earlier endeavours to promote the institution of libraries of this character—and of the present condition of a large number of these establishments both at home and abroad. To all who are interested either in the formation or management of Free Libraries, Mr. Edwards's volume will be found peculiarly useful; embodying as it does the various experiences of many who have laboured in the same good cause, under most varying conditions. But to many of our readers the second portion of Mr. Edwards's book will prove perhaps of greater interest. It contains his brief but useful notices of Book-collectors, and records as far as possible the present place of deposit of their Libraries. The list commences with Archbishop Abbot, whose books and MSS., having been bequeathed to his successors in the see of Canterbury, are now preserved at Lambeth; and it contains nearly eleven hundred names, concluding with that of Ulrich Zwingli, whose books are now to be seen in the Library of the Cantonal Schools at Zurich. The value of such a record to literary inquirers can scarcely be overrated.

## BOOKS AND ODD VOLUMES

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Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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PEYTON'S DISCOURSE CONCERNING THE POSTURE IN TAKING THE SACRAMENT. 1642.

—HIGHWAY OF PEACE. 1647.

APOLOGY FOR DANCING, translated by J. Peyton. 12mo. 1752.

OXFORD'S DRAMATIC BIOGRAPHY. 8 Vols.

Wanted by Mr. John Wilson, 69, Great Russell Street.

## Notices to Correspondents.

UNIVERSAL ART CATALOGUE. It will be seen from an advertisement in our front page, that the Lords of the Committee of Council for Education have determined (many readers will, we doubt not, think they have very wisely determined) that the publication of this Catalogue should be so accelerated that the whole may be completed by the end of March next. For this purpose the number of pages to be inserted in this journal (weekly) has been increased from four to twelve; while occasional Supplements will be issued from time to time by the Department of Science and Art. After this week we hope so to arrange the printing of the twelve pages that those who desire to file that portion of "N. & Q." separately may find no difficulty in so doing.

E. W. C. (Clapham Park). Sir Walter Scott.

FAMILY QUERIES, not of general interest, will in no instance be inserted unless the inquirer subscribes his name, and specifies distinctly where he wishes the information for which he asks to be sent.

\*\*\* Cases for binding the Volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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"NOTES AND QUERIES" is registered for transmission abroad.

## ANCIENT ROLLS OF ARMS.

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LONDON, SATURDAY, JULY 17, 1869.

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## Notes.

## THE FAIRFAX FAMILY.

The newspapers have recently recorded the death of Lord Fairfax in America, who was lineally descended from Henry Fairfax, D.D., rector of Bolton Percy, in the county of York, in the reign of Charles I. Feeling sure that some particulars concerning a family, two members of which, father and son, played so conspicuous a part in English history during the Great Civil War, and also its connection with the parish of Bolton Percy, will prove generally interesting, I have consequently forwarded them for insertion in your periodical.

Bolton Percy is an extensive parish in the Ainsty of York, possessing a fine Perpendicular church, built about 1412, and here the Fairfax family possessed considerable estates. A slab at the entrance of the chancel, removed from within the altar-rails, commemorates Henry Fairfax, D.D., and Mary his wife, and below the inscription are the arms—Fairfax impaling Cholmley. At the south-west angle of the chancel is a large monument affixed to the wall, to the memory of Ferdinando Lord Fairfax, Baron of Cameron, who commanded the centre on the side of the Parliament at the battle of Marston Moor in 1644, whilst bravely fighting in the ranks of the Cavaliers was John Dolben, afterwards Archbishop of York. The epitaph on it speaks of him as "dextra gladium, sinistra stateram tenens," and "literarum

patronus, humanitatis repumicator." He died in 1647, aged sixty-four, and was interred in Bolton Percy church. There is the following record of his burial in the register:—

"A. D. 1647.

"Fferdinando Lord Ffairfax, Baron of Cameron, dyed att Denton March y<sup>e</sup> 13, brought to the Parish Church of Bolton Peie and there buried in [illegible] Queire, within the said Church: the xvth day of y<sup>e</sup> same month 1647."

The register-book from which the above extract is made is a thick quarto volume bound in vellum, and has on the first page the following inscription: "The Register Booke of Bolton Pearsie, begininge Sept. 5, 1571." It is complete up to 1695, and I have made from it a few more extracts relative to the Fairfax family and others, adding here and there an explanatory remark. At the end is written, on the inside of the cover, "Non est mortale quod opto," and "Thomas Newsam, Curate of Bolton, 1684."

"A. D. 1649.

"M<sup>rs</sup> Mary Ffairfax, wife of Henry Ffairfax of Bolton Clar, died the 24<sup>th</sup> day of December, and was buried y<sup>e</sup> 25<sup>th</sup> of the same."

"A. D. 1654.

"Mary, y<sup>e</sup> daughter of Henry Ffairfax y<sup>e</sup> younger, of Boltō, Esq., was buryed y<sup>e</sup> same fiftenth day of May."

"The dead born son of Henry Ffairfax y<sup>e</sup> younger of Boltō Pey. Esq. was born and buryed y<sup>e</sup> eighteenth day of November."

"A. D. 1657.

"George Villiers, Duke of Buckingham, and Mary y<sup>e</sup> daughter of Thomas Lord Fairfax, Baron of Cameron of Nun-Apletō w<sup>thin</sup> this parish of Boltō Percy, were maryed the fiftenth day of September, An<sup>o</sup> Dm. 1657.

"Mr Willia<sup>m</sup> Coyne, y<sup>e</sup> faithfull Minister or Curate of this place, dyed at York y<sup>e</sup> 23 day and was buried here y<sup>e</sup> four & twentieth day of May 1657."

The Duke of Buckingham mentioned above was the celebrated favourite of Charles II., who married the only survivor of the two daughters of the great General Thomas Lord Fairfax, and died in 1687 at Kirkby Moorside, according to Pope, "In the worst inn's worst room." He left no issue.

"No wit to flatter, left of all his store;  
No fool to laugh at, which he valued more;  
There, victor of his health, of fortune, friends,  
And fame, this lord of useless thousands ends."

The Duchess died in 1704, in her sixty-eighth year.

1660.

"Willia<sup>m</sup> Fforster of Bam borough Castle, Esq., and Dorothy, the daughter of S<sup>r</sup> Willia<sup>m</sup> Selby, late of Twisle (i. e. Twizell) in Northumberland, Kt. were maryed y<sup>e</sup> nine and twentieth day of March An<sup>o</sup> Dm 1660. Witness H. Ffairfax, Rect."

1665.

"Mr Henry Fairfax, Minister, dyed at Oglethorp, and was Buried in Bolton Church the 8<sup>th</sup> day of Aprill. [In a different hand]—N.B. He had been Rector of Bolton."

Oglethorp is a hamlet in the parish of Bramham, in the county of York. The Hon. and Rev.

Henry Fairfax, D.D., was the son of Thomas the first Lord Fairfax, and brother of Ferdinando Lord Fairfax, and was one of the few men of family and rank who at that time took orders. He was a man of mark in those times, had been a Fellow of Trinity College, Cambridge; a Canon of York, and is mentioned by the saintly George Herbert. A nephew of his, another Henry Fairfax, D.D., was a Fellow of Magdalen College, Oxford, and took a leading part in opposition to James II.'s tyrannical attempt to thrust a president on the society. He was appointed Dean of Norwich, and was buried in that cathedral in 1702, where his epitaph speaks of him: "*Illum nec min⁹ Regis dimoverunt, nec illecebæ; frangi non potuit, flecti noluit.*" Henry, the son of the elder Henry Fairfax, D.D., succeeded to the title on the death of Thomas Lord Fairfax in 1671, and from him the present lord is directly descended.

1669.

"Elizabeth, the Daughter of Mr William Fairfax of Steton, Esquire, was baptized in Steton Chappell February y<sup>e</sup> 21<sup>st</sup> day."

Steton is a township in the parish of Bolton Percy, and the ancient home of a branch of the Fairfax family. It is now the property of Thomas Fairfax, Esq., of Newton Kyme. Part of the old hall is occupied as a farmhouse, and there is an interesting chapel, now desecrated, attached to it, where the swallow now "hath made his pendent bed and procreant cradle." The dimensions are about thirty feet by fifteen, and a Perpendicular window at the east end has once been very beautiful, and also the doorway. It was once used as a place of worship, and baptisms also were solemnised within its walls.

1670.

"Thomas, the sonne of Tobias Wickham, Parson of this Parish, was borne the 7<sup>th</sup> day of July 1670, and being weake, was baptized the same evening at y<sup>e</sup> parsonage house. Frances, the daughter of Mr W<sup>m</sup> Topham of Steeton, was baptized in Steeton Chappell July 16<sup>th</sup>."

1672.

"Anthonina, the Daughter of Mr Tobias Wickham, Docktor (*sic*) and Parson of this Parish, was Borne June y<sup>e</sup> first, and Baptized June y<sup>e</sup> seaventh."

"William, the sonn of Nathaniell Bladen, Esquier, was Born at Steton the 27<sup>th</sup> of Ffebruary, and was Baptized in Steton Chapple the 2<sup>nd</sup> day of March."

"Elizabeth Wickham, five years and two months old, the Daughter of Dr Wickham, Parson of this Parish, dyed Novemb<sup>r</sup> y<sup>e</sup> 30<sup>th</sup>, and was buried December y<sup>e</sup> 2<sup>d</sup> 1612. [In the chancel. Mem. this in a different hand, and evidently much later.]

1676.

"Mary, y<sup>e</sup> daughter of Dr Wickham, Parson of this Parish, was Baptized at York y<sup>e</sup> 18 day of May."

1694.

"Frances, daughter of Madam Susannah Fairfax of Steeton, Buried August 10<sup>th</sup>."

1695.

"Anne, y<sup>e</sup> daughter of Madam [Susannah Fairfax of Steeton, Buried April 21<sup>st</sup>."

It is strange that no record of the paternity of these two is given, nor of their age. One cannot help noting also the very short space which intervened between the death and burial of several people in these entries.

Thomas Lord Fairfax, the great Parliamentary general who commanded the right wing at Marston Moor in 1644, and in chief at Naseby the following year, is buried at Bilborough, a quiet village church about three miles distant from Bolton Percy. It is situated a little distance from the Great North Road between Tadcaster and York, and very fine views of the surrounding country and of the lofty central tower of York Minster are obtained. The church is a small unpretending structure, consisting of nave, chancel, and south aisle, at the end of which is a little chapel, in which he and his lady lie buried under a large altar-tomb, on the sides of which are several coats of arms and military trophies, and on a large black marble slab covering it is the following epitaph:—

"Here lye the Bodies of the Right Honble. Thomas Lord Fairfax of Denton, Baron of Cameron, who dyed November y<sup>e</sup> xii. 1671, in the 60<sup>th</sup> year of his age. And of Anne his wife, daughter and coheire of Horatio Lord Vere, Baron of Tilbury. They had issue Mary, Duchess of Buckingham, and Elizabeth. 'The memory of the just is blessed.'"

Above, incised on the slab, are the arms of Fairfax impaling De Vere, of which noble house she was a scion, and which gave, in unbroken succession, twenty Earls of Oxford from the days of Stephen to those of Anne. The twentieth and last earl, Aubrey de Vere, commanded the Blues at the battle of the Boyne on the side of King William III. Sir Horatio Vere, her father, was nephew of John De Vere, the sixteenth earl, and served with the greatest distinction in the Low Countries. All will recollect Lady Fairfax's answer when her husband's name was called at the trial of King Charles I., "He has too much wit to be here." Let it be noted, too, that literary and antiquarian pursuits were not beneath the notice of the great general. He was the owner of the Bodleian MSS. which he presented to the Bodleian Library at Oxford; and he it was who saved the Bodleian from pillage when that fair and loyal city surrendered to the Parliament. So all honour be given by Oxonians to the memory of Thomas Lord Fairfax.

Denton, mentioned in the epitaph, was an estate belonging to the family near Otley, the birthplace both of Ferdinando and Thomas Lords Fairfax, and also of Edward Fairfax, who won to himself a literary name as the translator of Tasso, and died in 1632.

On the death, in 1671, of the celebrated Lord Fairfax, the hero of Naseby fight, he was succeeded by his cousin Henry, son of the rector of



Bolton Percy, as fourth lord. His son Thomas, the fifth lord, married Katherine, daughter of Lord Colepeper; and his son Thomas, the sixth lord, succeeded, in right of his mother, to the immense estates in America, and went to reside upon them, and died there in 1782, at the age of ninety-one. They are situated between the Potomac and Rapahannoc in Virginia, and said to be more than a million of acres in extent, and up to this day have continued in the possession of the family. The father of General Washington filled the office of agent to the Lord Fairfax of that time, and was married in the church there, the fittings of which had been brought from England. The fertility and beauty of the country are said to be most wonderful, equal to the Horatian description:—

"Germinat ex nunquam fallentis termes olivæ;  
Suamque pulla ficus ornat arborem;  
Mella cava manant ex ilice: montibus altis  
Levis crepante lympha desilit pede."

Hor. *Epod.* xvi.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

#### HEARSE.

In *The Guardian* for June 23, 1869, the question of the etymology of *hearse* is started, with the observation that "a correspondent suggests that it may come from the obsolete old English *herrien*, to praise—still extant, possibly, in the word *rehearse*—and is ultimately to be traced to the German *herr*, or one of its many derivatives—perhaps *hersagen*, to praise or celebrate." Surely this is worth making a note of, as showing what nonsense can be said and will continue to be said as long as the principle prevails that in English etymology guesswork is to be accepted in place of research!

In the first place, where, except in Spenser and Drayton, is *herrien* spelt with a double *r*? Secondly, to *rehearse* has nothing to do with the A.-S. *herian* or O. Eng. *herye*. Thirdly, *hearse* has nothing to do with *herian*, nor has *herr* anything to do with *hersagen*, nor does *hersagen* mean to praise! The derivation of *hearse* is given in Wedgwood quite correctly. It is from the O. Fr. *herche*, Ger. *harke*, a rake; cf. Suio-Goth. *harf*, Lat. *irpex*, the fundamental idea being that of scratching or scraping the ground; cf. Lat. *arare*, O. Eng. *ear*, to plough. The English word from the same root is a *harrow*. How the French triangular *herche* or *harrow* was likened to the triangular frame for holding candles at funerals, how the name was again transferred to funeral obsequies in general, to a cenotaph, and finally to the funeral carriage itself, is all in Wedgwood. To *rehearse* is merely the O. Fr. *rehercer*, to harrow all over again. *Herye*, to praise, is connected with A.-S. *here*, praise,

Ger. *ehre*, honour, and Suio-Goth. *cera*, honour, which see in *Ihre*. *Hersagen*, instead of being one of the derivatives of *herr*, a lord, is a derivative of the adverb *her*, hither; but this is a trifle to the correspondent of *The Guardian*. The discussion of this etymology could be exemplified at great length and in an interesting manner; but I only wish to draw attention here to the ease with which the most ignorant assertions obtain currency, if the subject be etymology. On every other subject, as botany, history, geology, men are expected to have some slight acquaintance with standard publications: why is it that, on etymology, any rubbish passes muster? I may, before concluding, draw attention to another meaning of *herse* not above noticed. It is employed by Spenser to signify the pyramidal trophy upon which the various parts of a knight's armour were piled up and displayed; whence to *unherse* armour is to take it down from its place. The past participle *unherst* occurs in *F. Q.* v. 3. 37, and is not noticed by Nares. And it may further be noted that the connection of *hearse* with *rehearse* was probably suggested by an absurdity of Spenser's (*F. Q.* iii. 2. 48), where he actually writes *herse* instead of *hersall*, for the sake of a rime, having further settled it with himself that *hersall* may be used for *rehearsal*! Be it remembered that Spenser's etymology is often quite as wrong as his false old English.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

#### INTERVIEW OF NAPOLEON WITH WIELAND, 1808.

In a former contribution to "N. & Q." (4th S. ii. 504), I have spoken of an interesting interview between Napoleon and the amiable Grand Duke George of Mecklenburg-Strelitz, and I fancy that another interview with the Emperor, being of a more peaceable character, will be found acceptable. It is related by an eye-witness; and reminds one, to a certain extent, of that which Napoleon had with Goethe, and which we all know from Mr. Lewes's excellent *Life of Goethe*. At the time when the interview I am alluding to, between Napoleon and Wieland (born 1733, died 1813), took place, the fame of the latter as an author was equal to that of Goethe himself; although at the present time Wieland's writings, with the exception of his unequalled *Oberon* (published in 1780), which will keep his name alive for centuries to come—his works, I say, form but the reading of the curious or of literary students. The spontaneous charm has passed away.

Napoleon came to Weimar in October, 1808. This visit was, to a certain degree, a compliment he paid to the Duchess Luise of Saxe-Weimar, who had won his admiration by her noble bearing

and by the common sense which she had shown during Napoleon's former visit to Weimar (1806), at a time when her husband, the excellent Karl August, was on the point of losing everything, having joined the Prussian army. Things had now been settled. Part of a heavy contribution (2,200,000 francs) had been paid. Napoleon, Alexander of Russia, and a host of kings, princes, and generals, had come to Erfurt, and from thence to Weimar. On October 6, 1808, a splendid hunt had been arranged in the Ettersberg forest; after which, a gala-dinner took place. In the evening Napoleon's French troupe acted Voltaire's *Mort de César*, with Talma as Brutus, before a *parterre* of kings. It was a grand performance. When César exclaimed (last scene of Act I.)—

"Je les aurais punis, si je les pouvais craindre;  
Ne me conseillez point de me faire haïr.  
Je sais combattre, vaincre, et ne sais point punir.  
Allons; et n'écoutez ni soupçons ni vengeance,  
Sur l'univers soumis régnons sans violence,"—

it was "as if an electrical spark were running through the whole audience." The theatre over, a ball was given to the emperors. Alexander charmed every one he came near to. Napoleon even made an effort, to say something agreeable to the ladies he passed by; reminding one of that *levée* at Saint Cloud, of which Varnhagen speaks in his "Reminiscences" (*Denkwürdigkeiten*), and where the Emperor constantly repeated to all the ladies: "Il fait chaud, madame!" One lady here at Weimar made an exception—it was Frau von der Recke, celebrated in literary circles. When the Emperor heard that she came from Erfurt, he replied courteously—"I should not have thought that there were such beautiful women at Erfurt; but were you born there?" "No, sire, I was born at Stettin." "You are, therefore, a Prussian?" "Yes, sire, from my heart and soul!" "Well," the Emperor replied, bowing courteously, "we must attach ourselves closely to our *patrie*."

I have extracted these particulars from an interesting valuable little volume by the noble-minded Kanzler Friedrich von Müller (born 1779, died 1849), the life-long friend of Goethe and of the Duke (afterwards Grand Duke) Karl August of Saxe-Weimar. A noble-minded man himself, the future Chancellor Von Müller was the friend of the best and the worthiest of Germany during the first half of our century. Quite a young man, he had begun his diplomatic career by coming in close contact with Napoleon, having several diplomatic interviews with the Emperor at Berlin, Paris, and elsewhere; and it seemed that the open character of the young man made an agreeable impression upon the then almighty ruler. He frequently conversed with Von Müller, and thus it happened that the latter was present when, the evening of that ball, the Emperor freely con-

versed with Wieland. I shall now merely translate what I find noted down in the volume alluded to: "Reminiscences of the Times of War, 1806-1813" (*Erinnerungen aus den Kriegszeit von 1806-1813*, von Friedrich von Müller, Brunswick, 1851, pp. 310). The author writes:—

"After having conversed some time with Goethe, the Emperor came suddenly up to me and asked: 'But where is Wieland? Why has he not been presented to me?' I replied that his age [Wieland was then in his seventy-sixth year] was keeping him back from balls, but that I would cause him to appear directly. The Duke immediately sent a carriage to fetch him. Wieland was much surprised, but after no long delay I could present him to Napoleon. The latter was just standing at one of the columns that form the passage to the open adjoining rooms. I kept somewhat in the background, but in such a manner that I could hear the whole conversation word for word. After some friendly preliminary words, the Emperor asked him which of his works he considered the most important. 'Sire,' replied the venerable old man, 'I do not attach a great value to any of them. I have written what I have felt within my heart.' 'But which,' the Emperor continued, 'is that of your works which you have brought forth [*créé*] with the greatest predilection?' Whereupon Wieland named *Agathon* and *Oberon*."

"Now the Emperor passed over to subjects relating to the history of the world, and put the same question which he had asked of Johannes Müller [the historian] two years previously, after the battle of Jena: Which time [era, epoch] Wieland considered the happiest for the human race? Johannes Müller had declared the reign of the Antonines; but Wieland answered: 'That is difficult to decide. The Greeks often enjoyed happy times, if we but consider culture and personal freedom. Rome had, beside many bad emperors, also several excellent ones who deserve to be called geni of the human race. Other nations and states, too, are able to be proud of wise and mild rulers; but as a whole, history seems to move in a large circle. The good and the bad, virtue and vice change constantly; and it is the problem of philosophy to find out everywhere what is good, and to make us bear what is bad by the exaltation of what is good.' 'True,' the Emperor said; 'but it is not right to paint everything in black, as Tacitus has done. He is a clever painter, certainly, a bold and seducing colourist, but he was only trying to produce effect. History does not want any illusions; she has to clear up and to teach us, not merely to produce or sketch impressive pictures. Tacitus has not developed sufficiently the causes and the inward motives of the events. He has not deeply enough explored the mystery of the actions and sentiments, as well as their reciprocally interlinking each other, in order to establish a just and unimpaired judgment for future generations. Such a judgment must take men and people only just as they could be in the midst of their time and of the circumstances that influenced their actions. We must be able to see clearly how every action was developing itself under the given circumstances that influenced it. The Roman emperors were by far not so bad as Tacitus has drawn them. In this respect I prefer Montesquieu by far. He is juster and keeps closer to truth.'"

"Hereupon the Emperor passed over to the Christian religion and its history, especially to the reasons of its spreading itself so quickly."

"I find herein," he said, "a wonderful reaction of the Greek spirit against the Roman. Greece, conquered by physical strength, reconquers its spiritual power by accepting and nursing that beneficial seed which across the



water the kind providence of God had sown for the human race. Apropos,—here he approached Wieland closely, and put his hand up to his mouth, that nobody but Wieland and myself could hear it.—‘Apropos, it is yet a great question whether or not Jesus Christ has ever lived.’ “Wieland, who until then had only listened attentively, replied quickly, and with lively emotion: ‘I know well, sire, that there were some foolish persons who doubted of it; but it seems to me just as foolish to doubt that Julius Cæsar has been living, and that Your Majesty still lives.’

“Upon this, the Emperor patted Wieland on the shoulder and said: ‘True, true.’ He then continued:

“‘The philosophers plague themselves to build up systems; but they are vainly looking for a better one than Christianity, by which man becomes reconciled to himself, and by which public order and general welfare are equally guaranteed as is the happiness and the hope of single individuals!’

“Napoleon seemed to be much inclined to continue this harangue, but Wieland showed evident signs of being tired by standing so long, whereupon the Emperor gave him most graciously leave to withdraw. Whether or not the Emperor was in full earnest with regard to this remarkable question, or whether he wished to try Wieland, whom he had often heard styled the *German Voltaire*, I must leave undecided, but the latter seemed to me the more probable. Evidently, however, as I then remarked, Wieland’s answer struck and pleased him much.” (Vide *antè*, *Erinnerungen*, pp. 249–253.)

“The same evening, the Emperor once more conversed with Goethe, showing a deep interest in the culture of tragical art; and a few days after he had another interview with Goethe, as well as with Wieland. It was during his luncheon. The Emperor treated both with exquisite attention and distinction, the conversation being about their families and life.” (Vide *antè*, *Erinnerungen*, pp. 253, 259.)

It is a pity that Chancellor Von Müller does not say whether or not Napoleon seemed to be fond of hearing himself speak, although he was full of attention and interest opposite the two great authors when they were speaking, more so perhaps than with anybody else in Germany. Talleyrand, who always kept up his friendly relations with the Chancellor, asked the latter to write down a kind of *mémoire* relating to the conversations between the Emperor and Goethe and Wieland, which however Herr von Müller declined. (Vide *antè*, *Erinnerungen*, p. 253.) Perhaps Talleyrand did such a thing upon the instigation of his then master. There seems to be no doubt that Napoleon knew how to converse when he came in contact with clever people, even if they did not always subscribe to his opinion. Even such personages as the Emperor Alexander he could captivate, although the latter once said to the Duke of Oldenburg, “C’est un torrent qu’il faut laisser passer!”

Possibly I may venture to give some more authenticated “interviews” with the Emperor in the pages of “N. & Q.” as, for instance, those between him and the fore-named Duchess Luise of Saxe-Weimar, the Queen of Prussia, Saint Aignan the ambassador, Chancellor Von Müller, and others.

HERMANN KINDT.

**THE OAK AND THE ASH.**—The oak was out this year so long before the ash that the fine dry summer indicated thereby seems late in coming. Nevertheless, that it will keep the old proverb, “Better late than never,” seems probable from the following statistics, which may be considered worthy to be transposed from the *Hereford Times* to “N. & Q.”:—

“In the years 1816, 1817, 1821, 1823, 1828, 1829, 1830, 1838, 1845, 1850, and 1859, the ash was in full foliage more than a month before the oak, and cold and unproductive seasons succeeded. In 1831, 1839, 1853, and 1860, both these species of vegetation began their race about the same period, and the summers which followed were neither one way nor the other. Whereas in 1818, 1819, 1820, 1822, 1824, 1825, 1826, 1827, 1834, 1835, 1836, 1837, 1842, 1846, 1854, and 1868 the oak displayed its umbrageous foliage weeks before its companion of the forest, and these years were particularly distinguished for fine, dry, and warm weather, and subsequently by the most abundant harvests recorded in the annals of our country.”

J. FORTH HUMBY.

**JEAN CAVALLIER.**—Here is a letter of Chamillart’s when Secretary of War, relative to the celebrated Camisard Chief, which I think may interest your numerous readers:—

“Ce 7<sup>e</sup> février 1706.

“Je vois par vostre lettre du 14 du mois passé que Cavalier est à la haye, qu’il se donne tous les mouvemens possibles pour se mettre en estat d’exciter de nouveaux troubles dans les seveennes. Vous rendriez vn grand service au Roy si vous pourriez engager quelqu’officier sous prétexte d’agir de concert avec luy à le liurer à quelque party que l’on enueroit sur la frontière de france; il faudroit pour cela estre auerty bien sceurement de tous les jours de sa marche, et des lieux par où il passeroit. S’il s’embarque il n’est pas possible d’exécuter ce projet pendant sa route, mais on pourroit, lorsqu’il sera déterminé de rentrer dans le Royaume, luy dresser quelque embuscade qui réussira surement. Si vous trouvez quelqu’un d’assez bonne foy pour s’attacher à luy qui ne l’abandonne pas jusqu’à ce qu’il l’ait remis à quelqu’officier des troupes de Sa Maj<sup>te</sup> que l’on feroit trouver à jour nommé dans le lieu qu’il indiqueroit, vous pourrez tenir toutes sortes de voyes, et si vous vous donnez bien du mouvement sur cette affaire, en cas qu’elle réussisse, le Roy fera donner deux mil pistoles à celuy qui aura livré Cavalier.

“CHAMILLART.”

P. A. L.

**DOUGLAS JERROLD AND BYRON.**—It is somewhere recorded, as a saying of Douglas Jerrold’s, that a wife at forty should, like a bank-note, be exchangeable for *two* of twenty. The idea must certainly have been taken from Byron:—

“Wedded she was some years, and to a man  
Of fifty, and such husbands are in plenty;

And yet, I think, instead of such a one

“Twere better to have *two* of five-and-twenty.”

*Don Juan*, lxii.

D. B.

**ERNEST-AUGUSTUS, DUKE OF BRUNSWICK-LUNEBURG** (first Elector of Hanover, father of George I.)—On a very large silver medal this

prince is represented in Roman armour, but with the more modern skullcap, beard, and scarf. Underneath is written on a scroll: "AUGUSTUS. D. G. DUX. BR. ET. LUNE." Two standing female figures—the one personifying Justice, with sword and scales; the other Peace, with the palm-branch—hold two crowns over his head, the ducal and a laurel one. Above is the inscription: "FAUSTUM IUSTITIE ET PACIS CONSORTUM." On the reverse, fourteen scutcheons of the family in a circle entwined; at the top, the year "1636." In the centre a crowned helmet, with above it a crowned pillar surmounted by feathers with a star; and two peculiar horns, between which gallops the Guelphic horse. Round it is written: "ALLES MIT BEDACHT" (in fact the duke, on the obverse, has a very knowing sidelook); but what I cannot make out, and should like to have information about, is the further inscription: "ETAT. LXXXVIII. NAT. XAPRIL."\* What does this date correspond to?

I possess another large medal of Fridericus Ulricus, father of Ernest-Augustus (1614), in armour, on horseback, with a large flowing scarf and staff of command. In the profile of the head you can already discern a striking likeness with the coins of George III. (1787), and which still obtains in the family at the present day.

P. A. L.

THE "KLOPPJES" IN HOLLAND.—The facts stated in the following extract appear so curious, and are so little known in England, that they may perhaps be deemed worthy of publication in "N. & Q." :—

"The Roman Catholic churches (if such a name may be given to them) that were built in Holland in the 17th century, exhibited in a very palpable manner the dangers to which Roman Catholics were exposed in performing their worship. The place universally selected was a house situated in the most solitary part of a town. The interior was literally pierced with a guard of galleries, like an ant's nest, and every cornice, even the smallest, was made use of as a place for the auditors. These galleries ran up for four, five, and even six stories, whilst transversal openings in all directions were made to enable the faithful to see what passed at the altar. There were in the outer walls secret spy-holes (*des judas cachés*) looking out upon all the streets by which the officers of the law might approach. It is desirable that such curious edifices should be preserved—and of such houses a certain number still remain in Amsterdam, Utrecht, and Haarlem—as they, at the same time, demonstrate the fidelity of the persecuted church in Holland, as well as the much-boasted-of 'toleration' of its adversaries. Very frequently these houses were apparently a portion of some adjoining tavern. Thus, there are to be found in Amsterdam the churches of 'the Pigeon,' of 'Moses and Aaron,' of 'the Green Tree,' and 'the Parrot.'

"When it was requisite for the Roman Catholics to meet together, or when some danger was apprehended,

use was made of 'the Klopjes,' or 'Knocking Sisters,' to apprise or to warn them. With such as these it was not possible to have the rules of a religious community, or the wearing an unusual costume. These 'sisters' remained in the homes of their families, and from thence visited villages, attended the sick, taught the catechism, distributed alms, and very often made more converts than the priests themselves. They were the constant objects of attack in furious placards from the government, which had forbidden, under the severest penalties, more than two of them being together at the same time, or to have the power of making a will, or to inherit any fixed property.

"At Utrecht 'the Klopjes' were to be found near the church of St. Gertrude, in an isolated part of the city, and not far from the road leading from Amsterdam to Gorcum. Whoever has assisted at the offices of this church cannot but have been surprised in seeing the numerous passages and gates affording the means of egress and escape in case of any danger.

"I have been assured that the last of 'the Klopjes' died at Utrecht in 1853. The name doubtless is derived from the Dutch word *Kloppen*, to knock, and this had reference to the mode by which they gave warning of some imminent peril. Each sister had the special charge of some particular article used in divine worship, such as the chalice, corporal, patena, burettes; and when magistrates unexpectedly presented themselves in a church all such articles disappeared with incredible rapidity, and nought then was discoverable but bare walls and empty galleries."

This extract is taken from an article published in *Le Correspondant* (Nouv. Sér.), xv. 36-38, and entitled "Jansénisme en Hollande."

W. B. MAC CABE.

Place St.-Sauveur, Dinan, France.

THE RINDER-PEST, OR CATTLE PLAGUE.—The following sentence has just caught my eye in looking over the *Westminster Magazine* for 1773, and I transcribe it for the benefit of those whom it may concern :—

"Monday, Dec. 7.—A letter from Mecklenburgh says, that a remedy has been discovered there for the distemper incident to the horned cattle. It is no more than feeding the diseased beasts with crab-apples; the same fruit, put into the water given the cattle to drink, has been found to prevent the distemper."

WILLIAM BATES.

THE BARONETCY OF THORNTON.—Andrew Strachan of Thornton, a favourite of Charles I., was created a baronet of Nova Scotia by that sovereign on the 28th May, 1625, with succession to male heirs in general. On the death of the only son of this baronet without issue, the title was assumed by his kinsman, the Rev. James Strachan, parish minister of Keith. This reverend gentleman possessed greater business qualifications than are usual with persons of his order; he was consequently appointed a county magistrate of Morayshire, and agent or factor to the Duke of Gordon. Hence the rhyme celebrating his pluralities :—

"The belted knight o' Thornton  
And factor to his Grace;  
And Maister James Strachan,  
Justice o' the Peace."

[\* Is it not an error of the engraver for "ETAT. LXXXVIII. D. NAT. X. APRIL," showing it was struck on his eighty-eighth birthday, April 10?—Ed. "N. & Q."]



The only son of this reverend baronet became a Jesuit priest. On his death the baronetcy devolved on the next heir male, a post-captain in the navy. This gentleman was succeeded by his nephew, Sir Richard John Strachan, sixth baronet of Thornton, who died on Feb. 3, 1828. Since his death the baronetcy has been dormant. Several members of the Strachan family are settled in Aberdeenshire; others reside in London.

CHARLES ROGERS, LL.D.

Snowdoun Villa, Lewisham, S.E.

### Queries.

BEDLAM BEGGARS AND ROSEMARY. — In *King Lear*, Act II. Sc. 3, Edgar describes these beggars as sticking in their arms (with other things) "*sprigs of rosemary*." I should be glad to know why sprigs of rosemary were used by them.

SIDNEY BEISLY.

BUMBLE-BEE. — Was the use of this compound, now confined to the very vulgar or to children and their nurses, ever general in England; and if so, when was it superseded by the present term? Webster gives Forby as his authority for the word. What is the date of this writer, and where in his works is the word to be found? \* The only instance I know of the occurrence of the word *bumble* (let no one maliciously quote Charles Dickens against me) is in that line of Chaucer's —

"And as the bitore bumbleth in the mire";

and yet the Greek *βόμβος* which was applied to the sound made by bees, and of which the root *bomb* is said to be formed by onomatopoeia to represent any *buzzing* or *booming* sound, would seem to legitimate *bumble*, to the exclusion of the supposed intruder *humble* used in the same sense. For, although it may be urged that this latter expresses the *humming* sound of bees (whence the German *hummel*), yet the insertion of the *b* (I am guiltless of intending a pun) requires explanation; and it would look as if the genuine word *hum* had been engrafted on the final syllable of *bumble*, of which *bomb* was the root. I find that Walker, in his edition of Johnson, after directing that *humble* (*humilis*) be pronounced without aspiration, absurdly pronounces in the same way the same combination of letters in *humble-bee*, as if this also had the same root, and were not derived, whether by false analogy or no, from *hum*.

W. B. C.

THE BURIAL OF THE KINGS OF FRANCE BEFORE THE GREAT REVOLUTION OF 1789. — In France on the eve of the great Revolution (*France, Holland, and the Netherlands*). By Admiral Sir George Collier. Edited by his Grand-daughter, Mrs.

[\* *The Vocabulary of East Anglia*, by Robert Forby, in 3 vols. 12mo, appeared in the years 1830, 1858.]

Charles Tennant. London, 1865, p. 20,) the following custom is narrated: —

"We continued our journey through Luzarche and Econen to St. Dennis, the burial-place of the kings of France and the royal family. It was in 1773 when I was there, and Louis XIV. was then unburied, it being the custom not to inter one king till his successor dies. The reason of this I never could learn."

Perhaps some contributor may throw some light upon this very strange practice, and what was the reason of it.

G. MORRIS.

Bloomsbury.

EULOGIUM ON CHATHAM. — Was Grattan the author of the eulogium upon the first Earl of Chatham, commencing "The secretary stood alone. Original and unaccommodating, the features of his character possessed all the hardihood of antiquity"? If so, where is it to be found in any collection of his speeches?

BAR-POINT.

Philadelphia.

CIVIL WAR. — Who was the editor or compiler of the following? —

"A Description of the . . . Sieges and Battles in the North of England . . . during the Civil War in 1642-3, &c. . . . Memoirs of General Fairfax, and James Earl of Derby: to which is added the Life of Oliver Cromwell: likewise an impartial History of the Rebellions in . . . 1715 and 1745. Bolton: printed by G. Drake. 1785." 8vo. pp. 476.

The copy before me contains, at p. 203, "An Exact Representation of the Execution of James Earl of Derby, at Bolton, 1651." — "G. Taylor del. Bolton"; and at p. 211, a portrait of "O. Cromwell" — "G. Taylor del. G. Barlow sculp. London." The pages from 87 to 108 are occupied by "A Genuine Account of the Taking of Bradford, copied from a manuscript written by Joseph Lister, who was an eye-witness thereof." A comparison with pp. 7-27 of Mr. Thomas Wright's *Autobiography of Joseph Lister, of Bradford* (Lond. 1842) will show that the former account is much altered from the original.

W. C. B.

THE COURT IN 1784. — In what works am I likely to find the largest collection of Court gossip and scandal for this year? I am anxious to find a notice of a marriage which took place in London at this date.

F. M. S.

DISSENTING BELLS. — In an account of the opening of the magnificent new Unitarian church at Todmorden, Lancashire, on April 14, 1869, the papers say — "A beautiful peal of eight bells rang out a jubilant welcome, and flags were hung out from the belfry windows." Is this the first instance of dissenting bells? I think not, for I believe that in the West of England a bell is often an adjunct to Methodist and other chapels. And I have heard that "peals" of bells are attached to several of the recently constructed Roman Catholic churches.

S.

CARTULARIES, ETC. OF FAVERSHAM ABBEY AND DAVINGTON PRIORY.—In the *Collectanea Topographica et Genealogica*, vol. i. p. 203, is the following foot-note:—

“Weever cites a cartulary of Feversham in the Cotton Library. It is not there at present. It is said that James, the librarian to Sir Robert Cotton, took the liberty of lending Sir Robert’s MSS. to whomsoever he pleased. This is a clue to the loss of those which are not in Smith’s Catalogue, but it appears that some were not restored which were lent afterwards by Sir T. Cotton, as may be proved by his book of loans in the British Museum.”

On p. 200 it is queried that the cartulary of Davington is in the possession of Sir John Filmer; the owner of the priory therefore wrote to the present baronet, Sir Edmund Filmer, who in answer (Feb. 3, 1861) says, “I cannot find any book answering your description.”

I shall be glad to hear if the whereabouts of these cartularies is known, and at the same time I should be obliged to anyone who can refer me to unpublished MSS. containing information relating to these religious houses. Late in the last century there were remaining three old buildings within the precincts of Faversham Abbey, and the refectory of Davington Priory. I am anxious to see engravings or drawings of them. Can your readers refer me to any work containing what I am in search of? I have consulted in vain local and county histories—Buck, Grose, and Pennant.

GEORGE BEDO.

6, Pulross Road, Brixton.

HERALDIC.—Will any of the readers of “N. & Q.” inform me whose arms are these—Gules three women’s busts (faces), 2 and 1 or?

R. G. L.

HONEYCHILD.—There is a very ancient manor-house called the Manor of Honeychild, near to St. Mary’s in the neighbourhood of New Romney, occupied by William Dering Walker, Esq., J.P. for the county of Kent. The manor belongs to Sir Edward Cholmeley Dering, Bart., of Surrenden Dering, near Ashford, and 35 Grosvenor Place, Hyde Park Corner. Can you throw any light on the date or meaning of the word Honeychild? Sometimes old copper coins have been found in the fields adjacent. I have written to Mr. W. D. Walker for one, and will forward it to your office; it may aid antique inquiry. THOMAS BUNBURY.

JANET LITTLE.—Who was “Janet Little, the Scotch milkmaid,” whose poetical works were published at Ayr in 1792? Was she a genuine milkmaid or milkwoman, like Ann Yearsley of Bristol, whose poems appeared about the same date under the auspices of Hannah More?

A. J. M.

TO LIE — UNDER A MISTAKE.—Who was the originator of this not very brilliant joke? It has been perpetrated, and perhaps independently, by

two very brilliant writers, Byron and De Quincey; did it originate with the former? Here are the two passages:—

“If, after all, there should be some so blind  
To their own good this warning to despise,  
Led by some tortuosity of mind  
Not to believe my verse and their own eyes,  
And cry that they the moral cannot find,  
I tell him, if a clergyman, he lies;  
Should captains the remark, or critics make,  
They also lie too — under a mistake.”

(Byron, *Don Juan*, canto i. st. 208.)

“You are tempted, after walking round a line (of Milton’s) threescore times, to exclaim at last—‘Well, if the Fiend himself should rise up before me at this very moment, in this very study of mine, and say that no screw was loose in that line, then would I reply: Sir, with due submission, you are —.’ ‘What!’ suppose the Fiend suddenly to demand in thunder, ‘What am I?’ ‘Horribly wrong,’ you wish exceedingly to say; but, recollecting that some people are choleric in argument, you confine yourself to the polite answer—‘That, with deference to his better education, you conceive him to lie’; that’s a bad word to drop your voice upon in talking with a friend, and you hasten to add—‘under a slight, very slight mistake.’”—*De Quincey*; “Milton *versus* Southey and Landor.”

W. B. C.

MAXIM ATTRIBUTED TO ROCHEFOUCAULD.—“We should live with our friends as if they would one day become our enemies.” Is this maxim in Rochefoucauld? It occurs in Sophocles, *Αἴας Μαστιγοφόρος*, 694:—

ἔς τε τὸν φίλον  
τοσαύτ’ ὑπουργῶν ὥφελεῖν βουλῆσμαι,  
ὥς αἰὲν οὐ μενοῦντα.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

MEDALLIC.—I have a silver medal, rather less than florin size, of which the following is a description. Can any of your readers tell me who is the person intended to be commemorated by it, and the signification of the design on the reverse?—

Ob.: A female head in profile, letter N underneath, “ANNA . MARIA . CHRIST . DELPHINA.”

Rev.: “\* LVX \* VNA \* TRIBVS \*,” and within a circle a star of five points, surrounded by rays, which strike down upon a group of buildings surmounted by a dome. In a row, on the ground, three crowns of different patterns; in the exergue 1690.

W. H. P.

Belfast.

MILTON.—Is there any authentic portrait of Milton when blind? I believe I have one by Cooper.

J. C. J.

PAYNE.—Wanted, particulars respecting Payne, called the father of English water-colour painting. I have two of his sketches.

F. S. A.

SAXON CUTICLE ON A CHURCH-DOOR.—I have been asked to identify the place where the following discovery was made not many years ago.



Upon the church-door in a certain East Anglian parish a shred of leather had long hung, which, upon investigation, microscopical and archæological, was declared to be the dried skin of some Saxon villain (!) who had been nailed by the ear. When, where, and how this peculiar discovery was made I have yet to learn. C. J. R.

**VELOCIPEDES.**—Where and when were these machines first used or spoken of? In a letter of Bettina von Arnim ("the child"; *vide passim*, Mr. Lewes's *Life of Goethe* \*) to her brother Clemens Brentano, I find the following remark:—

"This match is a work of Grandmama [Sophie von Laroche, a celebrated German novelist of the last century, the friend of Wieland]. A short time ago the lady in question met at her house this Herr von Drais, just as he was trying in front of it a draineine [Bettina seems to coin the word here *sur-le-champ*], a kind of seat with wheels, which Herr von Drais moves along with his hands and feet." (*Vide* Clemens Brentano's *Frühlingskranz aus Jugendbriefen ihm geflochten*. 2 vols. 1844. Vol. i. p. 107.)

Unfortunately, these letters are not dated (months or days excepted), dates of years being a weakness of Bettina's; but from other evidences, it is to be conjectured that the letter alluded to was written in 1802 or 1803.

HERMANN KINDT.

Germany.

"WHEN MY EYESTRINGS BREAK IN DEATH."—This line occurs in Toplady's beautiful hymn, "Rock of Ages." What is the exact force or meaning of the expression? and where did he get the phrase? Was it a common one in his day? Now we never would use it. Z.

### Queries with Answers.

**WHITTINGTON'S SHIELD OF ARMS AND STONE.**  
Can any of your readers tell me what has become of the stone bearing the arms of Whittington, formerly in one of the walls of Christ's Hospital? It was in the possession of the late Mr. E. B. Price, F.S.A., and was sold with the rest of his antiquities in 1852. T. F. FALKNER.

[At the dispersion of the antiquities of the late Edward Bedford Price, F.S.A., at Puttick's on April 7, 1853, this mediæval City relic passed into the collection of Mr. W. H. Ibbett, a dealer in articles of *virtù*, now of Jewin Street, Aldersgate Street, who parted with it to some unknown

\* "We must pause awhile to consider this strange figure, who fills a larger space in the literary history of the nineteenth century than any other German woman. Every one knows 'the child' Bettina Brentano—daughter of the Maximiliane Brentano [*née* Laroche], with whom Goethe flirted at Frankfurt in the Werther days—wife of Achim von Arnim, the worshipper of Goethe and Beethoven—for some time the privileged favourite of the King of Prussia—and writer of that wild, but by no means veracious book, *Goethe's Correspondence with a Child*." (*Vide Life of Goethe*, i. ed. 1855; vol. ii. pp. 360—371.)

customer about three years ago. It certainly ought to have been deposited in the library and museum of the City of London. The western walk of the cloisters of the monastery of Grey Friars in Newgate Street was under the Great Hall, pulled down in 1827, as was Whittington's library at the same time. The shield of Whittington, within a quatrefoil, was inserted in various parts of the building. An etching of the stone from the library of Grey Friars, A.D. 1421, is printed in the *Chronicle of the Grey Friars*, edited for the Camden Society by Mr. John Gough Nichols in 1852.

Whilst on this celebrated memorial we may as well record in our pages the inscription on the restored stone, the fifth we believe (see "N. & Q." 1<sup>st</sup> S. ix. 501; x. 234), recently erected at the foot of Highgate Hill, so lovingly has the memory of Whittington been cherished, where, as some fondly imagine, the runaway apprentice sat listening to the Bow bells of Cheap. The present stone has been replaced by Mr. Richard Perkins, proprietor of the Whittington-stone Tavern, at the expense of 40*l.*—a noble act, for which our worthy host merits the gratitude of all our local antiquaries. It has been re-faced, and enclosed in an oval plinth carrying an iron railing supporting a very handsome lamp. The inscription is as follows:—

"May, 1869.

WHITTINGTON STONE.

Sir

Richard Whittington,  
Thrice Lord Mayor  
of London.

1397 . . . . Richard II<sup>nd</sup>.

1406 . . . . Henry IV<sup>th</sup>.

1420 . . . . Henry V<sup>th</sup>.

Sheriff in 1393.

This stone was restored,

The railing fixed and lamp erected

At the sole expense of

R. PERKINS—1869.

W. MILLS, Fecit."

At each end of the stone are the letters "S. M. I. 1821," the date of the third stone erected by the parochial authorities of St. Mary's, Islington, in that year. In Howitt's *Northern Heights of London* is an excellent engraving of the Whittington Stone and the Lazar House, from an old print by Chatelaine, now in the possession of J. E. Gardner, Esq.]

"HAULED OVER THE COALS."—Speaking of a man having been reprimanded, it is often said that "he has been hauled over the coals." In Fuller's *History of the Holy Warre*, 1639, book v. chap. ii. these words occur:—

"If they should say the Templars were burned wrongfully, they may be fetched over the coals themselves for charging his Holiness so deeply."

Is this any clue to the expression?

J. H. J.

[This adage has been already noticed in "N. & Q." 1<sup>st</sup> S. viii. 280, 524. Jamieson, in his *Scottish Dictionary*,

under the word "Coals," thus notices this familiar saying: "To bring over the coals, to bring to a severe reckoning:—

'But time that tries such proticks past,  
Brought me out o'er the coals fu' fast.'  
Forbes's *Dominie Depo's'd*, p. 35.

"This phrase undoubtedly refers, either to the absurd appeal to the judgment of God, in times of popery, by causing one accused of a crime to purge himself by walking through burning ploughshares; or to the still more ancient custom, apparently of Druidical origin, of making men or cattle pass through Baal's fire."]

**BRINKLEY.**—Who and what were the parents of Dr. John Brinkley, Bishop of Cloyne? Did not his mother survive her first husband and marry again? If so, to whom? W. C. B.

[The first husband of Bishop Brinkley's mother was John Brinkley, a journeyman carpenter of Woodbridge in Suffolk. It appears, however, that the Bishop was a natural son by an officer quartered at that place. (Addit. MS. 19,120, p. 238, Brit. Museum.) His mother was afterwards married to a Mr. Boulter, and she died at Wilby in Suffolk on March 24, 1829, aged ninety-two. On a tomb at Woodbridge is the following notice of another member of the Brinkley family:—

"Elizabeth the wife of Thomas Brinkley died 24 Feb. 1730, aged 30.

"The dame that takes her rest within this tomb,  
Had Rachel's face, and Leah's fruitful womb;  
Abigail's wisdom, Lydia's faithful heart,  
Martha's just care, and Mary's better part."]

**COMMON HUNT.**—Perhaps some City antiquary can kindly supply the name of "the Master the Common Hunt," to whom, with others, Sir John Gresham left "a fine black gown" for his funeral. It appears that Sir John, who had filled the office of Lord Mayor, died in 1556. TH. SA.

[Thomas Abbot held the office of Common Hunt at this time, having succeeded Burton. Abbot was succeeded by Thomas Underhill, citizen and goldsmith.]

**SIR JAMES TYRREL.**—I shall be glad to be informed where I can find the best account of Sir James Tyrrel, who was implicated in the murder of the princes in the Tower. Sir James was executed, I think, in the year 1506. Any particulars relating to his immediate descendants would also be of interest, and might throw some light on the building (perhaps in the year 1550) of the beautiful "chapelle expiatoire" at Gipping in Suffolk. I am already acquainted with Hollingsworth's *History of Stowmarket*, and with the Davy and Jermyn MSS. W. H. S.

[Sir James Tyrrel of Gipping, co. Suffolk, knighted July 5, 1483, was beheaded on Tower Hill, May 6, 1502, together with his brother, Sir Thomas Tyrrel. There is an excellent pedigree of this family in Berry's *County Genealogies, Essex*, p. 57, &c. Consult also Davy's *Suffolk Pedigrees*, Addit. MS. 19,152, p. 245, &c.; Burke's

*Extinct Baronetage*, edition 1844, p. 536; and Fuller's *Worthies*, ed. 1840, i. 328.]

**JUDGES AT ST. PAUL'S.**—Can any of your readers oblige me with the date and the occasion on which the judges annually attend divine service at St. Paul's Cathedral? I believe it is in the early part of the year, perhaps at Easter or Whitsuntide, but should like to be furnished with exact references. C. W. S.

[Formerly the judges attended divine service at St. Paul's on the first Sunday in each of the four terms; but of late years only on the first Sunday in Easter and Trinity terms in the months of April and May. For the programme of the ceremonial of procession, see *The Ceremonials to be observed by the Lord Mayor, Aldermen, Sheriffs, and Officers of the City of London*, p. 100, 8vo, 1850. Privately printed for the Corporation.]

### Replies.

#### STONEHENGE AND CARNAC.

(4th S. iv. 1.)

Your correspondent CANON JACKSON, in his intense zeal to discover "a key to fit a very rusty old lock," has unconsciously invaded the sanctum and appropriated the property of another. At the close of the last century, the theory he has hit upon respecting the origin of Stonehenge was propounded by Henry Wansey, the Wiltshire clothier and antiquary; who, supposing the monument to be unique, concluded that it was erected in order to perpetuate the treachery of Hengist, A.D. 450. But similar structures are scattered all over the world—in the northern and southern parts of Europe; in Central Arabia; in Palestine and Syria; in Persia; in the northern, southern, and western provinces of Hindustan; in Northern Africa; in North and South America; in Oceanica; in South Australia; and probably in many other places, but which do not recur to my mind at this moment. The prevailing—and, as I believe, the correct—view respecting them is, that they were all connected with Sabean worship: in a word, *they are temples of the Sun*. In 1858 Dr. Thurnam may be said to have placed the fact of Stonehenge having been designed for such a purpose beyond all reasonable debate.

"He had watched the rising of the sun from 'the altar-stone,' where he stood, when it was seen to rise precisely over the top of the isolated stone, which is 10 ft. high, and about 200 ft. distant from the entrance to the temple, apparently intended to direct the observation, at the summer solstice, to the point of the rising sun."

Emerson, the distinguished American essayist, had previously made a similar observation, and has recorded it, I think, in his *English Traits*.

If Stonehenge, then, was a temple devoted to solar worship, its antiquity extends farther back



than the Saxon, the Roman, and even the Druidical era. The fact of so many tumuli surrounding it affords no clue whatever to the date of its erection. *Within its area* human remains have been sought for in vain—a circumstance that militates strongly against the sepulchral theory of Wansey.

Long after such temples were abandoned by their worshippers, or the latter had been swept from the face of the earth, the sacredness of a sanctuary attached to each; and the heathen devotee, whether a follower of the Baalim or not, was actuated by a superstition akin to that of the Christian in mediæval times, and believed that his gods would accord him a more ready acceptance in Elysium if his body was deposited in immediate proximity to a spot which had been specially dedicated to religious uses. Abstractedly, he perceived little difference between one class of Mauzium and another: in his facile judgment, each and all were protectors of erratic mortality.

A stronger reason than the above can be adduced against the revived theory of Wansey. The country, and more especially the southern and western parts of it, was in much too troubled a state at the period in question to admit of such an undertaking as the megalithic structure of Stonehenge. The granite of which the inner circle of stones (originally thirty in number, and weighing several hundred tons) is composed must have been brought a distance of a hundred miles at the least—most probably from the high-lands of Dartmoor. That district, at all events, is the nearest source of the primary rock. How such an astonishing feat as this could have been performed at such a time, is a question for the learned and ingenious Canon, and those who are disposed to accept his view, to determine. In this endeavour, Geoffrey of Monmouth, I fear, will not avail them; for when that apt disciple of Merlin wrote, in the troublous days of King Stephen, the antiquity of the monument was already involved in a haze of fable. His lucubrations will bear no better interpretation. The simple fact of the Saxons distinguishing the structure by no better appellation than “the hanging-stones” justifies the presumption that, at the period of their advent in the country, all knowledge of its origin and intention had passed away. It is a noteworthy fact also, that the *Saxon Chronicle* is utterly silent on the subject of its building. On the contrary, the historical Triads of the Welsh represent that the raising of “Maen Ketti” was one of the three great labours undertaken by the primitive inhabitants of the island—our much-abused Celtic progenitors.

Twenty years ago the late Dr. John Williams, the learned Archdeacon of Cardigan, was considered a Cyclops indeed for contending that Hecateus, the Milesian, who flourished in the sixth century B.C., had aptly described the old monu-

ment on Salisbury Plain, and the religious services performed there in honour of Apollo. What, it was asked, could pinked and painted savages, inhabitants of this western Sandwich Isle, know about a Grecian or any other classical divinity? The detection of a very little woad sufficed to quench the poor Doctor's hyperborean proclivities. The *ratio justifica* was demolished by the *ratio suasoria*. At the dawn of history and civilisation, Grecian warriors might bedaub their persons with pigments, mineral and vegetable, and Roman imperators follow the example: a little pink and vermilion detracted not at all from the personal charms or the exclusive pretensions of nations located in the east and south of Europe; but a little purple that was in vogue amongst the people in the west at the same period was decidedly a sign of vulgarity and barbarism! Truth, remarks Tacitus, is confirmed by inspection and delay. Prof. Nillson, the Danish antiquary, has adopted, wittingly or unwittingly matters little, the main conclusion of Williams. He assigns 500 B.C. as the most probable date of the Stonehenge erection; and this quadrature of the old Salisbury circle is very generally recognised by *savans* at home, as well as abroad. The Professor further supposes that some designs (similar to the figures that embellish the sepulchral grottos of New Grange and Dowth in Ireland) were originally carved upon the surface of the stones, but they have been destroyed by the action of the atmosphere. How he pretends to reconcile this last-mentioned supposition with the division of the unchronicled past into Stone, Bronze, and Iron epochs, is more than I know. Manifestly such carvings (not to mention the tenons and mortices) could never have been executed by any other than iron tools; and this little circumstance alone is sufficient to explode the popular but empirical notion that originated with his countrymen, touching the order or development of the primitive manual arts—in *our* quarter of Europe.

With regard to the origin and purpose of Carnac, on the coast of Brittany, I have little to add beyond the fact that similar parallellitha (but upon a very inferior scale) are to be seen on the heights of Dartmoor, and in such situations as to lead to any other supposition than that which connects them with sepulchres. They also abound in every other country, in the East as well as the West, that is distinguished for its so-called “Druidical” remains. From their proximity to the old British *cursus*, where the charioteer acquired that dexterity in the management of his team which so much astonished Cæsar and his legions, I feel half inclined to the opinion that they were designed for cognate sports; that they were not improbably goals to which pedestriars in a race returned, or from whence they started. But be this as it may, it is diffi-

cult indeed to conceive that the straggling stones of Carnac—extending originally far beyond a mile—were intended to perpetuate the alleged miserable end of the fair princess Ursula and her 10,999 maiden attendants, as suggested by CANON JACKSON.\* Had the terrible catastrophe, which he has depicted in appropriate language, happened at all, or on the coasts of Brittany, in that case there would have been no Fluellin, a few centuries later, to compare the rivers of Macedon and Monmouth; the pedigrees of Welshmen (to whose nation it is my happiness to belong), would have been more effectually cut off than by the waters of the Deluge; in fine, the race of the Cymry would have been as completely extinguished as the dodo in the eastern, or the moa in the southern hemisphere.

Let those who are not as yet disinclined to adopt the old wives' fable of St. Ursula and her virgins, noble and plebeian, compare the *Antiquitates* of Usher, and the *Britannia* of Camden, with the *Compendium* of Johannes Trithemius; whence they will learn that this goodly company of virgins had children; all of whom—mothers and progeny indiscriminately—were martyred in two places at once, five hundred miles apart, and by various hordes of barbarians which never met, or possibly could have confronted each other! In the estimation of some folks, these may be but "slight discrepancies;" they are not so in mine.

W. W. W.

#### OUR END LINKED TO OUR BEGINNING.

(4th S. iii. 526.)

Shakespeare has this thought; it occurs in the following passages:—

"This day I breathed first: time is come round,  
And where I did begin, there shall I end;  
My life is run his compass."

*Julius Cæsar*, Act V. Sc. 3.

"We are such stuff  
As dreams are made of, and our little life  
Is rounded with a sleep."

*Tempest*, Act IV. Sc. 1.

Was he indebted to Spenser for the idea? It is

\* I have a strong notion, that if the long avenues of Carnac were scrutinised a little more narrowly by the archaeologist—more especially the several breaks or openings in them—the monument will be found to have been, when in its pristine state, not very dissimilar to that which, happily, has been better preserved on the northern shores of Africa, at Bou-Merzoug, in the province of Constantine; and which is partially described and illustrated in the third volume of the *Recueil Soc. Archéol. de la Const.*, pp. 214, &c., 1863. I have appended this note with the hope that it may fall under the eye of some intending visitor to Brittany this season; and who will be at the pains to inform me, through the medium of "N. & Q.," whether this conjecture of mine is well founded or not. A third and more perfect specimen, apparently belonging to the same class of monuments, exists in the Dekhan of India.

found in *The Fairy Queen*, book 3, canto 6, where the poet describes the garden of Adonis.

"The first seminary

Of all things that are borne to live and dye."

*Stanza 30.*

"And double gates it had which opened wide,  
By which both in and out men moten pass;  
Th' one faire and fresh, the other old and dride.

*Stanza 31.*

"Old Genius the Porter of them was."

And

"Such as him list, such as eternall fate  
Ordained hath, he clothes with sinfull mire,  
And sendeth forth to live in mortall state;  
Till they agayn return back by the hinder gate."

*Stanza 32.*

"After that they againe retourned beene,  
They in that gardin planted bee agayne,  
And grow afresh, as they had never scene  
Fleshly corruption, nor mortall payne:  
Some thousand yeares so doen they there remayne,  
And then of him are clad with other hew,  
And sent into the changefull world agayne,  
Till thether they retourne, where first they grew:  
So like a wheele around they rounne from old to new."

*Stanza 33.*

*King Lear* contains a passage somewhat similar to this:—

"The wheel is come full circle; I am here."

Act V. Sc. 3.

But the allusion here, as also that in *Twelfth Night*, Act V. Sc. 1. "Thus the whirligig of time brings in his revenges"—seems to be to "the giddy round of Fortune's wheel" mentioned in *Lucrece*.

We also find the idea in *Measure for Measure*, Act III. Sc. 1:—

"Merely, thou art death's fool;

For him thou labour'st by thy flight to shun  
And yet run'st toward him still."

And in *Julius Cæsar*, Act V. Sc. 5—

"Night hangs upon mine eyes; my bones would rest  
That have but labour'd to attain this hour."

Again it may be traced in *Macbeth's* address to sleep—

"The death of each day's life,"

And in the soliloquy of *Henry the Fifth* on the night before the battle, in which each day's life is described as an unceasing round of toil toward sleep, "death's second self"—a wheel within a wheel, revolving ever.

Baumont and Fletcher have it in *The Knight of Malta*, Act III. Sc. 5—

"Nor do I fear to tread this dark black mansion,  
The image of my grave; each foot we move  
Goes to it still, each hour we leave behind  
Knolls sadly toward it."

Longfellow, in *A Psalm of Life*, has a line, the echo of this—

"Art is long, and Time is fleeting,  
And our hearts, though stout and brave,  
Still, like muffled drums, are beating  
Funeral marches to the grave."

T. McGRATH.



In that grand description of the short and uncertain nature of human life, given us in the fifth chapter of the "Book of Wisdom," occurs (verse 13) the following passage, forming, as I think, an exact parallel to those noted by DR. RAMAGE:—*οὐτως καὶ ἡμεῖς γεννηθέντες ἐξελεύμεν*—translated in our version, "Even so we, in like manner, as soon as we were born, began to draw to our end;" and rendered by Junius "Ita etiam nos nati defecimus." Under some of the Roman emperors—none more so than those mentioned—the saying of St. Paul was applicable to almost every man of mark, "We are always delivered to death." The reader of Suetonius has ample proof of this. And when he finds him saying of Nero, "Libertos divites et senes, olim adoptionis, mox dominationis suæ fautores atque rectores, veneno, partim cibis, partim potionibus indito, intercepti," he will readily conclude what must have been their estimate of the tenure of human life.

EDMUND TEW, M.A.

Patching Rectory.

This idea is also to be found in Quevedo:—

"Es, pues, la vida un dolor, en que se empieza el de la muerte, que dura mientras dura ella. . . . A la par empiezas á nacer, y á morir."—*La cuna y la sepultura*.

W. R. DRENNAN.

#### MORE FAMILY.

(4th S. ii. 365, 422, 449; iii. 266.)

Having examined the monument in old Chelsea church, I am in a position to assert, very confidently, that the coat quartered by the Chancellor is not derived from his mother. Four coats are emblazoned on the tomb:—1. Arg. a chevron engrailed between three moorcocks; crest, a Moor's head affrontée, sable. This is canting heraldry indeed. We find the word *More* punned on in two forms. 2. Arg. on a chevron between three unicorns' heads, sa. as many bezants. This coat is quartered with No. 1; I do not think it to have been derived from an heiress, but I consider it used as a second coat for the More family. Something very similar is allotted to More in Burke's *Armory*, back of 4 S, 1st col., viz. "Arg. a chevron between three unicorns' heads, . . . in chief as many hurts": a hurt in heraldry, like the bezant, is a roundle, but they are of different tinctures. The same is quoted in Berry's *Ency. Herald.* vol. ii., back of 4 I, 2. The differences are manifestly such as constantly arise in families, and are usually held to prove consanguinity, therefore I give the disputed coat to More. 3. A fesse between three colts at full speed, sable; arms of Colt, the Chancellor's first wife. 4. Ermineois, a fesse gules. It necessarily follows that this was the coat of his second wife, formerly Mrs. Middleton, whose maiden name is not preserved.

Who then was the Chancellor's mother? I think we must accept the assertion of Cresacre More, that she was a lady named "Handcombe of Holiewell, in the countie of Bedford." (*Life, &c.*, p. iv.) The extracts quoted by MR. ALDIS WRIGHT record the marriage of John More, Gent., to a lady named Graunger in 1474, and the birth of a female child named Joan in 1475; of a son Thomas in 1478; Agatha, 1479; John, 1480; Edward, 1481, and Elizabeth in 1482. I wish to draw attention to the interval of three years that occurs between the births of Joan and Thomas; here was time for the judge, if indeed it be him, to have buried his wife *née* Graunger, and to have married again. Speaking on physiological grounds, I do not think it likely that the female who paused for three years between 1475-8 would have been equal to the rapid births that follow in 1479, 1480, 1481, 1482, even at the cost of her life. It appears to me certain that Cresacre More, the biographer, could not have been mistaken in the correct name of his ancestor, the Chancellor's mother; we must therefore credit the judge with *four* wives, viz. Graunger, Handcombe, Bowes *née* Barton, and Clarke *née* More—the last of a totally different family, with different armorial bearings. It is to be noted that Cresacre More, at p. 4, first edition, calls Sir Thomas "a knight's eldest sonne"; and though "sole heyre to a Iudge," he does not call him the *only* son, but he mentions no brother's names.

A. HALL.

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#### ANTIQUITIES OF LEOMINSTER: THE DUCKING STOOL.

(4th S. iii. 526.)

The former Vicar of Leominster, in his interesting work (*The Town and Borough of Leominster, with Illustrations of its Ancient and Modern History*, by the Rev. G. F. Townsend), gives an engraving and description of the ducking-stool there. He gives extracts from the ancient documents of the borough, in which it is called the cucking-stoole, tumbrell, or gumstole:—

"1563. It<sup>m</sup> p<sup>re</sup>snt q<sup>d</sup> Inhabitan. huj. Burgi non fecerunt le Cockyng-stole per diem eis p<sup>re</sup>fixum—in miser<sup>m</sup> poenâ de xx<sup>s</sup>."

"1564. It<sup>m</sup> we fynd a payne of xx<sup>s</sup> loste by the Chamberlaines for that they did nott make a Cokyngstole by the day to them p<sup>re</sup>fixed; and it is ordered that the said Chamberlens do make a Cokyngstole by Mydsomer next under the payne of xx<sup>s</sup>."

"1638. It<sup>m</sup> they present Francis Shoter, Gent., late Bayliff, and the Chamberleyynes of this Borough to have incurred the payne of x lib. for not repaying and amending the Cage House, the tumbrel or cucking-stoole; and it is ordered that the same be repayed before the feast day of S. Michael the Archangell now next comming, upon payne of x lib.

"1650. It<sup>m</sup> they present the Bayliffe and Constables of this Borough for not having a Gumstole for scolding

women, that they may be punished according to the statute in that case made & provided; and it is ordered that they provide a Gumstool before the xx<sup>th</sup> of June next upon the paine of £5."

Mr. Townsend says, while the foregoing presentation of the twelve men would infer there was no cucking-stool during this period, yet the accounts contain at this very time frequent charges incurred for its repair.

Until recently the Leominster stool was preserved in the church, and was last used in 1809 to duck a woman named Jane Corran, but often called Jenny Pipes.

The first mention we have of the cucking-stool is in the Domesday Book as being then employed in the city of Chester. It is called there *cathedra stercoris*. A chair of this kind was probably in use long before the ducking-stool. Mr. Llewellynn Jewitt, F.S.A., thinks there were three distinct varieties of punishment:—

"In the *Cucking Stool* the culprit was placed before her own door, or on some other public place, for a certain time, and subjected to the jeers of the passers by and of the viciously inclined. On the *tumbrell* she or he was drawn round the town, seated on the chair, and this was sometimes so constructed as to be used for ducking as well; but the *Ducking Stool*, *par excellence*, was the one fixed or moveable, but made specially for the purposes of immersion."

According to the Scottish "Burrow Lawes," as declared in the *Regiam Majestatem*, an ale-wife,

"Gif she makes evill ail, contrair to the use and consuetude of the burgh, and is convict thereof, shee sall pay an unlaw of aucht shillings, or sall suffer the justice of the burgh, that is, shee shall be put upon the cock-stule."

Another punishment for scolds appears to have been that of carrying the mortar. Boys, in his *History of Sandwich*, says that in 1637 a woman for speaking abusively of the mayoreas was condemned to carry the wooden mortar "throughout the town, hanging on the handle of an old broom upon her shoulder, one going before her tinkling a small bell." It is engraved in one of Boys's plates. On the cross rib of the cucking-stool at Sandwich is the following inscription:—

"Of members ye tonge is worst or best,  
An ye tonge ofte dæth breede unreste."

For further particulars see a capital paper on "Ducking-stools" by Mr. Jewitt in *The Reliquary*, i. 145; Brand's *Pop. Antiquities*; Mr. Way's notes to *Promptorium Parvulorum*, and Wright's *Archæological Album*, p. 49.

In the latter paper will be found an account of the punishment inflicted on the sterner sex for like offences, viz., "riding the stang." A staff was held on the shoulders of two men, and on this the offending man was placed and held on by supporters on either side, and so taken to a pond and there ducked.

Mr. Halliwell, in his *Archaic Words*, says that this custom has been discontinued in the North,

and now a boy mounts a pole or ladder, singing some doggrel verses stating that as So-and-so had been beating his wife—

"If ever he does the like again,  
As we suppose he will,  
We'll mount him on a nanny goat,  
And ride him down to hell."

JOHN PIGGOT, JUN., F.S.A.

Is it *ducking-stool* or *cucking-stool*, in which the "refractory ladies" of good old England were "soused"?\* I have in my commonplace-book the following entry:—

"Scolding women are to be set in a *trébuchet*, commonly called a Cucking-stool, probably from the French *Coquine*, and the German *Stull* (sic), the Queen's Chair, placed over some deep Water, into which they are let down, and plunged under Water thrice to cool their Choler and Heat." (*Vide Magnæ Britannia Notitia: The Present State of Great Britain*. London, 1737, p. 195.)

The "deep Water" and the plunging "thrice," and MR. NOAKE'S "soused" state of the "refractory ladies," rather incline one to think it to be *ducking-stool*. There is still the Plattdeutsch *önerdükern*, i. e. to duck under, which word probably has the same signification. Tumbrel, of which MR. NOAKE makes mention as another name for ducking-stool (*vide antè*, 526), was, if I remember right, a sort of rolling cart used as a punishment, but different from the stool in question.

To balance the "blame and shame" attached to scolding women with "Choler and Heat," and in order to see how their "better halves" fared, I shall give another extract from the same *Notitia*:—

"*Drunhards, vagabonds, prophane Swearers, loose, idle, disorderly Persons, Night-walkers*, and the like, are punished by setting their Legs in the stocks for certain hours, and by certain pecuniary Mulcts. *The Execution of those wholesome Laws against Prophaneness and Immorality, has been promoted with great zeal, and no less Discretion, by the Societies for the Reformation of Manners.*" (*Vide antè*, *Notitia*, p. 194.)

These "Societies for Reformation of Manners" are spoken of at length on pp. 196-197.†

HERMANN KINDT.

Germany.

CUNNINGHAM.

(4th S. iii. 335, 394, 513, 605.)

MR. IRVING (p. 606) seems to have assumed that we had adopted an opinion upon the etymology of this name, but in this is mistaken; inasmuch as we only stated several views which had

\* This popular instrument of punishment was formerly designated the *cooking* or *cucking-stool*. *Vide* the quotations from Randolph's *Muse's Looking-Glasse*, 1643, and Horner *à la Mode*, 1665, quoted in Nares's *Glossary*, ed. 1859.—Ed.]

† See also "N. & Q." 4th S. iii. 313.]



come under observation in the course of reading, and left it for some one much more capable to judge than we are—such as MR. IRVING—which view, if any of them, was the correct one.

We must remark that MR. IRVING's principle, of two distinct languages not being combined in *one name*, is one that has been little attended to, as numerous examples of pleonasm adducible, and at any one's command, will attest. Proceeding on this principle, however, *ham* being admittedly Saxon, he searches for the root of *Cuning* in a Saxon dictionary; and finds *Cyne*, an adjective, it would appear, signifying *regal* or *royal*. Accordingly, he concludes that *Cyne* and *ham* are the two and only roots of Cuningham. But permit us to say in regard to this view, that he omits all reference to the middle syllable *ing*, which Kemble and Taylor (great authorities) look upon as always significant when appearing compounded with any name. Therefore, may we not conjecture that *Cyne-ing-ham*, signifying the "Abode of the royal race," will be a more complete enumeration of the constituents of this word?

Although aware of the "*Carta Regis de feedere*" of King John Baliol (assented to expressly at Dunfermline by a few of the prelates, earls, barons, &c.), to which MR. IRVING refers, we did not consider it as elucidating the point under consideration in any material degree. There, the orthography of the name is just as it is now—*Cuningham*; and although we had considered it an established fact, as we actually do, that this territory never properly belonged to the crown, since at least the time of David I., except when forfeitures intervened, that would not, in our view, have excluded the interpretation given by MR. IRVING, or even affected it to any appreciable extent. Cuningham (or whatever the original form) was applied to this district certainly very early in the twelfth century, if not long before; and if we may suppose that *Cuning* refers to a *king*, or a *kingly race*, that race, whoever they were, must have had a residence in the district long, probably centuries, prior to the time of David I., who, it is understood, gifted this wide tract early in the twelfth century to Hugh de Moreville—a Norman by descent, but who came into Scotland immediately from Burgh-upon-the-Sands in Cumberland. May we not, then, assume that the king originating this name was one of the old British kinglets of Strathclyde, a petty kingdom, maintaining some kind of doubtful existence till near the end of the tenth century? How Cuningham was held before being given to De Moreville it will be difficult to determine; but an interesting query is: Did the latter great baron, on receiving the grant, dispossess the whole or most part of the old resident proprietary and settle the alien followers of his own? Robertson says this was not done regarding the adjoining great barony

of Renfrew, conferred on Walter Fitz Alan, the High Stewart; but his authority for this view it would have been desirable to have had stated. (*Early Kings*, ii. 499.) The same author remarks that Cuningham was possessed by the Angles in the time of the Venerable Bede, *i. e.* the eighth century, although afterwards forced to recede in order to make way for a revulsion of the Celtic race (ii. 498, note).

MR. IRVING says that Lanark and Maidslie were crown property before Baliol's time, and therefore that the *carta de feedere* assented to in Feb. 1295-6 is, in its terms, *mendacious*. It is hard to presume this, however, considering that so many are found approving of the treaty, who personally must have known whether the assertion referred to was true or false. Accordingly, we think that a different reading from that of MR. IRVING ought to be given to the expression "*ad coronam regiam non spectantibus*," if that is at all possible. So, we think, on a consideration of the terms, that it may have been meant to prevent the application of *non spectantibus*, &c. to the Scottish possessions which are specially named by using *prior to these*, "*Nec non*" (as also), which immediately follows the enumeration of the four possessions of John Baliol in France. This word usually begins new sentences; and the words *eidem affidebit* (sic), at the very end of the sentence, is to be understood as introduced also before *nec non*. But the reader, to understand this matter aright, behoves to refer to a copy of the treaty contained in Thomson's *Scots Acts* (vol. i. 95\*); and he requires to be warned that this copy cannot be the most authentic, having been made up from two different sources, neither of which was complete, as explained in the Tabula (*ibid.* p. 12.)

Although not of the highest authority, Anderson's *Scottish Nation* (vol. i. 742) may be referred to as containing more than one view of the etymology of Cuningham; and that which the author himself adopts is, "*Koningham* (Teutonic), signifying *regium domicilium*, the king's house or habitation." Vide also Hamilton's *History of the Shires of Lanark and Renfrew*, Maitland Club, p. 21, n.

ESPEARE.

CARVINGS by GRINLING GIBBONS (4th S. iii. 573, 606.)—In addition to the carvings mentioned, I remember seeing some fine specimens of such work in the old library of Queen's College, Oxford, which were pointed out to me as by Grinling Gibbons.

J. MACRAY.

Horn Lacy, near Hereford, one of the most stately of English mansions, contains some fine wood-carving by G. Gibbons. I was not aware that, in my own neighbourhood, Witley Court possessed any work of that artist; but, from the date and style of some of the rooms, it is very possible.

T. E. WINNINGTON.

The finest specimens of this great wood-carver's work are to be seen in the old state dining-room in this castle. They represent all kinds of game and fish, with garlands, &c. Other fine specimens of garlands of fruits and flowers occur in the Royal library, and in the Queen's audience and presence chambers, which are now included in the suite of state apartments.

Windsor.

W. B. WOODWARD.

The church at Fawley, Bucks, contains an altar and pulpit enriched with carvings from the chisel of Gibbons. The ceiling of the large drawing-room at Lee Place (an ancient seat of the Lees of Ditchley) near Charlbury, Oxon, was designed by the same master hand. The house has been greatly modernised, but the ceiling still remains in good preservation. It is, I am informed, an elaborate specimen of ornamental plaster-work, comprising flowers and foliage in great profusion on a flesh-tinted ground. (*Murray's Handbook for Berks, Bucks, and Oxon*, pp. 76, 228.) The *Builder* of Nov. 29, 1862, has a short notice of the Kirtlington Park carvings, and a paper on "Gibbons and his Works" appeared in the same periodical under date of Aug. 31, 1867. In connection with the ceiling at Lee Place, I would venture to inquire whether Gibbons did not occasionally model in plaster; if so, doubtless Mr. Piggott and other correspondents of "N. & Q." can furnish me with instances of similar works not merely designed, but actually executed by Gibbons.

L. X.

There is a fine carving by this distinguished artist over the chimneypiece in the saloon, and in all the rooms on the ground-floor at Holme Lacy, Herefordshire. See Rev. F. O. Morris's *Country Seats of Great Britain and Ireland*.

W. R. TATE.

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HARD WORDS IN CHAUCER: "SAWCEFLEM" (4<sup>th</sup> S. iii. 517.)—Morris, in his Glossary, gives only—

"SAWCEFLEM, *sb.* pimple, scab.

Tyrwhitt has a note upon the word, which proves that *sawceflem* was a special kind of malady. He quotes from an old French physic-book, and from the *Thousand Notable Things*:—

"Oignement magistrel *pur sausefleme* et *pur chescune manere de roigne* . . . A *sawsefleme* or red pimpled face is helped with this medicine following."

In his Glossary, however, he gives a quotation from "MS. Bodl. 2463," which seems to settle the etymology of the word—

"Unguentum contra *salsum flegma*, scabiem, &c. See Galen in Hippoc. *de Aliment.* Comment. iii. p. 277:—*ὁ ἀλχην . . . γίνεται ἀπὸ φλέγματος ἀλμυροῦ καὶ τῆς ξανθῆς χόλης*. And again, *ὁ ἀλφός . . . ὑπὸ τοῦ φλέγματος, οὐκ ἀλυκοῦ*."

See also Halliwell under "Sauseflemed."

In John Russell's *Boke of Nurture*, l. 776 (*Manners and Meals in Olden Time*), we have "a *flewische* countenance" given as the sign of the phlegmatic temperament,\* and a note refers us to *Promptorium Parvulorum*, where we find *flew* and *flewme* = *flegma*. (In some MSS. of Chaucer we get *sawceflewme* and *sauseflewme*.)

The four humours of the blood, and the four consequent temperaments are constantly referred to in various ways by early writers—by Chaucer as much as by any. In the *Ayenbite of Inwyt*, p. 157, we are told how the Devil tempts men through the four complexions—"pane *fleumatike* mid *glotonye* and be sleaup."

As to imposthumes, &c. arising from disorders of the four humours, I find an apposite fragment in the *Retrospective Review* (New Series, ii. p. 411, August, 1854):—

"It is towit atte begynnynge that all empostumes with-outforth that be hoven and swollen eythir thei ben litill or grett. If thei be grett thei ben sprongen of iiij humers synnyngne. Werher empostume off *blode* and yer off engendred is callyd *flegmon*; *empostume sprungen off flewme* is callyd *baas*, that is to say law, empostume; of rede *coleryk* is called *hersipula*. Empostume sprungen off *malancoli* is called *selyros*," &c.

I thank COLIN CLOUTES for his illustration from the *Knight of La Tour-Landry*. Surely *falce* is a misprint for *salce*. Probably also *impetrithe* should be *impedithe*. (*Impetrithe*, a word much used in the book, means "to obtain by entreaty.")

JOHN ADDIS, M.A.

HERALDIC (4<sup>th</sup> S. iii. 481.)—To the replies already given (p. 539) let me add from Ferne's *Blazon of Gentrie*, that by the courtesy of heraldry the son of a gentlewoman of coat-armour (though her husband was not an armiger) may for his lifetime bear her coat, with the addition of a cinque-foil for difference. Ferne styles this a "lased coat," and says that it should be borne in a lozenge. He thinks that the mother must be an heiress for her son to avail himself of the privilege; and that it is limited to the first generation, not descending to her grandchildren. But I presume that in practice children would consider

\* The editor of *Manners and Meals*, &c. queries the meaning of the word *towse* (Russell's *Book of Nurture*, l. 781). Russell has been giving the *carte* of "a Dinere of Fische" (how suggestive of whitebait and the Trafalgar or Ship); there are four courses, and each course ends with "a semely sotelte." Now these subtleties represent in succession not only the four seasons of the year, but at the same time the four ages of man's life (each age being also typified by that one of the four humours which is supposed to predominate at that age.) Thus the third course concludes with a figure which represents both autumn and a man of the third or phlegmatic age.

May not then *towse*, of the line —

"These iiij. soteltees devised in *towse*,"

mean *two-s*, pointing to the double signification of each subtlety?



themselves entitled to bear their father's arms.  
(See Ferne's *Glorie of Generositie*, pp. 65, 66.)

SHEM.

CHAMPERNON (4th S. iii. 595.)—In Mr. John Tuckett's *Devonshire Pedigrees*, published from the Harleian MSS. and other authorities in the British Museum, there is at p. 129 a pedigree of the Champernowne family. It begins with Henry Champernowne of Clist, *temp.* Henry II. It is carried through seventeen generations, and terminates with the Heralds' Visitation of 1620. In the fifth generation, *temp.* Edw. II., the family is described as of Modbury, and at the fourteenth (*circa* Eliz.) it divided into another branch designated as of Darlington. As DR. DAWSON-DUFFIELD asks for information relative to individuals living in 1686, I fear this pedigree will not be of service to him, and I regret that I am not in possession of the more recent links of the chain. The arms are—Gules, a saltier vairé between twelve billets or, a crescent for difference. Crest: A swan sitting proper, holding in the bill a horse-shoe or. P. HUTCHINSON.

MEDAL (4th S. iii. 609.)—The medal described by MR. LENIHAN commemorates the landing of Prince Charles in Scotland in 1745. The figure on the reverse represents Scotia welcoming his arrival. I cannot say when executed.

Could MR. LENIHAN or any of your correspondents inform me for what event a medal of exactly similar design and type, except the legends, was struck? viz.—

Obv.: "REDEAT . MAGNUS . ILLE . GENIUS . BRITANNIÆ." Bust of Prince Charles.

Rev.: "O . DIV . DESIDERATA . NAVIS." A draped female figure, wand in right hand, the left resting upon a shield; ships approaching land in the background. "LETAMINI . CIVES . SEPT. XXIII . MDCCCLII." in the exergue. BELFAST.

COPYRIGHT (4th S. iv. 13.)—Copyright during 1835-42 was regulated, as correctly stated, by the Act 54 Geo. III. c. 156, A.D. 1814, which extended all copyright to twenty-eight years certain, and to term of author's life, if surviving. By the Act 5 & 6 Vict. c. 45, A.D. 1842, copyright was extended to forty-two years, or author's life, and seven years beyond. By this Act the copyright of books printed prior to 1842 may be extended, as above, provided the author or his family retain the copyright; but, if the copyright has been parted with, it may still be extended by mutual agreement between the parties, and registration accordingly. This clause was specially inserted to carry a benefit in Scott's works to his family. A. H.

GENEALOGICAL QUERIES (4th S. iii. 104.)—It is stated in the pedigree of the Tylliols given in Nicolson & Burn's *History of Cumberland and*

*Westmorland*, vol. ii. p. 458, that Anthony Lacy married Elizabeth, daughter of Robert Tylliols.

W. J.

D'ALTON MSS. (4th S. iii. 577.)—In reply to an inquiry in "N. & Q." as to the present depository of these MSS., I beg to state that the valuable collections on Irish history and genealogy amassed with such care, trouble, and expense by my late father, are in my possession; and that, being unable, from the pressure of professional business, to follow up his pursuits, I should only be too happy to negotiate for the purchase of them by some public institution, where they would at all times be accessible to those following similar studies, and where the vast materials accumulated by my late father for half a century for the illustration of every locality and family in Ireland could be made available for the interests and tastes of the public.

WILLIAM D'ALTON.

11, Stephen's Green, Dublin.

GIGMANITY (4th S. iii. 436, 494.)—A year or two ago, at a trial in London, a definition of respectability was given, which in these railway days may fairly supersede the "gig respectability" above referred to. A witness being asked, "What do you mean by a respectable man?" replied, "Why, a man who has a Crystal Palace season-ticket." WYLMIE.

MAY DAY CAROL (4th S. iii. 400.)—The following version of the carol quoted by DR. RIMBAULT is sung by the "May children" in this and the neighbouring parishes of Oxon and Bucks:—

"A branch of May I bring to you,  
Before your door it stands,  
It is but a sprout, but 'tis well spread about  
By the work of a mighty hand.  
Arise, arise, pretty maidens all,  
And take your garland in,  
Or else next morning when you rise  
You'll say I've brought you none.  
"Arise, arise, pretty maidens all,  
And call on God for grace,  
Repent, repent your former sins  
While you have time and space.  
A man's but a man, his life but a span,  
He flourishes like a flower;  
He's here to-day and gone to-morrow,  
Cut down all in one hour.  
"And when death strikes, it strikes so sharp,  
It strikes us to the ground;  
There's not a surgeon in all the land  
Can cure the deadly wound.  
So now I've sung my little May song,  
No longer can I stay;  
God bless you all, both great and small,  
And bring you a merry month of May."

F. D. H.

Bucknell Manor, Bicester.

POPULAR NAMES OF PLANTS (4th S. iii. 468, 513, 565.)—I am a native of Buckinghamshire, and beg to inform MR. JAMES BRITTEN that I have

always heard the fritillary called the "snake's-head lily" both in that county and Oxfordshire. It is also given as the popular name by Sowerby. I think hare-bell and blue-bell are applied in various parts of the United Kingdom indiscriminately to the wild hyacinth and the campanula. Sowerby calls the former hare-bell and the latter hair-bell. I myself never heard the campanula called "blue-bell" until I joined a Scotch regiment. There is no doubt about its being "The blue-bell of Scotland." I have always heard the name "dog-wood" applied to the *Cornus sanguinea*.

F. D. H.

The *Hyacinthus non-scriptus* is commonly called hare-bell, and is noticed by Shakspeare as "the azured harebell," like the veins of fair Fidele, described in *Cymbeline* (Act IV. Sc. 2) in connection with pale primrose and eglantine. Gerarde calls it "blue hare-bell" or "English jacinth."

Browne in his *Pastorals*, book ii. song 3, says —  
"The hare-bell for her stainless azured hue  
Claims to be worn of none but those who are true."

The hair-bell is the *Campanula rotundifolia* already properly noticed (see Hooker's *British Flora*). I should like to know on what authority the *Arum maculatum* is shown to be the "dead men's fingers" and "long purples" of Shakspeare named in *Hamlet*. In a little book I wrote on the Flowers of Shakspeare five years since and advertised in "N. & Q.," I took some pains to show what these flowers were.

I cannot understand what flower is meant by "purple narcissus, like the morning rays," unless it be the *Anemone pulsatilla* (pasque flower), or *Anemone nemorosa* (wind flower), but these cannot properly be called narcissus.

SIDNEY BEISLY.

Sydenham.

JESSE WINDOWS (4th S. iii. 427.)—The celebrated Jesse window in Dorchester abbey church, Oxfordshire, is on the north side of the chancel. It differs, I believe, from all other Jesse windows in having the personages of the sacred genealogy not only represented in the painted glass but sculptured on the mullions.

F. D. H.

THE HORSE'S HEAD IN ACOUSTICS (4th S. iii. 500.)—This was no joke, as your correspondent SHEM seems to surmise. When an old "meeting-house" in Bristo Street here was taken down, I think about 1805, to make room for the church now occupied by Dr. Pédie's congregation, the old sounding-board above the pulpit was found filled with horses' heads—I should say five or six at least. I was a mere child at the time, and for long after the heads presented themselves to my dreams. The matter had long passed from my memory, till now vividly recalled by the recent articles in your columns.

H. T.

Edinburgh.

BALLY (4th S. iv. 10.)—With reference to the query by OUTIS, I am inclined to think that the derivation of the word *bally* from the Keltic is, besides being more simple, more in accordance with probability than its derivation from the Danish. I am not at present able to ascertain the exact Irish word for a "town" or "village," but, as the dialects of the great Keltic language used by the Scottish and Irish Gael so closely resemble each other that they may be called twin twigs of the same (Erse) branch, it seems very likely indeed that *bally* is the same word as the Gaelic *baile*, which signifies a village or town. In the names of Irish places, Bally is generally used as a prefix. I believe *baile* is always so used in the Gaelic: thus *baile-puir*, a sea-port town; *baile-margaidh*, a market town; Tain is called *Baile-Dhuthaich* (town of St. Duthac). Further, the other principal prefixes and affixes in names of Irish places are all Keltic; as *ath*, a ford; *drum* (Gael. *drum*), a ridge; *kil* (Gael. *cill*), a church or burial-ground; *dun*, a hill fort; *innis* or *ennis*, an island, and others; and it seems hardly likely that the particle *bally*, which is as common as any of these, should have an exceptional derivation.

A. M. S.

THE STUARTS AND FREEMASONRY (4th S. iv. 20.)—MR. YARKER must take what I have to impart on this subject for what it is worth, as I have not the honour of being a Freemason, and can only "tell the tale as told to me." The original warrant of the Derbyshire lodge of Masons was given by the Young Pretender at Derby in 1745; but at the union in 1813 it was exchanged for an English warrant. Before 1813 there was what was called Ancient and Modern Masonry, each order having a Grand Master, &c. After many attempts, a lodge of Reconciliation was held in London in 1813, of which my informant, Mr. Millward of Longnor, was a member; and new warrants were issued to both. In Scotland the Masons still hold what was called Ancient Masonry, and the Pretender was, as I have always understood, G. M. of Masons some time before his invasion of England. I have been informed that in this part of the kingdom nearly all the lodges were ancient, and held either from York or Scotland; and that there are still lodges in the northern counties which hold from Scotland. As Masons of all lodges rank according to the number of their lodge, the oldest taking precedence, they were exceedingly tenacious of their numbers; so one ancient and one modern lodge was taken alternately. Several lodges, which held by immemorial custom, refused to have any number assigned to them, and are on the register as No. 0.

JOHN SLEIGH.

Thornbridge, Bakewell.



## Miscellaneous.

## NOTES ON BOOKS, ETC.

*The Annual Register. A Review of Public Events at Home and Abroad for the Year 1868.* (Rivington.)

Now that the *Gentleman's Magazine* has changed its character and assumed that of a popular Magazine rather than that of a yearly chronicle, the *Annual Register* remains the only abiding record of our national progress and the great events of each year. We are glad to report of the New Series that it abounds with the peculiar information for which it will prove in future the chief authority; that its views of the State of Public Affairs at Home are clear and impartial; its illustrations of Foreign History, and its Retrospect of Literature, Art, and Science full and satisfactory; while its Chronicle, Obituary, &c., appear to be carefully and accurately compiled.

*The Four Books of Horace's Odes. Translated into English Verse by Edward Yardley.* (Longmans.)

Mr. Yardley's translation of Horace has the important merit of elegance. His language is generally well chosen, and free from those affectations of idioms which frequently disfigure attempts at conciseness and neatness of expression. He has chosen a task within his powers, and the result must accordingly be pronounced a success. We may perhaps select the odes beginning "Cælo tonantem" and "Ille et nefasto," as among the best specimens of his style; and in the translation of "Lydia, dic, per omnes," the structural effect of the original is well preserved in an appropriate and skilfully-handled metre.

WILLIAM JERDAN.—We copy from *The Times* of Tuesday last, the following notice of the early friend under whose editorship, now nearly half a century since, our first efforts in literature were made. Our readers will recognise in the place of his death, why, when writing in these columns, William Jerdan signed himself "BUSHEY HEATH":—

"Forty years ago there were few names better known in London society and in the world of letters than that of William Jerdan. Surviving almost all his literary contemporaries, he died on the 11th inst., at Bushey-heath, in his 88th year. A native of Kelso, and educated at Edinburgh for the Scottish law, he came to London to push his way in literature. Of his varied fortunes in this precarious profession he has given a faithful record in his *Autobiography*, published about fifteen years ago. His genial spirit, ready wit, and abundant anecdote, made him a welcome guest in other than mere literary circles. With most of the notable personages of the last fifty years he had personal acquaintance, and with some of the men of highest mark in literature and politics he was on terms of intimacy. An interesting volume of personal recollections, entitled *Men I have Known*, appeared two years ago, inscribed to the then Chief Baron (Sir Frederick) Pollock, also a Borderer, with whom Mr. Jerdan since boyhood had maintained an unbroken friendship. It was Mr. Jerdan who, in the lobby of the old House of Commons, seized Bellingham, the assassin of Mr. Perceval. At that time one of the reporters for the Press, his connection with periodical literature continued for half a century. In recent numbers of *Fraser's Magazine* are contributions from his pen; and the last two parts of the *Gentleman's Magazine* contain an article on the celebrated Beef-Steak Club, which no other living man could have written from personal knowledge. For several years recently he has contributed to the *Leisure Hour* a series of reminiscences of distinguished men, illustrated by characteristic letters. Of the Royal Literary Fund in its

early days he was a zealous advocate, and by his influence greatly aided its prosperity. His kindly help was always afforded to young aspirants in literature and art, and his memory will be cherished by many whom he helped to rise to positions of honour and independence. Late in life he received a pension of 100*l.* a year for his long services to literature.

The late Mr. J. H. BURN'S Collection will be sold by Auction by Messrs. Puttick & Simpson, of Leicester Square, commencing next Monday, and extending over fourteen days. On Monday the Collection of China, chiefly collected in elucidation of makers' marks, will be sold; on Tuesday the Cabinet of Coins, Miniatures, &c.; on Wednesday the Collection of Books, which is stated to embrace upwards of 20,000 volumes; this will be followed by the Engravings and Autographs. Those who knew the large amount and varied character of the information possessed by the late Mr. Burn, and not infrequently evinced in his contributions to *NOTES AND QUERIES*, will not be surprised at the extent or variety of his several collections now about to be dispersed.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

SURTEES' HISTORY OF DURHAM. Vol. I.

Wanted by John Maclean, Esq., Pallingswick Lodge, Hammersmith, W.

WATSON'S HISTORY OF HALIFAX.

SYDNEY SMITH'S WORKS. Vol. IV.

KNIGHT'S LIVES OF COLET AND ERASMUS. Large paper.

DUGDALE'S WARWICKSHIRE, by Thomas. 2 Vols.

BRYDGES'S INDEX TO PEDIGREES.

Wanted by Mr. Thomas Beel, Bookseller, 15, Conduit Street,

Bond Street, W.

## Notices to Correspondents.

UNIVERSAL ART CATALOGUE. *It will be seen from an advertisement in our front page, that the Lords of the Committee of Council for Education have determined (many readers will, we doubt not, think they have very wisely determined) that the publication of this Catalogue should be so accelerated that the whole may be completed by the end of March next. For this purpose the number of pages to be inserted in this journal (weekly) has been increased from four to twelve; while occasional Supplements will be issued from time to time by the Department of Science and Art. All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.*

THE INDEX to our last Volume will be published with "N. & Q." on Saturday, the 24th instant.

A. M. S. Received.

We are compelled to postpone until next week several Notes on Books.

J. M. (Oxford.) Prose by a Poet, 2 vols. 12mo, 1824, is by James Montgomery of Sheffield.

ERRATA.—4th S. iv. p. 26, col. ii. line 8 from bottom, *dele* "bounie"; line 7, after "burned" insert " (clad in a brumie or cuirass)"; line 6, *dele* "cladina (or cuirass)"; p. 27, col. i. line 4, for "cap" read "cup"; p. 30, col. i. line 13 from bottom, for "Bron en Bresse" read "Brou en Bresse."

A Reading Case for holding the weekly numbers of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1*s.* 6*d.*; or, free by post, direct from the Publisher, for 1*s.* 8*d.*

"NOTES AND QUERIES" is registered for transmission abroad.

This day is published, price 1*s.*

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\* \* \* At Home from 10 till 5.



LONDON, SATURDAY, JULY 24, 1869.

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## Notes.

## MS. NOTES IN PRINTED BOOKS.

SIR WILLIAM JONES AND NATHANIEL BRASSEY  
HALHED, M.P.

I have a book which belonged to Sir William Jones. Its title-page wittily represents Sir William's opinion of it as a work of legal authority. In the subjoined copy of its title-page the words in italics are in the great orientalist's handwriting:—

"William Jones, Middle Temple, 6 May, 1781.

AN

*Lillibullero: or an*

Introduction to the Law Relative to Trials at Nisi Prius.

*The most useful of all bad books, and the worst of all useful books.*

The third Edition.

Corrected. *As incorrect as ever.*

By Francis Buller, Esq.

Of the Middle Temple."

The book is full of marginal notes, in Sir William Jones's hand, which have been ruthlessly cut down by the binder, but of which sufficient remains to enable a lawyer to form some idea of the annotator's professional acumen. Bound into the book, evidently where they were left by the writer, are two interesting papers. One is the commencement of the draft of an opinion, beginning:—

"Though R. N. has been many years in possession, yet he does not swear that he ever has been, or ever expects to be disturbed by any claimant whatever," &c. &c.

The other is a fragment (the conclusion) of a very curious paper on the ancient Hindu law of inheritance. It is written in a beautifully clear hand, evidently for press. The MS. nearly covers two sides of a large foolscap leaf.

I have a still more interesting marginally annotated volume, which I met with in Calcutta ten years ago. It is the—

"True and Faithful relation of what passed for many years between Dr. John Dee (a Mathematician of great Fame in Q. Eliz. and King James their Reignes) and some Spirits."

It is, unfortunately, imperfect; but the greater part, which remains, is full of most elaborate marginal notes, references, and explanations in a clear modern handwriting. To several of the longer notes dates are appended, from which it appears that the greater part of this singularly copious annotation was made between March 25 and May 27, 1809. The annotator was evidently a scholar, a linguist, and, what is more extraordinary, an unqualified believer in, and admirer of the revelations of Dee and Kelley. A few extracts may sufficiently illustrate the character of these notes. Against the editor's remark, in the preface, that, by the nature of the book, "it might be deemed and termed a *work of Darknesse*," we have the note (rather frayed at the edge), "Non Mons \* \* c'est un *drame céles* \* \* \* une oeuvre des plus lumineux \* très sublim \* et très instructive."

After the assertion that Dr. Dee considered himself a zealous worshipper of God, and a very free and sincere Christian, we have the remark, "As he assuredly was." Opposite the words—

"His" [Dee's] "only (but great and dreadful) error being that he mistook false lying Spirits for Angels of Light, the Devil of Hell (as we commonly term him) for the God of Heaven,"—we have the note: "No such thing."

Against the statement that Dr. Dee saw nothing but by Kelley's eyes, and heard nothing but with his ears, it is noted:—

"Yes, he twice heard, but only trifling circumstances. But he saw the miracles—his books that he himself had burnt, restored to him whole! The compact which E.K." [Kelley] "had torn in two, made whole: the stone" [afterwards possessed by Horace Walpole] "taken away by an invisible hand in his presence, &c. E. K. constantly expressed a dislike to his office."

When the editor again speaks with some disparagement of these revelations, it is noted:—  
"Most sublime and recondite truths, such as the editor was too prejudiced to judge or understand."

At page 12, against the sentence—"GALVAH. maid . . . my name is Galuah, in your language I am called Finis," it is noted:—

"And so now, at the END, as it were, of time, we have a New Science, called GALVANISM, which operates as a fire infinitely more subtle and penetrating than all heat that has yet been discovered."

And so, in page 18, this Galvah makes particular allusion to and description of this soul or fire measured equally into everything, &c. &c. So in page 19, E. K. said "GALVAH her head is so on BRIGHT FIRE that it cannot be looked upon, &c." At page 60, as a note to the words:—

"Three years are yet to come, even in this moneth (that beginneth the fourth year) shall the Son of perdition be known to the whole world. Suddenly creeping out of his hole like an Adder, leading out her young ones after her to devour the dust of the earth,"—we have

"By this passage is probably meant—that at some future undefined period there shall be a triennium, or space of three years or thirty years for the fulfilment of this most tremendous prophecy, and now shortly to come to pass (April 1809)."

There is something "very like a whale" at page 103. As a note to the words—

"And suddenly the Firmament and the Waters were joynted together; and the Whale CAME, like unto a legion of stormes," &c.—it is observed:—

"Typical of this, perhaps, a large WHALE was stranded at Gravesend, and brought up to London, the latter end of March, 1809."

I shall only give one more of these notes at present:—

"The 50 daughters of DANAUS are the 50 Constellations who constantly draw light from the Sun, as fountain of light, which they again perpetually pour out into the world, or universe, as the tub, and yet it is never filled, i. e. has no more light than at first."

I had often wondered what learned man, at the commencement of this century, could have expended so much labour and credulity upon such a book as this. Turning the volume over, page by page, the other day, I found the solution of this mystery in a quarter sheet of paper nearly covered with notes, and bearing the following communication:—

"Dr Sir,

"Let me most particularly request you will come to the Bank To-morrow, at one o'clock precisely, to meet Mr Wilkins and several other Gentlemen in the case Hastings v. F. Stuart, as no time is to be lost.

"Yours sincerely,  
"G. TEMPLER.

"Pall Mall,

Wednesday, March 1, 1809.

"N. B. Halhed, Esqre."

The notes on this letter are dated March 20, 1809. It is clear that this enthusiastic annotator and cordial believer in Dee's and Kelley's revelations was the celebrated Nathaniel Brassey Halhed, M.P., the friend of Warren Hastings. It is a very singular and, I believe, now for the first time discovered fact in the psychological history of this amiable and learned, but infinitely imaginative and credulous man, that having, in 1795, published his *Testimony of the Authenticity of the Prophecies of Richard Brothers, and of his Mission to recall the Jews*—his bump of wonder should, fourteen years later, have retained sufficient acti-

vity to lead him to become an enthusiastic disciple of Dee and Kelley.

There is a good deal of information regarding Halhed in an article entitled "Warren Hastings in Slippers," published about ten years ago in the *Calcutta Review*. I should be glad to know (as I have not, at present, access to a library of reference) whether there, or in any of the memoirs of Hastings, the case of F. Stuart is gone into.

CALCUTTENSIS.

#### SCOTTISH LESSER BARONS (OTHERWISE LAIRDS): SERVICES EXACTED.

It is curious to observe what, even during the seventeenth century, were some of the services stipulated to be performed at the hands of their tenants and dependants, and what also were the privileges they were presumed to confer.

In a tack right applicable generally to the estate, dated in Nov. 1631, we find a laird in the south-west corner of Renfrewshire stipulating with his tenants for their leading coals to serve his house, and also for

"Leiding and carrying to ye said R. M. of C. beif, herring, and salt, yearlie to his *larnire* [larder?], and wyn, in hoggheds and barrills, to his wyn sellers."

It was provided, however, that the tenants and their servants should have their meat and drink when performing such services. It was another stipulation, that the tenants should

"Ryd with the said R. M. to Burialls, or onie uther his lawfull occasionnes in onie—within twall mylis of yair awn hous, ilk ane for yair awn parteis; providing always that he charge them not in quartering, the tym."

The tenants also obliged themselves to him, "Ilk ane of them for yair own partis, by time [turn?] to send ane horss and man ilk Sabbath day to carrie ane gentlewoman to the kirk"; and that when "the said R. M. or his forsaidis were dwelling in ye place of C."

Were such services as these, we would respectfully inquire, at this period commonly stipulated for by the lairds? and are there any other instances of similar exactions on record? Besides, was it usual for the lairds in attending burials to appear accompanied by their tenants on horseback? The provision for having the ladies transported to the kirk on horseback is evidence of how little wheeled carriages were in use at this time, and how bad the roads must have been, not allowing such a use.

Thirty years later (on December 23, 1661), by another tack granted by a successor of this laird, we find him letting lands, said to extend to a twa shilling land or thereby, with houses &c., for the space of nineteen years, to a blacksmith of the name of Andrew Smith, and providing that he—



"Sall work all and hail iron work that he sall work to ye said R. M., and quahat work the said R. M. sall employ him in for his own proper use, for thrie pundis Scots money the staine weght of made work."

He was also to shoe the laird's "twa best horsis" for 16s. Scots yearlie, and any bye (extra?) horsis that it might happen the laird to have for 13s. 4d. Scots. And the laird, on his part (for the rent and services specified in the tack) granted to his tenant and his successors

"The benefeit and priviledge of the *marriage*, and *brydells* within the 25 merk land of C. (belonging of course to him) during the space of this present Tack to be *keipt in the W.* (the name of the mailing let) foresaid."

Now the laird had, or must have presumed he had, this privilege of "marriage and brydells," in his gift in transferring it to his tenant. But a query suggested is—what was the nature of this privilege, and what its money value? or was there any fee or due exigible either in money or in kind? Another is—Could the laird by the law, custom, or fashion of the time tie or rivet the nuptial band himself? Could he, if so, do this by a deputy; and if by a deputy, did the latter behave to be a blacksmith? Who has not heard of the Gretna-Green functionary? It may be proper to state that the laird's tenant, besides exercising the calling of a blacksmith, kept a "public," or alehouse; and his was probably the only one permitted within the twenty-five merk land mentioned. Some of the contributors to "N. & Q.," legal and consuetudinary antiquaries, as we fondly hope, will consider these queries sufficiently interesting to amuse a vacant hour, and will afford answers; and they might consider along with these, where the laird's "marts" or his "beif" could be killed or found; and of what bulk it might be, occasioning him to provide for its transportation to his place of C. by means of his various tenants. It is proper to state that this laird was a strict Presbyterian Covenanter; and for the part which he took in public affairs at the Pentland Rising, as it is called, in 1666, five years later than the date of this tack, was attainted, and his life and lands forfeited. His life, however, he saved by flight to the Continent, where he died in exile a few years afterwards, and before the Revolution came round.

ESPEDARE.

#### THE ALBERT TOWER: RAMSEY, ISLE OF MAN.

About twenty-two years ago (I write from memory) our present Queen and the late Prince Consort anchored in Ramsey Bay, on their return from Scotland.

Her Majesty did not land on the island; but early in the morning His Royal Highness was ashore, and pursuing his course to the summit of an eminence overlooking the bay, which is considered a very fine one.

From the spot which Prince Albert gained may be seen the outlines of the Cumberland hills, &c., weather being favourable; and to commemorate the royal visit, there was erected on that very spot a memorial which received the title of "The Albert Tower."

Not long after the tower was built, I and some friends—one of whom was one of the (printed) committee appointed to conduct the proceedings in connection with Her Most Gracious Majesty's presence—ascended to the top of the tower, not a very lofty one, from the inside; and, the weather being fine, a very pleasant view was obtained of what is favourably visible.

I happened also to get into company with the Manxman who accompanied His Royal Highness in his undertaking. He told me that it was at a time of the morning when people were not generally astir; that he was, and some one asking him the way to the top of the hill, he undertook to show him. But he soon found that the gentleman needed no conductor; for, being once in the track, he proved the more agile climber: that the Prince had almost accomplished his object before the authorities of Ramsey were aware of His Royal Highness being ashore; and that their subsequent proceedings had, in consequence, to be very expeditiously performed.

I found Mr. "Manningh" very civil, communicative, and obliging; and he told me that it was some time before he began to discover that it was Prince Albert; and he further assured me, that His "Ardys Reeoil" was "a free and very pleasant gentleman."

Since writing the foregoing, I have found a lithograph, which I was not able to find in my first search, called "View of the Albert Tower, Ramsey, Isle of Man"; about the margin of which I find pencilled the following particulars, which, if not already there, may not be inappropriately transferred to the pages of "N. & Q." for future reference:—

"The tower is a square building of some forty feet or more in height; is built of mountain blue slate from an adjoining quarry, with the corners, windows, and coping of South Barrule granite.

"The entrance to the staircase is on the eastern side; over which is a block of limestone, with the Manx arms carved in relief, and the following inscription neatly executed in the old Anglo-Saxon character:—

'ALBERT TOWER,  
Erected on the spot  
Where H. R. H. Prince Albert  
Stood to view  
Ramsey and its Neighbourhood,  
During the visit of  
Her Most Gracious Majesty  
QUEEN VICTORIA  
To Ramsey Bay,  
The XXth September, MDCCCLVII.'

"The inscription was executed by Mr. Clegg of Ramsey; and the design of the tower was furnished by G. W. Buck, Esq., of Manchester.

"Opened 24th July, 1849. Weather exceedingly unfavourable.

"Order of Procession.

Police.  
Sunday and other Scholars.  
Band.

Juvenile Rechabites.

Band.

Adult Rechabites.

Band.

Members of the Amicable Society.

The Philanthropic Society.

The Lezayre Society.

Odd Fellows.

Trades.

Gentlemen of the Town and Neighbourhood.

Band.

The Committee,  
Consisting of the following gentlemen—

Rev. W. Kermode,

F. B. Clucas, Esq.

Wm. Clucas, Esq.

G. W. Buck, Esq.

Honourable Deemster Drinkwater.

F. Tellet, Esq.

W. Callister, Esq.

J. Mawby, Esq.

Police.

"See *Mona's Herald*, July 25th, 1849."

I cannot now say whether I copied all these particulars from the said *Mona's Herald*, or whether some of them are the result of my own personal observations.

J. BEALE.

Spittle-gate, Grantham.

LANCASHIRE SONG: "THE COUNTRY GABY."

Perhaps the following Lancashire song may interest some of your readers. Not long ago I heard it sung, or recited, by a Lancashire man. For the benefit of those not well up in this dialect, I may observe that "gaby" is pronounced as if written "gaw-bee":—

"COUNTRY GABY.

"Bein' tired of whoam and feeding th' flock,  
And gettin' up at six o'clock,  
Dress'd all day in an owd smock frock,  
Like a simple country gaby,

"I said I'll vast soon change my way,  
I'll dress myself up smart and gay,  
And I'll go to Manchester to-day,  
If I'm but a country gaby.

[*Spoken*] "It wur very near time for me to be off: times wur got bad, mother wur grown owd, feyther wur grown deod, th' lads wur grown idle, and th' lasses wur either wed or else wanted to be: so I thought it's time for me to look after myself; and one day I packed up my clothes, bid goodbye to th' lads, and shak'd hands wi' th' parish pump, and off I started. But I didn't get away so easy; for there wur a lass called Sally Strawberry, hoo followed me o'er aboon two fields, cawing me for ow th' cruel hearted as ever wur born, hoo cried till hoo shed as many tears as would o' made a canal, and fetched up as many sighs as would o' blown a boat o'er th' top on't. Then hoo went wi' me a bit on th' way, un' I went wi' her back again; and hoo went wi' me, and I went wi' her, till we didn't know which way we

were goin'. At last I wur forced to run for it, and I left hur—

"All sobbing, sighing, crying away:

I never shall forget the day,

There surely wur the devil to pay.

When I went like a country gaby.

"When I geet to the town, it wur market-day;

Thinks I, now a measter may faw' in my way;

And if he does I'll have summut to say,

Although but a country gaby.

"I axed o' mony wi' a vary good face,

If they'd find a lad wi' a vary good place;

I said I wur o' a vary good race,

And a vary fine country gaby.

[*Spoken*] "Ot last I yeard of there wur a gentleman ot th' outside o' th' town ot wonted a nice young mon; I just suit him. So I went an' fun ot th' place, un' knocked at th' door; and there coom out a vary nice sort o' a felly; he'd a waistcoat on made ot o' buttercups un' daisies; he'd a coat turn'd up wi' turkey rhubarb, and a pair o' whiskers like two blacking-brushes. 'Well, young mon,' he said, 'what do you want?' 'Well,' I said, 'I want a good place, thank you.' 'Why,' he said, 'what can you do?' I said, 'Nearly anything.' 'Can you wait at table?' 'Oh, aye,' I said, 'I can wait till you're done, I'm not in a hurry, not I indeed.' 'Well, but what can you do for a nobleman?' 'Oh, I'm a reet un for those noblemen; I can feed a pig, wash a gig, and comb a wig, milk a cow, tend to th' sow, and follow th' plough, reap and mow, blow a horn, thrash your corn, set a snare to catch a hare, watch your grounds, and follow the hounds, drain th' bogs, and fatten th' hogs, poison rats and physic cats, take a part at filling a cart, I can dance and whistle, and can sing a bit—.' 'Oh,' said he, 'that will do.'—

"So I hired myself without more ado,

And bid goodbye to the harrow and plough;

An' I think I was not much of a fool,

If I wur but a country gaby.

"So they altered me from a country clown

To as smart a lad as you'd see in th' town;

Mi logus! how I knock'd up and down,

Although but a country gaby.

"I could manage ought in th' working line,

But they made rare fun o' some words o' mine;

For I could not mon' that talking fine,

I wur such a country gaby.

[*Spoken*] "I wur never up to that talking fine. I'd never bin used to it. But there wur a young woman there, they caw'd Dolly the Dairy maid, un' when I did owt ruing, hoo used to tell me how to do it reet, un' mony a time hoo did it for me: so th' servants begun a sayin' we should make a pratty couple, an' I thought so myself. So one day I said to hur: 'It's a very hard sort o' life, is this livin' sarvice,' and hoo said, 'It's most terrible.' I said, 'I should like to leave it,' un' hoo said, 'So sh'd I.' 'Well,' I said, 'how would ta like to live in a little place o' th' own?' Un' hoo said hoo should like it vary well, if hoo'd—like—or—. I said, 'If thee'd anybody to live with thee.' Un' hoo said, 'Just so.' 'Well,' I said, 'didst ever see anybody as thee would like?' un' hoo said hoo'd seen a young mon ith' garden sometimes ot hoo didn't know like—but—. 'Why thee sees me ith' gardyn every day, what does thee think of me?' Hoo said, 'Ger off wi' you, you're alus a takin that way if one speaks.' But I sed how it wur; hoo couldn't for shame to say 'Yes,' un' hoo couldn't o'ford to say 'No.' But—



"I took her then, and gave her a buss,  
And I morried her straight without more fuss;  
And plenty o' folks ha' done much worse,  
Although but a country gaby."

JAMES NICHOLSON.

OXENSTIERNA: MRS. APHRA BEHN.—One would hardly expect to find an authoress of the lively character of "Bonny Madam Behn" plagiarising from such a source as the letters of the grave chancellor of Gustavus Adolphus, but the following coincidence can be hardly accidental:—

"Nescis, mi fili, quantilla prudentia homines reguntur."  
*Oxenstierna's Letters to his Son*, 1648.

"Yet if thou didst but know how little wit governs this mighty universe."—Mrs. A. Behn's *Comedy of the Round Heads, or Good Old Cause*, Act I. Sc. 2, about 1666.

Portsmouth.

H.

AN AMERICANISM.—The expression, "to have a good time," meaning "to enjoy one's self," has been considered an Americanism, although perhaps unjustly. The French have a similar phrase. The following is the concluding line of each stanza of "Le Bon Temps," by Martial d'Auvergne, who lived in the fifteenth century: (see *La Lyre française*. London, 1867)—

"Hélas! le bon temps que j'avais!"

The Hebrews had an expression somewhat analogous—

"And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day."—Esther viii. 17.

Philadelphia.

UNEDA.

"MACBETH."—There was printed at Edinburgh by William Cheyne, 1753, 8vo—

"The Historical Tragedy of Macbeth (written originally by Shakespeare). Newly adapted to the Stage. With alterations as performed at the Theatre in Edinburgh."

Then follows on the title-page:—

"N.B. Whoever shall presume to print or publish this Play, shall be prosecuted to the extent of the law, and no copies are authentick but such as are signed by Edward Salmon."

According to the *Biographia Dramatica*, this strange adaptation to suit the taste of the Edinburgh audience was manufactured by J. Lee, presumed to be the manager of the theatre there. But this assertion is not supported by the note on the title, which would vest the right of property in "Edward Salmon," of whom I have found no account.\*

Lee was the father of the authoress of the once popular *Canterbury Tales*, and of Sophia Lee,

[\* Vide "N. & Q." 3rd S. x. 505. Salmon was prompter. Ed.]

whose romance called *The Recess*, founded on the existence of certain imaginary children of Mary Queen of Scots, was held in great estimation half a century ago. J. M.

#### PARALLEL PASSAGES.—

"Nous ne jouissons jamais; nous espérons toujours."—Massillon, *Sermon pour le Jour de Saint Benoît*.

"Hope springs eternal in the human breast:  
Man never is, but always to be, blest,"—Pope.

UNEDA.

Philadelphia.

LONDON ALDERMEN.—The following verses appeared in January 1823, in the *New Monthly Magazine*, at that time edited by the poet Campbell. Are any of these aldermen now living? \*

"THE COURT OF ALDERMEN AT FISHMONGERS' HALL.

"Is that dace or perch?  
Said Alderman Birch.  
I take it for herring,  
Said Alderman Ferring.  
This jack's very good,  
Said Alderman Wood.  
But its bones might a man slay,  
Said Alderman Ansley.  
I'll butter what I get,  
Said Alderman Heygate.  
Give me some stewed carp,  
Said Alderman Thorp.  
The roe's dry as pith,  
Said Aldermen Smith.  
Don't cut so far down,  
Said Alderman Brown.  
But nearer the fin,  
Said Alderman Glynn.  
I've finished i' faith, man,  
Said Alderman Waithman.  
And I too, i' fatkins,  
Said Alderman Atkins.  
They've crimped this cod drolly,  
Said Alderman Scholey.  
'Tis bruised at the ridges,  
Said Alderman Brydges.  
Was it caught in a drag? Nay,  
Said Alderman Magnay.  
'Twas brought by two men,  
Said Alderman Venables. Yes, in a box,  
Said Alderman Cox.  
They care not how *fur* tis,  
Said Alderman Curtis.  
From air kept and from sun,  
Said Alderman Thompson.  
Packed neatly in straw,  
Said Alderman Shaw.  
In ice got from Gunter,  
Said Alderman Hunter.  
This ketchup is sour,  
Said Alderman Flower.  
Then steep it in claret,  
Said Alderman Garret."

Philadelphia.

M. E.

[\* All these prime actors in the Court of Aldermen have been removed by death. Alderman Magnay was the last to lay down his civic gown.—Ed.]

MICHAEL HEWETSON.—In Noble's *Continuation of Granger*, i. 118, occurs the notice of a portrait of a clergyman of this name: "4to mez. E. Luttrell p., J. Smith f. 1690, in his clerical habit, scarf; very scarce and fine."

"It is singular," says Noble, "that so fine a mezzotint should be so little known, and that the person it represents is still less so."

Probably this Michael Hewetson was that friend and adviser of Bishop Wilson, of whom some account will be found in Keble's life of that saintly prelate. He was Archdeacon of Armagh, and I think Luttrell was an Irishman. E. H. A.

NATIONAL DEBTS OF EUROPE.—The following cutting from the *Daily News* of the 2nd of July, is well worth registering in "N. & Q." for the benefit of those readers who take an interest in financial matters. EDWARD C. DAVIES.

Cavendish Club.

"In a paper on War Taxation, recently read before the National Reform Union at Manchester, Mr. William Stokes presented the following table:—

	NATIONAL DEBT.	AMOUNT PER HEAD.
1. Ducal Hesse . . . .	£28,916 . . . .	£0 5 4
2. Sweden . . . . .	4,114,880 . . . .	1 0 0
3. Norway . . . . .	1,854,157 . . . .	1 1 10
4. Chili, S. America . .	2,933,405 . . . .	1 15 0
5. Prussia (1866) . . .	42,123,064 . . . .	1 15 8
6. Turkey . . . . .	69,142,270 . . . .	1 19 1
7. Oldenburg . . . . .	621,585 . . . . .	2 1 2
8. Electoral Hesse . . .	1,845,892 . . . .	2 9 6
9. Brazil . . . . .	30,762,289 . . . .	3 1 3
10. Hanover . . . . .	6,423,955 . . . .	3 3 6
11. Russia . . . . .	274,544,770 . . . .	3 14 1
12. Württemberg . . . .	7,033,911 . . . .	3 19 6
13. Saxony . . . . .	9,912,049 . . . .	4 4 10
14. Belgium . . . . .	25,070,021 . . . .	5 0 7
15. Brunswick . . . . .	1,707,707 . . . .	5 16 5
16. Bavaria . . . . .	29,669,267 . . . .	6 3 5
17. Baden . . . . .	9,256,728 . . . .	6 9 6
18. Austria . . . . .	268,945,064 . . . .	7 5 3
19. Denmark . . . . .	11,862,465 . . . .	8 18 9
20. Italy . . . . .	211,503,298 . . . .	9 8 3
21. Portugal . . . . .	42,930,472 . . . .	9 17 4
22. Spain . . . . .	163,927,471 . . . .	10 4 6
23. Greece . . . . .	14,000,000 . . . .	12 15 3
24. France . . . . .	566,680,057 . . . .	14 18 9
25. Hamburg . . . . .	4,222,897 . . . .	16 16 5
26. Holland . . . . .	81,790,799 . . . .	21 17 10
27. Great Britain . . . .	797,031,650 . . . .	26 10 0

The debt of the United States is 579,880,391*l.*, or at the rate of 18*l.* 18*s.* 9*d.* per head.

SIGNIFICATION OF THE WORD "PUPILLUS."—I enclose a cutting from the *Cambridge Chronicle* of June 26th. Which is right, the framer of the Grace or the M.A.? P. J. F. GANTILLON.

"LATIN GRACES.

"Sir,—In the paragraph from the *Pall Mall Gazette*, quoted in your number for June 12th, a portion of the Grace of the Senate respecting the admission of non-collegiate students is given, the clause running 'quam commodissime ratione providetur recipiendis in academiam pupillis,' &c.

"Now, Sir, when I was at school in Cambridge, 'console Planco,' I used to be told that *pupillus* meant an

orphan, ward, or minor, and was never used as we use the word *student* or *pupil*. I well recollect 'catching it' for rendering 'custode,' 'tutor' in Horace, *A. P.* 161, and, if I am not mistaken, was then told the meaning of *pupillus*, to which I have already alluded. Forcellini's Lexicon, to which I have just referred, bears me out. He does not, however, give a passage which bears exactly on the question. Horace, *Epist.* i. 1, 21: 'Ut piger annus Pupillus quos dura premit custodia matrum.' In case there should be a reaction in favour of Latin Graces, I shall be happy, for the sake of accurate scholarship, to revise the phraseology.

"I am, Sir, yours sincerely.

"M.A."

## Queries.

AGNES DE CASTRO.—I observe amongst Hearne's books, as appears by the catalogue of his library, given in the appendix to the *Reliquie* (2nd edit. iii. 297)—

"Two New Novels—1. The Art of Making Love. 2. The Fatal Beauty of Agnes de Castro. London, 1688. 8vo."

Who wrote the last, and is any copy of it known to be extant? E. H. A.

CAKE.—What is the origin of the word *cake* as applied to an unwise person? T. P. F.

A CAMBRIDGE TIG.—There was in use at Cambridge, about the beginning of the seventeenth century, a three-handled silver cup containing about a quart. The handles were equidistant from one another, and the cup was called a "tig." Can any of your readers say why it was so called, and is there such a cup in existence at Cambridge now? WYLME.

FRASER OF NESS.—I shall be greatly obliged to any one who will give me any information (either in the pages of "N. & Q." or by letter addressed care of the publisher) respecting Simon Fraser of Ness Castle, whose only daughter and heiress, Marjory, married Alexander, fifteenth Lord Salton. I am particularly desirous to discover some account of his descent. F. M. S.

THE HIGH AND LOW GERMAN LANGUAGES.—Where can I meet with the best accounts of the peculiar idiosyncracies of the High German language, those that distinguish it from the Platt Deutsch of Hanover, &c. HENRY H. HOWORTH.

HOLBEIN PORTRAIT.—In a country-house in Dorset there is a picture with Holbein's name on the panel, and undoubtedly an original work of that great painter; its size is nine by eleven inches. It is the full-face portrait of an elderly man with a long visage, large grey eyes, and thin light beard; he is dressed in a red robe, and wears a ruff and a black cap. In the angle above his left shoulder is a coat of arms, not very distinctly painted; but, as well as I can make out the charges on the shield, they are as follow, viz:—



"Qy. 1 and 4, gu. a chevron engrailed between three leopards' faces 2 and 1 (may be roses), or; 2 and 3, arg. two bars between three bulls (?), 2 and 1, sa."

There is reason to suppose, from circumstances connected with the family history of the gentleman to whom this picture belongs, that it may be a portrait of Cardinal Wolsey. It has been, indeed, generally considered to be so; but from notices that have appeared in these pages (4th S. iii. 599, &c.) there would seem to be considerable room for doubt on this point. If not a portrait of the cardinal, it is that of some other eminent personage of the period in which he lived, and the heraldic atchievement may afford a clue to his identification. Any suggestion towards this discovery would be thankfully acknowledged. W. W. S.

MISQUOTATION.—"In the sweat of thy face shalt thou eat bread," Gen. iii. 19. I am now in my eighty-second year, and have only once heard the above sentence correctly quoted either from the pulpit or in conversation. It has been constantly said "the sweat of thy *brow* shalt thou eat bread." Scripture language is most expressive—"In the sweat of thy *face* shalt thou eat bread." A little labour may cause the sweat of the brow, but it requires more labour to produce the sweat of the face. How does the mistake arise? I have Bibles from the earliest date: three copies of the "Breeches Bible," commencing with Miles Coverdale in 1535, and a number of more modern dates: all are alike as it regards that sentence. I have often named the error to divines and others, but they were incredulous, and were obliged to refer to the Bible to see if I was correct. OBSERVATOR.  
Nottingham.

PARODY ON GOLDSMITH.—What was the sixth line of the following parody upon Goldsmith's stanzas on woman in the *Vicar of Wakefield*?—

*Stanzas on Man. By Dr. Silversmith.*

"When foolish man consents to marry,  
And finds, too late, his wife a shrew,  
When she her point in all must carry,  
'Tis hard to say what's best to do.

"In hopes the breeches to recover,

To be as free as when her lover,  
His only method is—to fly."

BAR-POINT.

Philadelphia.

POPE'S VERSES TO MRS. PIGOTT.—Lipscomb in his *History of Bucks* (i. 411) says that on a small pane of glass in one of the windows of an apartment at the S.E. angle of Doddershall House, Bucks, was a complimentary copy of verses written with a diamond by Pope, and with his signature annexed, addressed to Viscountess Say and Sele, then Mrs. Pigott, when he was a visitor at Doddershall. Have these been preserved? The viscount was her third husband, and was the son of

Richard Fiennes, rector of Foxcote; by Penelope, daughter of George Chamberlaine, Esq., of Wardington, Oxon. He succeeded to the title in 1742, and died 1781 at Doddershall, the title becoming extinct, the barony having been in 1781, before his death, adjudged to belong to the family of Twisleton, descended from James Fiennes, second Viscount Say and Sele. The viscountess is believed to have died aged one hundred, but this was never ascertained. When more than ninety she danced with elegance and grace. She once observed, "that she had chosen her first husband for love, her second for riches, and the third for honours; and that she had now some thoughts of beginning again in the same order." (*Gent's Mag.* lix. 764.) She was succeeded in the possession of Doddershall by William Pigott, Esq., of Colton, Staffordshire.

JOHN PIGGOT, JUN., F.S.A.

POPULATION OF LONDON, *temp.* HENRY II.—Is the population of London known as it existed in the reign of Henry II.: I do not mean accurately, as we can now supply the information, but with any probability? Fitzstephen gives to it and its suburbs "thirteen greater conventual churches, beside 126 lesser parish-churches, 139 in all." This would seem to imply a considerable population. J. A. G.

Carisbrooke.

PROVINCIALISMS: MOWTH: TURE.—The word *mowth* occurs as a synonym for *moving* in an advertisement in *Jackson's Oxford Journal* of June 12. It is there stated that "the right of two men's *mowth* yearly" over a certain meadow is attached to the property announced for sale; but on my questioning a labourer in an adjoining parish I found that he had never heard the expression made use of. Perhaps some local "George Robins" has engrafted the word into the language.

*Ture* is commonly used in North Oxfordshire to denote the narrow alley or passage between two rows of houses, which is so frequently met with in the villages round Banbury. What is the etymology of the word? L. X.

THE PYTHAGOREAN LETTER.—It was a curious notion of Pythagoras that by the letter Y were symbolised the two paths of virtue and vice: the former by the thin, the latter by the thick stroke. To this notion Persius evidently alludes in the following lines:—

"Et tibi, quæ Samios diduxit litera ramos,  
Surgentem dextro non-travit limite calem."

*Sat.* iii. 56, 57.

To which may be added, as quoted from Martial in the *Delphin Notes*, which I cannot however find in the *Epigrams*—

"Litera Pythagoræ, discrimine secta bicorni,  
Humanæ vitæ speciem proferre videtur."

In these allusions it is impossible not to mark a very striking resemblance to the figure employed by our Lord in Matthew vii. 13, 14. And according to his usual custom of seizing upon anything peculiar in the habits, opinions, or traditions of his hearers, so that, by accommodating his language to them, he might the better engage and fix their attention, it has struck me that he might, in this instance, not have addressed them without reference to some such notion then prevalent among the Jews.

That certain of the Pythagorean doctrines were known to and accepted by many of that nation, is a fact quite beyond dispute. The Pharisees, according to Josephus, believed in a kind of metempsychosis (see *Ant.* xviii. 1, 3; *Bell.* ii. 8, 14), which may also be inferred from the question proposed in John ix. 2 relative to the man who was born blind. Will any correspondent of "N. & Q." interested in biblical studies obligingly give me his opinion of the view I have taken, or point out instances of a similar kind?

EDMUND TEW, M.A.

#### Patching Rectory.

SUN-DIALS.—Very many interesting and curious books have been published on bells, and "N. & Q." informs us from time to time of others being prepared; but I am not aware of any book or even tractate in any language devoted to sun-dials. I shall be glad to be informed of such if I am mistaken. Having for a number of years been accustomed to act on Captain Cuttle's advice, I find my note-book pretty well filled with striking and memorable inscriptions from sun-dials that have come under my own notice, and I think of dedicating a small illustrated volume to them. Accordingly, I shall feel grateful if correspondents of "N. & Q." favour me with any noticeable legends or designs known to them. Of course literal accuracy is absolutely indispensable, as well as authentic information on the *locale*, date, &c. of the respective dials. A. B. GROSART.

St. George's, Blackburn, Lancashire.

UFFKIN.—Most people know what muffins and crumpets are, but in East Kent the former (or something very like them) are known as *uffkins*. I am ignorant of the etymology of the word.

GEORGE BEDO.

6. Pulross Road, Brixton.

WILLIAM OF ORANGE.—Mr. Motley, in his *Rise of the Dutch Republic*, speaks of its founder as "William the Ninth of Orange." Other authorities speak of him as "William the First of Orange." How is this to be accounted for?

J. W. T.

WILTSHIRE MOONRAKERS.—What is the real origin of the term "moonraker," as applied to Wiltshire men?

#### Queries with Answers.

SHAKERS.—When in America last April, I paid these interesting people a visit at their settlement near Albany (N. York), but was unable to find any history or printed account of their origin or religious tenets published in America. Can any of your correspondents tell me if any reliable work of the sort exists in England? If so, by whom is it written and published? A. B.

[The sect of Shakers was founded in America by one Ann Lee, who went thither from England towards the close of the last century with ten of her disciples. More interesting than the peculiarity of their worship is the mode of life of these people. The men and the women, though they dance together on Sundays, live in separate communities, bound to celibacy; and they are stated to be the only class who in America have succeeded in maintaining the community principle through a long series of years. Their time is devoted to work. They are thrifty farmers, their barns full, and their hands hard with honest labour. They supply 'the world of mankind,' as their phrase is, with excellent butter, fat turkeys, and fine cattle. They have a good repute for honesty, but they are careful to have their full amount of money for money's worth. In the season the women make knick-knacks and ornaments for ladies visiting the country, and take pleasure in amusing the young city people who go to see them. Like their meeting-houses, their dwellings are plain, but neat, and kept with scrupulous cleanliness. Their horses and cattle are in excellent condition, and their fields are industriously tilled. They live very plainly, dress in antique Puritan costume, and are useful in their way. The history of this singular community may be learnt from the following works:—

1. An Account of the People called Shakers; to which is affixed a History of their Rise and Progress to the present Day. Troy, 1812, 12mo.

2. A Return of Departed Spirits into the Bodies of the Shakers. By an Associate of the said Society (*i. e.* L. G. Thomas?) Philadelphia, 1843, 12mo.

3. Proceedings concerning Shakers. 2 vols. New York, 1846, 12mo.

4. Report of the Examination of the Shakers of Canterbury and Enfield before the New Hampshire Legislature at the November Session, 1848. Concord, N. H. 1849, 8vo.

5. Testimony of Christ's Second Appearing Exemplified. History of the Progressive Work of God: Anti-christ's Kingdom; or, Churches Contrasted with the Church of Christ's First and Second Appearing. By David Barrow, J. Meacham, B. S. Youngs, and C. Green. Published by the United Society called Shakers. Fourth Edition. Albany, U. S. 1856, 8vo.

6. A Summary View of the Millennial Church, or United Society of Believers called Shakers, comprising their Rise and Progress. Albany, U. S. 8vo.

Consult also Marsden's *History of Christian Churches and Sects*, ii. 320, 1856; and "N. & Q." 2nd S. xii. 366, 525; 3rd S. v. 424.]



BEN JONSON AND SIR B. RUDYERD.—I have found, bound up in a folio copy of Ben Jonson's works, twelve verses in MS. with this heading—"Written by Ben: Johnson und' S<sup>r</sup> Ben: Rudyard's Picture." The lines begin—

"Con'd wee (as here his Figure) see his Mind,  
Words wou'd be Speechless, where a Soul wee find  
So high," &c.

Beneath them is written—"Copy'd frō M<sup>r</sup> Benjohnsons own hand." I wish to ascertain whether these lines are authentic or not. They are not printed in the folio of 1692 or the 8vo of 1848.

The handwriting is in the style of the end of the seventeenth or beginning of the eighteenth century. There are some Latin iambics signed "B. J." among the commendatory verses at the end of Thos. Farnaby's edition of Seneca's tragedies (8vo, London, 1613). Are these Ben Jonson's? W. J.

Manchester.

[The twelve verses, so highly flattering to the qualities of Sir Benjamin Rudyerd, have been attributed by some to Sir Henry Wotton; others consider they are from the pen of John Owen, the celebrated epigrammatist. (Manning's *Memoirs of Sir B. Rudyerd*, ed. 1841, p. 254.) The Latin iambics at the end of Farnaby's edition of Seneca's Tragedies appear to be from the pen of Ben Jonson.]

TUCH OR TOUCH.—On a mural monument in my church, dated 1645, there is an inscription in verse, beginning thus:—

"Marble, nor Tutch, nor Alabaster can  
Reveal the worth of the long-buried man," &c.

What is the meaning of the word "Tuch"?

T. W. R.

[The word *Tuch* is probably only the stonecutter's blunder for *Touch*, which Johnson, in his *Dictionary* (Todd's edition), s. v., thus describes:—"A common kind of black marble, frequently made use of in ornaments, was formerly called touch. From its solidity and firmness it was also used as a test of gold; and from this use of it the name itself was taken. It seems to be the same with that anciently called *basalt*. Rev. Mr. Whalley's note on the following passage in Ben Jonson's *Forest*, ii.:—"Show of touch or marble." So Fuller, *Worthies* (Yorkshire):—"Vulgar eyes confound black marble polished to the height, with touch, geat (jet), and ebony?"

Richardson, in his *Dictionary*, furnishes a very parallel quotation from Holinshed, *Description of England*, b. iii. c. 9:—"If neither alabaster nor marble dooth suffice, we have the *touchstone* called in Latine *Lydius lapis*, shining as glasse, either to match in sockets with our pillars of alabaster or otherwise.]"

PHILIP AND MARY.—In Hume's *History of England* it is stated that Philip and Mary "were married at Westminster." All other authorities

that I have seen make Winchester Cathedral the scene of their marriage. Was Hume mistaken, or is the word "Westminster" a misprint originally, or only in the edition I have (ed. Jones, 1825, p. 422)? J. W. T.

[Philip and Mary were married in Winchester Cathedral on July 25, 1554, the festival of St. James, the patron saint of Spain. A raised causeway, covered with red serge, leading to two thrones in the choir, had been prepared for the marriage procession. Queen Mary walked on foot from the episcopal palace. She met her bridegroom in the choir, and they took their seats in the chairs of state, an altar being erected between them. The chair on which Queen Mary sat is still, we believe, shown at Winchester Cathedral.]

THE LADY MAYORESS OF YORK ALWAYS A LADY.—Is there any historical explanation of this privilege enjoyed by the lady of the Lord Mayor of York? Perhaps it may have already been asked and replied to in "N. & Q." If so, I beg to apologise to the learned and courteous Editor for putting the query. J. A. G. Carisbrooke.

[An article on this supposed ancient right possessed by the wives of the York Mayors appeared in our 2<sup>nd</sup> S. viii. 396. The writer there quoted the following rhyme as his authority for the custom:—

"The Mayor is a Lord for a year and a day,  
But his wife is a Lady for ever and aye."

According, however, to Sampson's *Yorkist Handbook*, the custom originated in the humour or courtesy of the citizens, and is now no longer in use even in the civic circles.]

SIR GODFREY KNELLER.—Under a portrait of Kneller, engraved by Jos. Baker, is the following inscription:—"Sir Godfrey Kneller, Kn<sup>t</sup> and Bart." Was he ever a Baronet? P. A. L.

[Sir Godfrey Kneller was knighted by King William III. on March 3, 1691-2; George I. made him a baronet on May 24, 1715. The Emperor Leopold made him a knight of the Roman Empire.]

## Replies.

CARNAC.

(4th S. iv. 1, 58.)

I have read with great interest the note of your correspondent, the REV. J. E. JACKSON, suggesting a solution of the Carnac "Celtic Monument" mystery, which has been so long a puzzle to antiquaries. These thousands of blocks of stones MR. JACKSON believes were erected as memorials of the massacre of St. Ursula and "the eleven thousand virgins." MR. JACKSON gives many reasons in support of his suggestion, and I am happy to aid him with others. I had, long previous to the publication of his paper, pointed to the fact that "St. Juvat [misprinted Jurat],

priest and martyr, in whose honour the Dinan commune [St. Juvat] is designated, was the spiritual director of St. Ursula" (see "N. & Q." 3rd S. iv. 274).

The following extract from Dom Lobineau, *Les Vies des Saints de Bretagne*, p. 10 (Rennes, 1726), shows the interest felt in Brittany with respect to the martyrdom of St. Ursula and her companions:—

"La fête de Sainte Ursule et des onze mille vierges est marquée à trois leçons, dans la plupart des anciens calendriers de Bretagne au 21 d'octobre. L'église de Vannes, dans son propre imprimé en 1660, fait office semi-double, le 2 de May de Sainte Avie, ou Avoi, Vierge et Martyre, ou autrement dite Sainte Avée, dont une église du diocèse porte le nom; et l'on croit que cette Sainte a été l'une des compagnes de Sainte Ursule.

"Dans la paroisse de St. Juvat, auprès de Dinan, au diocèse de St.-Malo, se fait, le 21 octobre, la fête de Saint Juvat, sous le rite Martyr non Pontife, et l'on renvoie la fête de Sainte Ursule au premier jour suivant qui se trouve libre. On n'y a de ce Saint ni leçons, ni oraisons propres; ce qui fait voir que l'on ignore les particularités de sa vie et du tems auquel il a vécu. L'église qui porte son nom est ancienne, et dans les actes de l'an 1182, elle est appelée *Ecclesia Sancti Juvati*. On assure, mais ce n'est qu'une tradition populaire, qu'il étoit Prêtre, et qu'il souffrit le martyre avec Sainte Ursule, dont on vent qu'il ait été directeur."

Of St. Juvat it is said, in a modern hagiography, published by authority:—

"Les uns pensent que né dans la Grande-Bretagne il y fut élevé au Sacerdoce, devint directeur de Sainte Ursule, partit avec elle, vers 383, pour l'Amérique et fut martyrisé avec les vierges que Croan-Meriades appelloit à d'honorables alliances.

"Les autres le confondent avec Saint Judual."—Le Garady, *Vies des Bienheureux et des Saints de Bretagne*, p. 312. (St. Brieuc, 1839.)

Albert le Grand, in his *Life of St. Ursula* (§ 5) mentions the names of some of her female companions, viz. the SS. Sentie, Grégoire, Pinoze, Mardie, Saule, Britule, Saturnie, Rabagie, Pal-ladie, Clémence, and Grata; to which have been added, by M. Miorce de Kernadet, the following:—

"Anastase, Antonine, Aurélie, Avoye, Brigide, Calamande, Candide, Cécile, Christiane, Christine, Claire, Clémale, Colombine, Cordure, Cunégonde, Cunère, Eugénie, Fleurine, Flore, Florine, Générie, Héline, Honoré, Jeanne, Julienne, Languide, Mactande, Nathalie, Odille, Orsmarie, Pancrède, Praxeide, Sapience, Seconde, Scémbaire, Sizillende, Sponse, Théomate, diverses Ursules, Valère, Walpuge, et Wibaude. Les compagnons des saintes étoient SS. Aquilin, Clémat, Cyriaque, Ethère, Foilan, Juvat, Kilien, Linold, Pontale, Quiron, Simplicie et Valère."—Le Grand, *Les Vies des Saints de la Bretagne-Armorique, avec notes etc. par Miorce de Kerdant, revuës par Graveran*, p. 637, n. 2. (Brest, 1837.)

From the earliest times there are in Brittany traces of a great devotion to St. Ursula; and the proofs of it are to be found in the numerous Ursuline communities spread over all parts of the province. Of the celebrated saint and Duchess of Brittany, St. Frances of Amboise, it is said

that, such was her devotion to St. Ursula and her holy companions, that she—

"en leur honneur, donnoit, toutes les semaines, à disner à onze Vierges: elle fonda une Messe Hebdomadaire en leur honneur, aux Chartreux de Nantes, et se faisoit peindre présentée par Sainte Ursule, comme il se voit au couvercle du Tableau du grand Autel du Couvent de FF. PP. de Nantes et es vitraux de la Chapelle de N. Dame de Nazareth, au Monastère de Scoëtz, près ladite Ville: aussi fut-elle visitée et consolée d'elles, en son dernier tems comme nous avons dit en sa vie."—Le Grand, pp. 581, 638, 639.

Religious communities in honour of the virtues and accomplishments of St. Ursula, intended to promote learning and piety amongst women of all classes in society, commenced their labours in the early years of the fourteenth century, and were finally recognised as a cloistered order by means of St. Angela de Foligny and St. Charles Borromeo. When the first edition of *Le Grand* was published, A.D. 1644, there were Ursuline convents in Rennes, Nantes, Vannes, Kempercorentin, Saint Paul de Leon, Lann-Treguer, Saint Brieuc, Saint-Malo, Dinan, Ploërmel, and Pontivy. When the last edition of *Le Grand* appeared, in 1837, there were new Ursuline convents to be seen in Ancenis, Auray, Chateaubriand, Fougères, Guérande, Guingamp, Hennebont, Lamballe, Landerneau, Lannuon, Le Fauët, Lesneveu, Malestroit, Morlaix, Muzillac, Pont-Croix, Quimperlé, Redon, and Rochefort.

I have quoted from *La Grande* the names of some of the companions of St. Ursula; but such are not the only names that have been preserved. In a book published in Paris in the year 1666, and entitled "*Sainte Ursule, triomphante des cœurs, de l'enfer, de l'empire, et patronne du célèbre Collège de Sorbonne*," par le R. Père Damas de S. Loyvs," there is a catalogue of eighteen pages, and each page containing thirty-eight lines, giving alphabetically the names of the several martyrs, and where their relics are deposited. Amongst these is to be remarked St. Avoye, to whom especial devotion is paid in Nantes in the parish of Plumeele, in the bishopric of Vannes, and from whom the ducal *ville* of Auray has been named:—

"On pourroit dire que cette Ville a emprunté son nom de Sainte Avoye, qui se nommoit de son premier nom de Sainte Avoye, qui se nommoit de son premier nom. Aurée."—Damas de S. Loyvs, liv. iii. c. xxvi. p. 348.

Of other Ursuline saints and martyrs whose relics are to be seen at Ploërmel, at Nazareth-Vannes, Auray, and Rennes, he specifies (pp. 446, 448, 453, 457, 459, 472.) the SS. Alexander, Anastasia, Carisma, Cunera, Euphrasia, and Odila; and what he says of the Ursulines of France generally, may be affirmed in particular of the same religious communities in all parts of Brittany, viz.:—

"Il n'y a presque aucune Maison de Religieuses Ursulines qui n'aient quelques Reliques de la Compagnie de leurs Saintes Patronnes."—Damas de S. Loyvs, p. 484.



The belief cherished here for centuries is that St. Ursula, a British princess, distinguished for her profound learning (*La Grande*, § i. p. 633), was coming with her companions to spread over Armorica the conjoined blessings of civilisation and Christianity; that in making this effort they were massacred by the pagan inhabitants of the coasts on which they were shipwrecked; and, as it is said in an ancient martyrology:—

"Tunc numerosa simul Rheni per littora fulgent  
Christo Virgineis erecta tropæa maniplis;  
Agrippinæ urbi, quarum furor impius, olim,  
Millia mactavit ductricibus inelyta sanctis."

If we are to credit a modern writer, a portion at least of the followers and companions of St. Ursula were slaughtered, not only on the banks of the Rhine, but also on the banks of the river Rance, flowing through Dinan; and hence the parish of Juvat, named in honour of the spiritual director of St. Ursula:—

"Comard de Pailorson assure que les onze mille vierges avaient eu leur séjour à l'île du *Pilier*, dans la Loire inférieure. D'autres auteurs pensent qu'elles furent immolées à l'embouchure de la Rance (*Kinetum*). Quant à saint Juvat, sa position près de la fiancée de Couan explique parfaitement le choix qu'on fit de lui pour patron de la paroisse qui nous occupe."—Benjamin Jolivet, *Les Côtes du Nord*, ii. 170, Guingamp, 1855.

These notes are put together as confirmatory in a slight degree of the suggestion of your correspondent. They serve to show that the sad fate of St. Ursula and her companions excited strong feelings of commiseration amongst the inhabitants of Brittany; that some of those companions were associated with the saints and martyrs of their own country, and hence the probability of their erecting a memorial of a calamity alike afflicting to them as Bretons and as Christians; and that Carnac should become an ever-enduring memento of those who united the white lily of virginal purity with the red rose of martyrdom:—

"Turba pudoris integri  
Cum liliis ferens rosas."

The Rev. J. E. JACKSON is entitled to the credit of having made not merely a clever suggestion, but an actual discovery; and further research will, I expect, supply additional proofs of its substantiality.

WM. B. MAC CABE.

Place St.-Sauveur, Dinan, France.

#### ENGLISH VERSIONS OF GOETHE'S "FAUST." PART I.

(4th S. iii. 452, 540.)

I return my thanks for several courteous replies to the above query (*ante*, 540). From Guernsey I have received the following obliging communication:—

"Among the translators of the first part of Goethe's *Faust*, let not John Hills be forgotten. Of all the English-

men I have ever known, John Hills was the best German scholar, and had the most delicate perception of the beauties of German poetry. His translation was published in 1840, by Whittaker and Co., London, and Asher, Berlin. His great aim was to preserve in his translation the rhythmic character of the original. At the time when his translation appeared, this idea had in it much of novelty; it has since become more common. John Hills was an English barrister. He died many years ago."

A German gentleman drew my attention to the following versions:—

"Faust: Translated from the German of Goethe. By Beresford." Göttingen, 1862.

"Goethe's Faust: Part I. with an Analytical Translation and Etymological and Grammatical Notes. By L. E. Peithmann. [Probably of German origin.] 2nd ed. rev. and improved." London and Leipzig, 1856.

These two are mentioned in Engelmann's excellent *Bibliothek der neueren Sprachen*. Leipzig, 1868. II. Suppl. Heft, p. 76.

As far as scenes from *Faust* are concerned, Mr. G. H. Lewes, in his excellent *Life of Goethe* (1st ed. 1855; 2nd ed. 1864; there are two reprints alone in Germany (copyright) by Brockhaus of Leipzig, and by a Frankfort (?) publisher; the excellent German translation of the *Life*, by Dr. Frese—who is also the clever translator of Mr. Dixon's *Spiritual Wives*, under the title of *Seelenbräute*, i. e. brides of the soul—has become a "standard," has translated several; also in his comparison of Goethe's *Faust* with Marlowe's drama, published, if I remember right, in the *Foreign Review*. Shelley's *Scenes from the Faust of Goethe*, 1824, and Lord Francis Leveson Gower's version of the drama, 1823 and 1825, are interesting as having been published during Goethe's lifetime (d. 1832). Lord Gower's translation was taken notice of in the *Blätter für literarische Unterhaltung*, July 1827. Of Byron's *Manfred*, as compared with his own *Faust*, Goethe has taken notice in *Kunst und Alterthum*, Part II.:—

"Byron's tragedy *Manfred* was to me a wonderful phenomenon, and one that closely touched me. This singularly intellectual poet (*dieser seltsame geistreiche Dichter*) has taken my *Faustus* to himself, and extracted from it the strongest nourishment for his hypochondriac humour. He has made use of the impelling principles in his own way, for his own purposes, so that no one remains the same, and it is particularly on this account that I cannot enough admire his genius. The whole is in this way so completely formed anew, that it would be an interesting task for the critic to point out, not only the alterations he has made, but their degree of resemblance with, or dissimilarity to, the original: in the course of which I cannot deny, that the gloomy heat (*distre Gluth*) of an unbounded and exuberant despair becomes at last oppressive to us."

The whole translation of Goethe's critique is given in Murray's editions of Lord Byron's works, collected and arranged with notes,—for instance, that of 1866, in one volume, pp. 191, 192.

The acknowledgments of such geniuses as Shelley and Byron, as well as the translation by Lord Gower of his masterpiece, must have been the

more flattering to the "Old Jupiter," as the Germans were rather slow in their approbation. Even at Berlin, the "metropolis of intelligence," as the self-possessed Berliners are fond of calling their residence, and as late as 1816, Goethe's *Faust* was scarcely known, even among highly educated people. (Vide *Goethe-Zelter Correspondence*, 1833, vol. ii. p. 264.) How flattering, then, to think that as early as 1818, as we have seen from Lockhart's *Life of Scott* (vide "N. & Q." 4th S. iii. 452), men like Sir Walter, John Wilson, Coleridge, and Lockhart knew, valued, and commented upon Goethe's drama! HERMANN KINDT. Germany.

## GHOST STORIES.

(4th S. iv. 10.)

It is well observed by B. W. that, out of the many ghost-stories one meets with, few are supported by credible authority, and still fewer attested by the evidence of persons now living. The Christmas number of *Once a Week* for 1866 contained a long and carefully worked-out story of this kind, the scene of which was laid in Lincolnshire at C— Hall. A note, however, by the writer appears at the foot of the page in the following words:—

"The following story is perfectly true; and the facts, as simply related, happened not many years ago at the residence of one of the oldest Roman Catholic families in England."

But for this serious and startling affirmation, I should have left the story to amuse the readers of the periodical with other Christmas tales. But it so happens that I am in a position to contradict the assertion *in toto*. The story is a very free amplification of one which has been for years in circulation; but it is here related very differently from the usual narrative; and numerous persons and adjuncts are introduced by Mrs. Pulleyne, whose name is signed to the story, which do not belong to the tale when properly told; and make me wonder how that lady could declare her story to be true, and that the facts which she relates really happened. The lady who has a principal part in the story is still living, and her account of what did occur is now lying before me in her own handwriting. But it happens that I myself perform the most important achievement in the ghost story; and, therefore, am competent to say how much truth belongs to it. What did occur, instead of happening "not many years ago," dates back more than half a century. But a fine story has been fabricated, as usual, out of very slender materials; and Mrs. Pulleyne's tale is told very differently indeed from the usual account, about which I have received many inquiries from distant countries, and many from our own islands. I should probably have noticed this story long ago,

but I never saw it till now, having just received it from a friend who is familiar with the story as always related. F. C. H.

## GAINSBOROUGH'S "BLUE BOY."

(4th S. iii. 576; iv. 23, 41.)

If not trespassing too much upon your space, allow me to ask MR. TOMLINSON for reliable proof that "there is not a shadow of a doubt as to the authenticity and genuineness of the 'Blue Boy' in the possession of the Marquis of Westminster," as he so confidently asserts (p. 23), as it is by no means so clear as he thinks. Fulcher's *Life of Gainsborough* was compiled under all the difficulties of obtaining reliable details some sixty-eight years after the death of the great painter, and consequently liable to error. Both the father, who collected the materials for the painter's Life, and the son, who edited the work, have paid the last debt of nature; so that from this source no information is obtainable. In Edwards's *Anecdotes of Painters*, published in 1808, occur these words: "It [the 'Blue Boy'] is now in possession of Mr. Hoppner." Now this extract is almost word for word the same as is used in Fulcher's history of the "Blue Boy." In the absence of correct information of the history of the "Blue Boy," this passage appears to have been used to make up the version of the history of the Westminster "Blue Boy," and that Fulcher published it as he found it.

Now, if Mr. Hoppner possessed the original "Blue Boy" at that period, and not a good rival picture, as he was an able imitator of Gainsborough's style, it is clear that it could not have been in the possession of a nobleman who died in 1802.

With reference to the original sketch, said by Fulcher to have been in possession of Charles Ford, Esq., of Bath, this gentleman, in reply to a recent inquiry, writes:—

"The unfinished picture by Gainsborough was a study of a Blue-coat schoolboy, which Mr. Fulcher saw, and was much pleased with it; and which, I expect, led to the mistake."

The statement in Fulcher's history, that the picture was bought by the first Earl Grosvenor from Mr. Hoppner, has not only the above difficulty about dates to reconcile, but the alleged fact to disprove that the Westminster "Blue Boy" was bought from a Wardour Street picture-dealer, and not from Mr. Hoppner or Mr. Robson (the eminent landscape-painter), who is also said to have had a "Blue Boy" in his possession at one period of his prosperous career, whilst Hoppner was often in "straitened circumstances," talented and well employed as he was.

Now, curiously, it so happened that the sketch of the Westminster "Blue Boy," and the full-



length rival picture, were both exhibited at the *Conversazione* of the Institution of Civil Engineers in 1867; when it became obvious that they were not mere duplicates of each other, differing only in size, and that the full-length portrait showed a much more natural life-like appearance than the sketch. On this occasion, after examining the full-length picture, it is understood that Lord R. Grosvenor (the exhibitor of the sketch) admitted that the Westminster "Blue Boy" was bought from a dealer, and not from an artist.

It is therefore quite clear that Fulcher's, or the Westminster version of the "Blue Boy's" history, is not a correct one; and that if MR. TOMLINSON, or any of your readers, can trace the picture from the studio of Gainsborough to its present possessor, it is most desirable.

In 1815, 1834, 1862, and subsequently at Manchester, if not also at Leeds, the Westminster "Blue Boy" has been publicly exhibited, and maintained a high reputation as a work of art; but it is admitted, by those who have seen both pictures, that the rival "Blue Boy" would have done so to at least an equal, if not a greater extent; therefore, on this point, the Westminster picture possesses no superiority. J. S.

The "Blue Boy" in the possession of MR. RIDDELL CARRE is evidently quite a different picture to either the Westminster or the less known "Blue Boy."

The latter is 5 ft. 10 in. in height, and 4 ft. in width: The portrait is that of a good-looking youth standing with cap in hand in front of a darkly-painted landscape, through the foliage of which the light is shown at intervals in Gainsborough's best manner. The attitude is excellent, and the face so life-like that it appears as if turned on the spectator to listen to something addressed to the boy, and he was thinking what to say in reply.

With the exception of the flesh tints of the face and hands the whole of the Vandyke costume is painted in different shades of blue colour, but so mellowed that even the torn sleeves of the coat, the folds or "wrinkles" of the breeches and stockings, and the peculiar "hatching" of the toes, are all well brought out in light and shade. In contrast with the dark foliage of the landscape, the blue dress thus skilfully manipulated produces, as Dr. Waagen says, a harmonious and pleasing effect; and, as Hazlitt says, "there is a spirited glow of youth about the face, and the attitude is striking and elegant. The drapery of blue satin is admirably painted." J. S.

## METRICAL PREDICTION.

(3<sup>rd</sup> S. viii. 326.)

In your number for October 21, 1865, is given a very imperfect copy of an old prophecy which is written on the fly-leaves of Harl. MS. 1717. Thinking a more perfect version may be acceptable to your readers, I forward you one. The italic letters are expansions of contracted words in the MS. After this follows the prescription given by your correspondent HERMENTRUDE, and then a Latin prophecy. J. RAWSON LUMBY, Cambridge.

(Harleian MS. 1717, fol. 249, b.)

Quen þe kokke in þe northe byggis his nest  
And buskis his bryddis & bownis thaym to flye  
Then fortune his frend wille him 3atis vpe kest  
And let ryght haf his fre entre  
Then þe mone shalle ryse in þe north west  
In a clowde as blac as þe bille of a crowe  
Then owre lyone shalle be noyset þe boldist & best  
þat euer was in bretane syn Arthure dayis  
Then a drefulle dragone shalle dresse owt of his denne  
For to helpe þe lyone with alle his myght  
A bulle & a bastarde speris shalle spende  
A bydyng with þe bore to do rethire for þe ryght  
An Egulle & an Antilope fulle boldly shalle byde  
A bridelle hors & a bere with brunis fulle bryght  
At sondyforthe for sothe opon þe southe side  
A prowde prync in þat preyste fulle lordly shalle ly3t  
\*Then þe drefulle day of destiny shalle dryf to þe nyght  
And make mony wyf & maydene in mornynge be brought  
For thay shalle mete in þe mornynge with mony fulle bryght

Bytwyxx setone & þe sey sorow shalle be wrought  
With bolde burnys in bushment þat batelle shalle mete  
þe pruddest prince in alle þat prese with bale it has boght

Shalle gare wyfes & maydynnis þat in bowre dwelle  
Be cast in grete care & in mounynge be brought  
Then þe Fox & þe filmart in hande shalle be tañe  
And layd fulle low to owre lyone þer tille abyde  
Bothe þe pycart & þe pye shalle be seruet of þe same  
And alle þe fox frendis shalle falle of thayre pride  
Then troy vntrew shalle trembulle onne þat day  
For ferde of þat dede monne quenne þay here hymne speke

Alle þe townis of kent shalle caste hymne e key  
þe bushement of Brykkeyle hillis away shalle þay breke  
\*Then owre saxons shalle choce thayme a lord  
þe quyche shalle halde alle oþer parties vndere  
And he þat is dede shalle ryse & make home acorde  
And þat wille be sene & fulle grete wondyre  
That mone þat is dede & byriet in syght  
Shalle ryse agayne & lyfe in lond  
In comforhyng (sic) of þat monne & þe knyght  
þat fortune has chozen to hire husband  
Quenne alle vermyns & wedis away is wasted  
And euery sede in his sesone is sette in his kynde  
Thenne trewe shalle ryse & falsheid shalle be chastid  
þenne Ihesus owre gentille Iustise alle wrongis wille amend

Then grase & godnes challe dwelle vs amonge  
In euery place plenty by londe & by sey  
The spowshode of Crist with Iocand songe  
Shalle kepte in his kynde thurgh the helpe of þe trinite  
Then e sonne & þe mowne shalle shyne fulle bryght

bat mony longe day fulle derke has bene  
 And kepe his cours by kynde bouthe day & nyght  
 With myrthes mow penne any monne can meyne  
 Then owre lyone & owre lyonese shalle reyne in peyse  
 Thus Brydlyntone & body & banastre bokis tellis  
 The triere of wysdame with owte any leyse  
 Merlyne & mony mow bat with mervelle mellis  
 \*The quelle shalle turne with hymme fulle ryght  
 bat fortune has chosen till hire fere  
 In Babylone shalle be seie a syght  
 bat in surry shalle bryngne mony monne to bere  
 Fyftene day Iorney by zonde lehrusalem  
 The holy crosse wonene challe be  
 The same lorde shalle gete þe beeme  
 bat at sondyforthe wan þe grece  
 Fortune has graunte hymme þe victory  
 Alle þe quile bat þe his armis may bere  
 þer is nouthere tresone ne fals trechery  
 Ne curst destynny shalle hymme neuer dere  
 Byfore þe kynde of Age opoñ hym draw  
 As euery manne is wormis fee  
 Then he shalle ende in cristis lawe  
 And in Ieseþathe buryet shalle be.

[The following lines are written in another hand. The mark \* seems to refer to the \* above; perhaps these lines were meant to be inserted there.]

A lepard engenderet of natyf kynd  
 \*In þe sterre of bethelhem schalle ryse  
 In þe sothe  
 þe Melle & þe Meyremaydyn  
 Meywyt In mynde  
 Cryxt bat is owre creature has  
 Curset thayme with mowthe.

MORE FAMILY (4th S. iv. 61.)—I confess myself unable to appreciate the physiological reasons given by MR. A. HALL for believing that Agnes Graunger, the wife of John More, was not the mother of all the six children whose births are recorded in the volume in Trinity College library. There is no break whatever in the entries, except between the last two, and this is due to the fact of a portion of the page having been occupied by a merchant's mark placed between the letters "R." and "G." There is no indication of a second marriage, and the form of the entries naturally leads to the belief that the children were born of the parents whose marriage is recorded in the same pages.

The heraldic question is in reality of very little importance. It is by no means certain that the arms quartered with those of More on the tomb at Chelsea are those of Sir Thomas More's mother. Mr. J. G. Nichols (*Gent.'s Mag.* 1833, part II. 484) says "this coat is that of Ley," but I cannot find it.

Thomas Graunger was sheriff of London and Middlesex in 1503. He may have been the father or brother of Agnes Graunger, who was married in 1474. Are his arms known?

WILLIAM ALDIS WRIGHT.

Trin. Coll. Cambridge.

\* Col. 2.

EDMUND KEAN (4th S. iii. 415.)—I have searched Dr. Goodall's admission lists for 1803-6. Neither the name of Kean or Carey appears in them during that period; but the age of sixteen would then have been no disqualification. The late Dr. Hawtreys was the first headmaster who limited the age for the admission of oppidans. The late well-known Mr. Higgins was nearer sixteen than fifteen when he entered; and in the year of his admission, 1825, Dr. Keate admitted in October a boy who was sixteen in the previous April.

ETONENSIS.

BELLS FOR DISSENTING CHURCHES (4th S. iv. 56.)—The subjoined note of mine is taken from *The Builder*. Perhaps it may be accepted as a reply to your correspondent S.

In a former communication I endeavoured to show that churches of every denomination had a full right to use bells. At the same time it was intimated that those bells might be made use of in such a manner as to create a nuisance.

Now, it is known that many Roman Catholic churches in England have each one or more tower bells, while some of them possess a peal of five, six, or eight.

The following statement may, however, be news to most persons. Since the communication referred to appeared, Messrs. Mears and Stainbank have informed me that they have cast bells for three Dissenting places of worship, namely:—

Trinity (Independent) Chapel, Poplar:—a bell weighing 10½ cwt., A.D. 1842.

Independent Chapel, Hatherlow, Cheshire:—a bell weighing 7½ cwt., A.D. 1853.

Unitarian Church, Todmorden, Lancashire:—a peal of eight bells in the key of F, the weight of the tenor being 14 cwt., A.D. 1868.

I may add that this last is a new stone Gothic structure, at the west end of which is a tower surmounted by an octagonal spire, standing out conspicuously on the hill side. The cost of the building was about 12,000*l.*, the whole of which, it is said, has been paid by Messrs. Fielden, Brothers, who have also defrayed the expenses of the bells and other furniture.

THOMAS WALESBY.

Golden Square.

BELLS AND SPEARS (4th S. iv. 30.)—The following is, I believe, the passage to which Lingard refers. It is found in Dion Cassius, or rather the epitome by Xiphilinus (book LXVI. chap. xii. ed. Tauchn.):—

Τὰ δὲ ὕψλα αὐτῶν, ἀσπίς, καὶ δόρυ βραχὺν, μῆλον χαλκοῦν ἐπὶ ἄκρου τοῦ στήρακος ἔχον, ὥστε σειόμενον κτυπεῖν πρὸς κατέπληξιν τῶν ἐναντίων.

"Their arms were a shield and a short spear, having a brass knob (μῆλον) at the extremity, so that being shaken it might make a sound to frighten their opponents."



Lingard translates it by "bell," but I imagine *μήλον* to be a knob in the form of an apple. Herodian (III. c. 47) gives the same arms to the Caledonians, but omits the knob. Where could these wild barefooted (*ἀνυπόδητοι*) Highlandmen find metal for these knobs?

CRAUFURD TAIT RAMAGE.

Lingard gives his authorities, p. 34, as follows:—"Dio apud Xiphil. in Severo, p. 340; Herod. iii. 46-49." GEORGE BEDO.  
6, Pulross Road, Brixton.

SIR RICHARD HOLFORD (4th S. iii. 241.)—There was a Richard Holford, second son of John Holford of Davenham, Cheshire. The father, John Holford, was born in 1599. This would agree with the date of the son's birth (1633). *Vide* Ormerod's *Cheshire*, vol. iii. p. 127. WYLM.

ENTRANCE-REGISTRY: TRINITY COLLEGE, DUBLIN (4th S. ii. 510.)—Since I sent you my query on this subject, I have met with the following answer in the late Dr. Todd's *Catalogue of Graduates in the University of Dublin, 1591-1868*, Introduction, page v. note:—

"A curious custom exists, designed to mark the relative merit of the students who are admitted on the same day. The best answerer is said to be admitted at noon; the second best, one minute after noon; the third, two minutes, and so on. This custom has been noticed (*Notes and Queries*), 4th S. ii. No. 48, p. 510, and seems to have puzzled the querist."

The volume from which I have quoted is calculated to be most useful, and is very creditable to Dr. Todd (whose recent death we deplore) and the University of Dublin. ABBA.

PLESSIS (4th S. iii. 506.)—I am inclined to admit, from the remarks made by your correspondent on my query regarding the word *plessis*, that the original meaning of *park* is quite independent of *deer*, though in this part of England it is associated with past or present herds.

A well-known enclosure, The Parks at Oxford, derives its name from the trenches and parks of artillery erected during the siege of the city. It now bears the resemblance of a suburban park; but I remember when cornfields occupied the space so well laid out in pasture and ornamental trees.

THOS. E. WINNINGTON.

ANTIGALLICAN SOCIETY (4th S. iii. 482.)—I am much obliged for the information respecting the Antigallican Society, but my inquiry relative to the arms and badge has not yet received a reply. I have a plate of oriental porcelain; in the centre of which is a circular shield, surrounded with scroll-work of scarlet and gold, mixed with small flowers. On the shield is a figure of St. George, mounted on a white horse; lying on the ground, under the horse, is a small shield, having what appears to be intended for three fleurs-de-lis.

Above, as a crest, is a figure of Britannia seated, with a motto on a scroll—"St. George and Old England." Beneath this shield are two hands conjoined. The whole is painted in a very oriental style. I am told this is the arms and device of the Antigallican Society. Is it so? I have seen many similar plates, so there must have been a service. OCTAVIUS MORGAN.

10, Charles Street, St. James's.

SHERIFFS (4th S. iii. 382.)—Blakeway's *Sheriffs of Shropshire*, a work now of considerable value, gives a detailed account of all the families who have served that office. Mr. Davenport, of Oxford, has recently printed a list of Oxfordshire sheriffs, with historic notes.

Berkshire and Oxon, Derby and Notts, like Huntingdon and Cambridgeshire, have been formerly served by one sheriff.

THOMAS E. WINNINGTON.

Mr. J. M. Davenport, the registrar of the diocese of Oxford, has published an interesting volume on the *Lords-Lieutenants and High Sheriffs of Oxfordshire, from 1086 to 1868*. J. MACRAY.

KNIVETON CHURCH (4th S. iv. 8.)—There is a drawing of Kniveton church, Derbyshire, in the *Plain Anastatic* volume for 1863, with a short account of the place.

THOMAS E. WINNINGTON.

WILLIAM VAUGHAN (4th S. iii. 579; iv. 20.)—It is stated in Townsend's *History of Leominster* (p. 259) that the Rev. Henry Vaughan, vicar of that parish from 1724 to 1762, was an ancestor of Sir Henry Halford. C. J. R.

KIDNAPPING (4th S. iv. 31.)—In the latest edition (1844) of Baron Hume's *Commentaries on the Law of Scotland respecting Crimes*, vol. i. p. 85, there is the following note on the case referred to by your correspondent:—

"Janet Douglas had sentence of death for the like offence [child-stealing] on 8 September, 1817. The libel was laid for theft, more particularly that species of theft called man-stealing. She had stolen a child of three years old at Edinburgh on the 12th of May, and was taken with it in her custody on the 14th of May at Halbeath colliery in Fife. She had not in any respect misused the child, and she received a pardon (17 November), which commuted her sentence to transportation for life."

Baron Hume cites various preceding cases where sentence of death had followed for the same crime, and he appears obviously to hold that such is yet the law of Scotland, though it would probably not now be rigidly enforced.

"At Perth on 20 September, 1826, Lord Gillies passed sentence of transportation for fourteen years on Elizabeth or Betty Mill for stealing a child of a year old or thereby. But she had pleaded guilty, and the prosecutor had restricted the pains of law."

G.

Edinburgh.

ELIZABETH AND ISABEL (4th S. iii. 516).—I copied from the magnificent mausoleum in the Royal Chapel of the Cathedral of Granada the following inscription exactly as it is:—

"Mahometice, Secte, Prostratores et Heretice, Pervicacie, Extinctores Fernandus Aragonum Helisabetha Castelle, Vir et Uxor Unanimes Catholici Appellati Marmoreo Clauduntur Hoc Tumulo."

The Latin diphthong is represented by an *e* and comma at its end. JOHN DUNN GARDNER.  
19, Park Street, Park Lane.

PASSAGE IN GALATIANS (4th S. iv. 22.)—With respect to what TEWARS says, I beg to observe that I by no means forgot, as he assumes, the notorious fact that in the New Testament and in other writers quotations are not always quite exact: but it is immaterial in this case. The suggested line is worse than the former one, having two faults instead of one. The *o* cannot be short before the *g*; and the line violates the propriety of the *cæsura*, though it may not be against the bare literal rule, and need not be explained to those acquainted with the tragedies.

It is true that in some few cases the *cæsura* does not appear at all, but probably only with a view to some peculiar expressiveness, and no one would assume such an omission. However, the other objection alone is quite enough.

LYTTELTON.

The alteration proposed by MR. TEWARS is singularly unfortunate; for not only will the words as arranged by him not make the end of a good iambic, but as forming *any* part of a tragic senarius they are altogether inadmissible. As constituting the *end* of a line, they offer a spondee in the fourth foot; while to their forming *any* part of an iambic trimeter, the concurrence of two spondees is fatal.

W. B. C.

SAINT SAPHORIN (4th S. iii. 518).—I have no doubt that this apocryphal Saint Saphorin or Zephyrin is the "Symphorianus" of E. A. Federer. He was detected by Dr. Oliver in the vicarage of "St. Vryan," in the hundred of Powder, in Cornwall; and the church bell is described, in a survey of the Dean and Chapter of Exeter (to whom the vicarage is appropriated), as the Campanula Sancti Symphoriani. The manor in connection with this church was known in the twelfth century, and still is called in deeds, by the name of Elerky. The worthy doctor appears to have had no success with the then vicar in extracting local information from him. Generally speaking, his laudable attempts to obtain such information from the several parochial incumbents of the two Damnonian counties were kindly and courteously seconded by them.

The notice of this parish is among the printed slips which my friend obligingly supplied to me until his researches were closed by the hand of death.

I had a hope, at one time, that the work of the doctor would have been recontinued and completed by my friend Lieut.-Col. Harding, of Upcott, Barnstaple. The materials were in an advanced state, and the volumes of the "Ecclesiastical Antiquities" might then have been republished by an editor whose capacity for correcting the press might well have been greater than that of the doctor himself, who put his trust in compositors.

While I am on the subject of Dr. Oliver's great work on the *Exeter Monasticon*, let me print for the first time an elegant eulogy which a common friend of his, and of my own, put into his hands shortly before his decease. The lines accompanied a pamphlet of my dear friend, on a projected reform of King's College, long since effected:—

"Accipe, oliviferae multum dilecte Minervæ,  
Cuique etiam meritum nomen Oliva dedit,  
Accipe, collegii tibi quem Regalis alumnus  
Non fastidito mittit amore librum:  
Quot Sophie proavi posuere ingentia templa  
Periege, tot Sophie nos reparata damus:  
Sit proavos laudare tuum; presentia ne sint  
Secula præteritis deteriora, meum."

E. SMIRKE.

STEAM-SHIPS PREDICTED (4th S. iv. 28.)—If MR. WALCOTT thinks it worth while to refer to Lord Stanhope's *Life of Pitt*, vol. ii. p. 397, he will find that in 1794 and 1795 steam-ships were not only predicted, but, with the concurrence of the Board of Admiralty, experimentally constructed.

SCRUTATOR.

PORTRAIT OF PRINCE CHARLES EDWARD (4th S. iii. 533).—The way in which I became possessed of the miniature mentioned by MR. SLEIGH was (traditionally) as follows:—

It was given by the Young Pretender to his intimate friend and staunch supporter, William Marquis of Tullibardine, who died in the Tower in 1747. From Lord Tullibardine it passed to his brother, Lord John Murray, of Banner Cross, near Sheffield, who died May 26, 1787. Lord John Murray was succeeded by his only child, the wife of Lieut.-General William Murray, of Banner Cross, who died Aug. 29, 1818. General Murray's only sister and heiress, Mrs. Bagshawe, of Ford Hall and Banner Cross, who died Nov. 5, 1844, was my grandmother. The picture came to Banner Cross in the time of Lord John Murray, and there it remained until I brought it into Derbyshire a few years ago. There is no evidence that it accompanied either Prince Charles or Lord Tullibardine to Derby; and MR. SLEIGH will therefore pardon me if I venture to doubt whether it can be regarded as a relic of that expedition. Certainly it was not left in this county in 1745, and to the Bagshawes, who were all firm friends of the Protestant succession, it would have been no welcome gift; in fact, my ancestor William



Bagshawe, the then owner of this place, a deputy-lieutenant for Derbyshire, had taken an active part on behalf of the king; and as soon as he heard of the near approach of the rebels, buried his plate and papers, ordered his horses to be kept saddled and bridled night and day, and made every preparation for a hasty flight.

W. H. G. BAGSHAWE.

Ford Hall, Chapel-en-le-Frith.

GRIDDLE (4<sup>th</sup> S. iii. 505).—MR. HARRISON has fallen into a mistake not uncommon amongst your correspondents, that of supposing a word or practice to be peculiar to the district of country in which only they have heard or seen it, which is of much more general prevalence. The griddle, often but corruptly pronounced *girdle*, is well known over all Scotland, being of daily use in every house where either oat-cakes, or "souple scones the wale o'food," form part of the diet. It is a round flat plate of malleable iron, placed over the fire, and upon which scones or oat-cakes are fried, and the effecting of which without being over or under done is a great nicety.

The making of griddles, so as to stand well the fire, was one of the mysteries of olden times: there being a particular corporation, "The Griddlemakers of Culross"—an ancient and now decayed royal Scots burgh—who by this craft had their wealth. There was some superstition under the influence of which ladies anxious to have offspring went to Culross "to sleep upon a griddle." I remember to have seen these lines in a book called, I think, "The Scotch Hudibras":—

"Samuel was sent to France,  
To learn to sing and dance,  
And play upon the fiddle.  
Now he's a man of great esteem,  
His mother got him in a dream  
At Culross on a griddle."

Can any of your correspondents give an account of this superstition? H. T.  
Edinburgh.

GRANTHAM CUSTOM (4<sup>th</sup> S. iii. 553).—Since the publication of my query, I have been informed by an "old inhabitant" that in the year 1824 a gentleman named Rogers, the son of the mayor for that year, was christened "Edward Montague," taking the names of his sponsors, Sir Edward Cust and Sir Montague Cholmeley, who then represented this borough in Parliament. I believe that a similar case occurred more recently, showing the continuance of the custom, if not its origin. CHR. COOKE.

HEYRE (4<sup>th</sup> S. iv. 9).—In discussing the meaning of the "v yerdes of heyre for the bakhowshe at Stoke for the kelle," MR. EDWARD J. WOOD throws light upon a sentence in one of the account books of my parish which had puzzled me sadly. In the twenty-fourth volume of the *Journal*

of the *British Archaeological Association*, I printed a paper "On the Parish of St. Peter Cheap, in the City of London, from 1392 to 1633," pp. 248-268. At p. 263 will be found a series of extracts relating to the observances of Palm Sunday, amongst which are the following:—

- "1519. It' for hyering of the heres for the p'fety's uppon palme sondaye, xij<sup>d</sup>.  
1521. It'm for the hyer of ye heyr for the profytts, xij<sup>d</sup>.  
1522. It'm for hyre of heys for ye profytts uppon palme Sondaye, xij<sup>d</sup>.  
1534. It'm p'd for the setting up of the stages for the prophetts on Pallme Sonday ande for nayllys, iij<sup>d</sup>."

I confess that I felt some difficulty about the "heres," "heyr," and "heysr," hired for the prophets; and I ventured to guess that this word, thus variously spelt, might probably mean *hair*, and might refer to the hiring of some wigs or other costume for the prophets. I was encouraged in this view by observing, in Brand's *Popular Antiquities*, the following entry from the churchwardens' accounts for the parish of St. Mary-at-Hill, in the City of London:—

- "1531. Paid for the hire of the rayment for the Prophets, 12<sup>d</sup>."

MR. EDWARD J. WOOD's note makes it, I think, highly probable that the raiment hired for the prophets consisted of some garments of hair cloth. One can readily imagine that in the pageant of the day some lay-figure, or even a living person hired for the occasion, may have been clothed with such a garment to represent St. John Baptist, with his "raiment of camel's hair"; or possibly to personify Elijah the Tishbite, or some other prophet with his "rough garment," as the English text has it in Zechariah xiii. 6, the margin giving "a garment of hair."

W. SPARROW SIMPSON.

"THE OAKS" (4<sup>th</sup> S. iv. 20).—Knowing that the desire of "N. & Q." is to be in all things correct, I venture to correct MR. WILKINS' statement that "The Oaks" is at Banstead. It is in the small adjacent parish of Woodmansterne, which seldom gets the credit of including it in its bounds. I have seen in the papers lately, "The Oaks, Epson," "The Oaks, Carshalton," and now MR. WILKINS assigns it to Banstead.

C. E. GORDON CRAWFORD.

Woodmansterne Rectory.

WORDSWORTH'S "LUCY" (4<sup>th</sup> S. iii. 580).—This clever parody was written by Hartley Coleridge, whose character the great poet prophetically divined when he was but six years old:—

"O blessed vision! happy child!  
Thou art so exquisitely wild,  
I think of thee with many fears  
For what may be thy lot in future years."

I have heard Hartley Coleridge himself recite it,

and have an impression that G. E. does not quote it with perfect accuracy. MAKROCHEIR.

WILLIAM COMBE (4th S. iv. 14.)—I think with MR. MAYER that Combe could hardly have been quite a scoundrel. Crabb Robinson describes him (i. 292-4) as the person who at *The Times* office, when Walter was absent—"decided in the *dernier ressort*." He came from the King's Bench to Printing-house Square on a day rule, and refused to allow Walter to pay his debts, because he considered the claim against him inequitable. Had he been quite such a villain as some writers wish to prove, the honourable and prudent proprietor of *The Times* would scarcely have confided in him. MAKROCHEIR.

CULVER-KEYS (4th S. iii. 480, 563.)—A writer in the *Journal of Horticulture* (No. 432, p. 23,) objects that the oxlip or cowslip could not have been the *culver-keys*, because the latter is called "azure" in the following quotation:—

"Among the daisies and the violets blue,  
Red hyacinth and yellow daffodil,  
Purple narcissus, like the morning rays,  
Pale gander-grass and azure culver-keys."

John Davors.

The following is from Halliwell, *Archaic Dict.* (i. 286):—

"*Culver-keys*. The bunches of pods which contain the seeds of the ash; also explained the columbine."

Culver = *culfre*, A.-S. for *columbia*, "a dove." The flower called columbine (*Aquilegia vulgaris*), which has blue petals, is thus described:—

"The five-spurred petals with incurved heads have been compared to five doves—the sepals representing the wings, and to this the English name *columbine* refers."

The word *keys* may refer to the *calcarate* processes called *spurs*, for Mr. Halliwell says the principal claw in a hawk's foot is called a *key*; thus, *culver-key* means *dove-spur*—just as the *Delphinium*, which belongs to the same order, is called larkspur.

A. HALL.

Brunswick Terrace, Brixton Hill, S.

CITY OF LONDON SWORDBEARER (4th S. iv. 33.) It is stated in "N. & Q." that Humphrey Leigh was succeeded in the above office by William Hall on Feb. 26, 1632. In the second codicil to the will of Sir Martin Lumley, "Citizen and Alderman of London," and at one time Lord Mayor, dated June 30, 1634, a legacy of twenty nobles is bequeathed to "Mr. Hall, the Swordbearer." Sir Martin Lumley was connected with a family of Hall by the marriage of his only daughter Sarah with John Hall, a French merchant, citizen and draper of London. This John was probably a nephew of one William Hall described in the will of his brother Daniel Hall, 1623, as "minister"; and Daniel had a son named William, who died young. The name was, therefore, evidently in the family. Though neither of

these Williams was evidently swordbearer, it might well have been one of the same family. I am very desirous of identifying the swordbearer with it, and therefore trouble you with this somewhat irrelevant note, which is perhaps more fairly to be taken as a query.

GEORGE W. MARSHALL.

Weacombe, Bicknoller, Taunton.

MISAPPREHENSIONS (4th S. iii. 522, 610.)—Allow me to point out another seeming misapprehension on the part of Sir Walter Scott. The passage will be found in the octavo edition of his *Life* by Lockhart, pp. 599:—

"Sir Walter observed that it seemed to be a piece of Protestantism to drop the saintly titles of the Catholic Church: they call St. Patrick's, Patrick's; and St. Stephen's Green has been Orangised into Stephens. He said you might trace the Puritans in the plain Powles (for St. Paul's) of the Old English comedians."

In a most interesting article, however, by Al-lingham, which appeared in *Fraser's Magazine* for June, 1869 (p. 788), quite a different view of the omission of the prefix of the saint's name is taken by the writer:—

"In Ireland it was not, and is not, customary to use the title of Saint. With a simple reverence the people called the holy men and women among them merely by their names, often affectionately prefixing 'mo,' *my*, or 'do,' *thy*. Patrick's Day, Stephen's Green, &c. (Kevin's Port), are still the usual names.

"In early times the Irish did not call their children a saint's name without the prefix *Gilla*, a servant—as Gilpatrick, Gilbride, Gilhoaly," &c.

In Dublin, at least, the Roman Catholics as often name their places of worship without as with the saint's prefix—as Michael and John's; but more frequently by the name of the street they are situated in—as Francis Street, Westland Row, Townsend Street, Marlborough Street chapels, &c. So that the omission of the saints' prefix can hardly be esteemed, as Sir Walter Scott considered, a relic of Puritanism.

H. II.

MARGUERITE OF AUSTRIA (4th S. iv. 30.)—For another portrait of this princess see *Old London*, p. 294 of Mr. Scharf's paper on "Royal Picture Galleries."

B. B. WOODWARD.

IMPORTANT BIBLICAL DISCOVERY (4th S. iv. 7.) MR. BARHAM, in his version of the 87th psalm, has forgotten that Hebrew is a language subject, like other languages, to fixed laws, and that a Hebrew sentence is not a mere accumulation of letters with which any conjuring tricks may be played. He could not otherwise have proposed, with apparent seriousness, an emendation so egregiously absurd. He has taken the initial letter of one word and an abbreviated form of another, and made the two into a compound which has no existence in Hebrew, but which he asserts, without giving any authority, is the most specific



name the Jews employed to designate the Messiah. "In this compound word the *A* stands for Adonai, *the Lord*, and *Ishu* for *Jesus the Saviour*. All this is proved in Schindler's Hebrew dictionary." Will Mr. BARHAM give the reference to Schindler? I have known the book a long time, and shall be much astonished to find any such statement there. On the other hand, I will refer him to Buxtorf's *Lexicon Talmudicum*, col. 991, for information on the subject. The medal to which Mr. BARHAM appeals for confirmation of his view is clearly a modern fabrication of the sixteenth century, and the Hebrew inscription is such as no one who knew the language would have written.

I wish to protest strongly against such emendations as calculated to bring discredit upon Hebrew criticism. No one would have ventured to propose a conjecture of the kind in Latin or Greek.

WILLIAM ALDIS WRIGHT.

Trin. Coll. Cambridge.

FELIX AUSTRIA (4th S. iii. 284.)—The ingenious and highly-gifted Mr. CHARLES THIRIOLD (to whom all readers of your excellent periodical are much indebted for his remarks on Austria, and most of all, perhaps, for his note some years ago on the Anglo-Saxon termination *-ster*) would be pleased, I doubt not, to know that the wording, if not quite the thought, of the epigram of which he has only given the first line, is borrowed from Ovid's *Heroides*. I give the epigram in full:—

"Bella gerant alii, tu, felix Austria, nube;  
Nam quæ Mars aliis dat tibi regna Venus."

The passages in the *Heroides* are—

"Bella gerant alii; Protesilaus amet" (xiii. 84),

and—

"Apta magis Veneri quam sunt tua corpora Marti;  
Bella gerant fortes, tu, Pari, semper ama."

(xvii. 253, 254.)

ERATO HILLS.

Trin. Coll. Cambridge.

"A SLIFT OF BEEF" (4th S. iv. 33.)—In Halliwell's *Dictionary of Archaic and Provincial Words*, the first meaning of *slift* is "the fleshy part of the leg of beef; part of the round"; and it is said to be used in the Eastern Counties. It is probably identical with the *bed*, which in the same counties is used for "a fleshy piece of beef cut from the upper part of the leg and bottom of the belly."

Looking at the etymology of the word I cannot doubt that it is connected with the old English *sliffe*, i. q. sleeve, from a fancied resemblance between the fleshy upper part of the leg with the sleeve, fuller as it is at the upper end.

JAMES DAVIES.

Moor Court, Kingston, Herefordshire.

If Mr. CUTHBERT BEDE receives no more decisive reply to his query on the above subject, he

may perhaps be pleased to know that I have often heard a female relative of mine (a native of Norfolk, and long resident at Ormesby,) speak of the "slift marrow-bone," which would lead me to suppose that the "slift of beef" is the ordinary "round of beef."

M. D.

COCKNEY RHYME (4th S. iv. 29.)—MR. JACKSON is certainly mistaken as to *Ralph* and *laugh* being "the cockniest of cockney rhymes." Of *Ralph* he says, "in the South of England the pronunciation is as it is spelt,"—not a very clear definition. But in fact the name is commonly sounded in London and the south of England like *Rafe*, rhyming to *safe*. This, Mr. JACKSON says, is the way they pronounce in Yorkshire. Here, again, I think he is mistaken. A few years ago I was talking at Whitby with an old gentleman, a thorough-bred Yorkshireman, who had kept his Yorkshire tongue through long years of residence in London, and I spoke of a relative of mine he had known there, and whom I called, after the London fashion, *Rafe*. At first my old friend did not recognise the name, but then exclaimed, "Aye, aye, *we* called him *Raf*." He pronounced the *a* as in *Sally*, and sounded the *l*.

Mr. JACKSON says that Scott "must have pronounced *laugh* as it is given by the lowest and most vulgar cockney's *larf*." I see no must in the case. If he did not call *Ralph Rarf*, why should he have called *laugh larf*? Two modes of calling the name occur in *Hudibras*; one with just the sound Scott gives it:—

"A squire he had whose name was Ralph,  
Who in th' adventure went his half;  
And when we can with metre safe,  
We'll call him so; if not, plain Raph."

Butler was no cockney, that *bête noire* of Mr. J. DIXON.

Mr. JACKSON jumps to a conclusion from rather arbitrary premises. He says Scott (*Rokeby*) adopts the pronunciation *Rarf* (*Ralph*), and hence the cockneyism *larf*, for *laugh*, which ends the couplet. Mr. JACKSON tells us that "the proper name *Ralph* is pronounced three different ways. In the South of England the pronunciation is as it is spelt. In Yorkshire *we* pronounce the name as if it were written *Raif*, and in the North *we* say *Rarf*." I do not know what part of the North is referred to, but in the South, East, and West of Scotland I have heard it sometimes pronounced *Raif*, but generally *Rarf*. I had a schoolfellow named *Ralph* who always got *Raff*. The silent *l* before a consonant is not uncommon, as *stalk*, *walk*, *talk*. Some other proof must be produced, ere Scott can be justly charged with writing cockney rhymes.

R.

Pollokshields, Glasgow.

JASMIN, THE BARBER POET (4th S. iv. 31.)—Some years ago appeared in the French periodical,

*L'Artiste*, a lithograph by G. Frey after Seb. Cornu, with two lines in fac-simile of the poet's handwriting and signature:—

"t'éy bisto rire quand rizioy,  
t'éy biste ploura quand plourâbi!  
"JASMIN."

P. A. L.

If your correspondent will favour me with his address, I shall have great pleasure in lending him a copy of *Las Papillôtes*, containing the portrait of the author. The publishers are Messrs. Firmin Didot & Co., Paris.

G. A. SCHRUMPF.

Whitby.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Mary Queen of Scots and her Accusers; embracing a Narrative of Events from the Death of James V. in 1542 until the Death of the Regent Murray in 1570.* By John Hosack, Barrister-at-Law. (Blackwood.)

This volume commends itself to all who take an interest in the vexed and painful history of Mary Queen of Scots, on account of two important but hitherto unpublished documents which it is the editor's good fortune to bring under the notice of historical students. These are, first, the Articles preferred against her at the Conference at Westminster in 1568, which having been preserved among the interesting collection of contemporary papers known as the Hopetoun Manuscripts, are now temporarily deposited with the Lord Clerk Register; and secondly, the Journals of the Proceedings at Westminster on the day upon which the silver casket containing the alleged letters of Queen Mary to Bothwell was produced. Mr. Hosack, who is a zealous advocate of the unhappy Queen, uses these and other documents with great ingenuity in her vindication, but, to our minds, with very indifferent success: and the perusal of his book has served to convince us of the strong common sense of Sir Walter Scott, who, in answer to the inquiry of a literary friend as to what he thought of the case of Mary, replied, "If it had not been for her marriage to Bothwell, I could have made a good case for her." Mr. Hosack may console himself, if need be, for his failure, by the conviction that Scott could have done no better for his illustrious and most unhappy client.

*Book of Worthies gathered from the Old Histories, and now written anew.* By the Author of "The Heir of Redclyffe." (Macmillan.)

A great change has come over the world since—

"The worthies nine that were of might,  
By travaille won immortal praise."

And the thirteen worthies, Joshua, David, Hector, Aristides, Nehemiah, Xenophon, Epaminondas, Alexander, Marcus Curius Dentatus, Cleomenes, Scipio Africanus, Judas Maccabeus, and Julius Cæsar, whom the authoress of *The Heir of Redclyffe* has selected as types of excellence, exhibit characteristics more in accordance with our present notions of worth and goodness than those which prevailed when Holofernes presented the nine Worthies before the Princess of France. The authoress has, by this little book, conferred another favour on her many readers and admirers.

#### BOOKS RECEIVED:—

*The Folk-Speech of Cumberland and some Districts adjacent: being short Stories and Rhymes in the Dialects of the West Border Counties.* By Alexander Craig Gibson, F.S.A. (Russell Smith.)

A little volume of tales and poems written for the most part, as the author insists, in "pure Cumbrian," and as interesting to the philologist for the language, as to the ordinary reader for its subject matter.

*The Bookworm: an Illustrated Literary and Bibliographical Review.* February to June, 1869.

We have to call the attention of our bibliographical readers to five more numbers of this their special journal, in which curious literary information and admirable fac-similes of old woodcuts, &c., contend for the mastery.

ASHPITEL LIBRARY: SOCIETY OF ANTIQUARIES.—The valuable Collection of Books bequeathed by the late Mr. Ashpitel to the Society of which he was for so many years a distinguished Fellow, has been removed to Somerset House, and forms an important addition to the excellent library of the Society. Under Mr. Ashpitel's bequest, the Society receives upwards of two thousand volumes, the greater portion being more or less connected with some branch of archaeological study: the remainder being strikingly illustrative of the varied reading of the accomplished scholar, whose memory will be long preserved in the Society by THE ASHPITEL COLLECTIONS.

#### BOOKS AND ODD VOLUMES

##### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

THE HONOURABLE PRENTICE; or, the Life and Death of Sir John Hawkwood. London, 1615.

NICHOLS AND DECAREL, HISTORY OF THE ABBEY OF BEC NEAR ROUEN, 1779.

NICHOLS' ROYAL WILLS, 1780.

NICHOLS' HISTORY AND ANTIQUITIES OF CANONBURY, with some Account of the Parish of Islington.

WARD'S HISTORY OF CLUBS, 1726.

REV. G. OLIVER'S ANTIQUITIES OF FREEMASONRY.

HUNTER'S CRITICAL AND HISTORICAL TRACTS.

ANTIQUARIAN GLEANINGS IN THE NORTH OF ENGLAND, by W. H. Scott. Bell, 1851.

Wanted by Mr. John Piggot, Jun. F.S.A., The Elms, Ulting Maldon.

FROUDE'S NEMESIS OF FAITH. Either new or second-hand.

Wanted by A. W. H., Post Office, Folkestone.

DUNSCOMB'S HISTORY OF HEREFORDSHIRE. 2 Vols.

Wanted by the Rev. Charles J. Robinson, Norton Canon Vicarage, Hereford.

#### Notices to Correspondents.

UNIVERSAL CATALOGUE OF BOOKS ON ART. All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

COCKADES IN SERVANTS' HATS. We have replied several times recently upon this subject. Let A. B. C. refer to our Notices to Correspondents in "N. & Q." of June 12 last.

TO CALL A SPADE A SPADE. Let our Querist on this subject refer to our 1st S. iv. 274, 456; 2nd S. ii. 26, 120; iii. 474; x. 58.

THORAX. The subject has been as fully discussed as its nature admits.

ERRATUM.—4th S. iv. p. 29, col. i. line 4 from top, for "authors" read "author."

A Reading Case for holding the weekly numbers of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the Publisher, for 1s. 8d.

"NOTES AND QUERIES" is published at noon on FRIDAY, and is also issued in MONTHLY PARTS. The subscription for STAMPED COPIES for SIX MONTHS forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 43, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES AND QUERIES" is registered for transmission abroad.



LONDON, SATURDAY, JULY 31, 1869.

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## Notes.

## THOMAS ROWLANDSON, ARTIST.

Thomas Rowlandson, though born July 1756, in the Old Jewry, is said to have studied drawing in Paris. Those who know the accuracy with which French students, about the time of the accession of Louis XVI., were taught to express the human figure, can scarcely suppose that Rowlandson could have really had more education in drawing than his compeers Grose, Bunbury, and Gillray. It is, however, still more extraordinary that he is also described as having been both before and subsequently a student of the Royal Academy of Arts in London. Perhaps the clever, but cynic, Gillray cared as much for Rowlandson as for anybody in the world besides his landlady and publisher, Mrs. Humphreys, of St. James's Street, and her servant. For many years, if Gillray was spending his evening at the Bell, the Coal-hole, or the Coach-and-Horses, Rowlandson, knowing where to find him, would sometimes meet him; and after a chat upon the ebb or flow of employment, and a laugh at the world in general, they would enter into the common talk of the room that served these worthies as a club, smoke their cigars, drink their punch,\* and shake hands at the door before de-

\* "Cigars and punch," *teste* W. H. Pyne; else I should have written "pipes and grog," though both expected wine from their employers, as was the etiquette of that period.

parting to their domiciles. Rowlandson lived in apartments in the Adelphi, where he died, after a severe illness of two years, April 22, 1827, aged seventy, as stated in the memoir given in the *Gentleman's Magazine* for June, p. 564.

If at any time collectors should be surprised at finding that five or six of his productions are almost exactly similar in outline, and scarcely different in colour, they may rest assured that all are by him, and were considered by him to be equally originals. The process of production was simple. Rowlandson would call in the Strand, ask for paper, vermilion, a brush, water, a saucer, and a reed; then, making of the reed such a pen as he liked, he drew the outline of a subject (generally taking care to reverse the arms of his figures), and hand the paper to Mr. Ackermann to be treated as if it were a copper-plate. This was taken to the press, where some well-damped paper was laid upon the sketch, and the two were subjected to a pressure that turned them out as a right and left outline. The operation would be performed with other pieces of damp paper in succession, until the original would not part with vermilion enough to indicate an outline; then that original became useless, and Rowlandson proceeded to reline the replicas, and to tint them according to the fancy of the moment.

Such works as these, or as the figures which Rowlandson added to Pugin's drawings for the *Microcosm of London*, and other similar publications, were merely "pot-boilers"—a term well understood in 1805—and were not the usual results of his abilities. His grotesques, for they can hardly be termed caricatures, were rather of the same class as the three *Tours of Dr. Syntax*, 78 pl.; *History and Adventures of Johnny Newcome*, 14 pl.; *English Dance of Death*, 74 pl.; *Naples and the Campagna Felice*, 17 pl.; *Dance of Life*, 26 pl.; *Vicar of Wakefield*, 24 pl.; *Sentimental Travels in the South of France*, 18 pl.; *History and Life of Johnny Que Genus*, 24 pl.; *Tom Raw the Griffin*, 24 pl.; and the *Illustrations of the Miseries of Human Life*, 50 pl., with the 67 subjects worked into *The Humourist*, 1831, by W. H. Harrison. But far more serious were *The Loyal Volunteers of London*, published about 1795, in 87 pl., and the design for the transparency which was exhibited on Nov. 5 and 6, 1813, at 101, Strand, and which is now perhaps only to be found, with a political squib in rhyme, in the *Repository of Arts*, 1814, 1st ser. xi. 53.

The Catalogue of the library in the British Museum gives to Rowlandson the illustrations in the following other works: C. Anstey, *The Comforts of Bath*: twenty caricatures in illustration of Boswell's *Journal of a Tour to the Hebrides*, 1786, fol.; S. Butler, *Hudibras*, 1810; G. Gambado (pseud.), *An Academy for grown Horsemen*, 1809; Goldsmith, *Vicar of Wakefield*, 1823; Mun-

chausen's *Surprising Adventures*, 1809; T. Smollett, *Adventures of Peregrine Pickle*, 1805; L. Sterne, *Sentimental Journey*, 2 pl., 1809; *Characteristic Sketches of the Lower Orders*, 54 pl., 1820. To these the Catalogue of the King's Library adds under his name, besides the *Loyal Volunteers*, *An Excursion to Brighthelmstone made in 1789*, fol., 1790; and *Hungarian and Highland Broad Sword*, fol., 1799.

Nearly everything that Rowlandson produced after 1800? was submitted to Mr. Ackermann. When the two perceived that the consumption was becoming restricted, the latter suggested that unless such works were available to him for some publication, they were not likely to realise prices that would satisfy the artist. Thereon the former invented and submitted the greater portion of the subjects in the first *Tour of Dr. Syntax*, and it was agreed that the success of them, with the co-operation of Mr. Combe, should be tried. Having settled the idea in this manner, Mr. Ackermann went with it to Mr. Combe in the King's Bench Prison, and made with him the necessary arrangements (naturally guarded, as being made with almost a stranger), under which one of the most popular works of the day was concocted. Combe (noticed in "N. & Q." 4th S. iii. 545, 569) himself furnished nearly the same account in the preface to the first *Tour*, where he says:—

"I undertook to give metrical illustrations of the prints with which Mr. Ackermann decorated the *Poetical Magazine*. . . . The designs to which this volume is greatly indebted, I was informed would follow in a series, and it was proposed to me to shape out a story from them. An etching or a drawing was accordingly sent to me every month, and I composed a certain proportion of pages in verse, in which of course the subject of the design was included. . . . When the first print was sent to me, I did not know what would be the subject of the second; and in this manner, in a great measure, the artist continued designing, and I continued writing every month for two years . . . the artist and the writer having no personal communication with, or knowledge of each other . . . though on a first view of some of the prints, it may appear as if the clerical character was treated with levity, I am confident in announcing a very opposite impression from a perusal of the work."

In the second *Tour* nearly the same view is stated—

"A work of suggestions, from the plates, by Mr. Rowlandson, though not with such entire reserve as the first."

This second part contains the lines (on p. 145 of Mr. Hotten's edition)—

"What hangs on lines from tree to tree.  
They are my works, which I display  
In the full air of open day."

They refer to a fact in the practice of a well-known water-colour painter, Green of Ambleside; and he is, I believe, the only person introduced into the three *Tours*; unless, in the thirty or forty lines

which follow them, there was meant to be also an allusion to Rowlandson's own habit, already mentioned, of multiplication; and unless Miss Pallet was a piece of flattery to Harriet Gouldsmith. It would scarcely have been worth while to insist upon this absence of personality in the *Tours* if my attention had not been drawn to a passage in Daly's *Revue Générale* for 1841, ii. 361, where his correspondent J. M., recounting the events of a visit to Stratford-upon-Avon, says:—

"Sur votre chemin vers l'église n'oubliez pas d'entrer chez un libraire qui vous fera voir, entre autres dessins fort curieux, une esquisse de ce qu'on appelle le pupitre de Shakspeare: cette esquisse est de la main du révérend Nixon, le prototype du docteur Syntax."

My friends having very well known Mr. Rowlandson, Mr. Combe, and Mr. Ackermann, without ever hearing any allusion to a prototype of Syntax, it seemed to me that the Rev. — Nixon must be a creation of the French tourist's imagination, until it occurred to me that the name was one hardly likely to be selected by a foreigner for a fictitious personage. If any of your readers should happen to know anything about this "prototype," a communication of it would be interesting, because the way in which the first *Tour* was created has always been represented, I believe correctly, as merely the result of Combe's ingenuity in making a peg upon which to hang portions of type that should seem to have been the origin, rather than the product, of Rowlandson's illustrations. I am impelled to insist upon this point, because whoever wrote the Advertisement prefacing the *Letters to Marianne*, published in 1823 directly after the death of Combe, represented him as guilty of making the following statement, which is irreconcilable with the first of the passages herein quoted, except as a specimen of Combe's habitual equivocation:—

"At an interview which a friend of the editor enjoyed with Mr. Combe, eight days previous to his decease, he found him with *The Diaboliad* lying open before him. 'B.' said he, 'when I began my *Doctor Syntax*, I had the designs of the artist laid before me; and the task prescribed to me was, to write up to them. Those designs might have been applied to a satire upon the national clergy; but if ridicule was the intention, to such a plan I resolved not to lend my pen: I respect the clergy; and I determined to turn the edge of the weapon which I thought was levelled against them.'

It seems ludicrous to read in subsequent lines an eulogium of the "faithfulness and ingenuity with which he executed this resolve," when it is remembered that any sensible man would be unlikely to issue "a satire upon the national clergy" simultaneously with his publication of the Rev. J. Thomas's *Religious Emblems*, and with the preparation of the Histories of Westminster Abbey and the Universities. The idea of such an improbability as Mr. Ackermann's stupidity in endangering the success of those undertakings is



absurd, regarding only the business portion of his character. To show what manner of man Mr. Ackermann really was, and in some measure thereby to obviate the ludicrous tone in which he has been mentioned in Mr. Jerdan's late communication to *The Leisure Hour*, will be the object of another contribution to these pages. W. P.

#### YOUART: YOOGHOORT.

I do not remember that I have met with this word in Mr. Palgrave's most charming, nay, often bewitching *Arabia* (which, by the way, has appeared in a German translation with a most wretched reproduction of the fine genial portrait of the author that graces the two volumes so splendidly got up and printed by Messrs. Macmillan), but Mr. Kinglake in his lively, sarcastic, but by no means less charming *Æthen*, speaks of it:—

"You are going into their country [at Gaza, upon the verge of the Desert], have a direct personal interest in knowing something about 'Arab hospitality'; but the deuce of it is, that the poor fellows with whom I have happened to pitch my tent were scarcely ever in a condition to exercise that magnanimous virtue with much éclat. . . . They were always courteous, however, and were never backward in offering me the 'youart,' or curds and whey, which is the principal delicacy to be found amongst the wandering tribes."—Vide *Æthen*, chap. xvii. "The Desert"; Tauchnitz (copyright) ed., without the author's name. Leipzig, 1846, p. 182.

This *youart*, however, is by no means simply "curds and whey"; it is the "Devonshire cream," the "little porringer" of the Desert. It consists of (in Arabia mostly camel's) milk boiled in a copper vessel with an admixture of the juice of the fig-tree, which causes the milk to coagulate (to curdle) after a short time. It is then filled into basins and allowed to get cold, when it forms a most refreshing and moreover a most wholesome dish. I have tasted it in excellent quality in some Turkish and foreign coffee-houses at Manchester. The Turkish *restaurateur*, a native of Adrianople, who prepared it told me that a small quantity of the juice of the fig-tree was mixed with a quantity of new milk, and boiled down to the consistency of stiff jelly, or "sizy broth," as Boswell's Great Llama has it. This first preparation, which will keep any length of time, is, however, not fit for use so far as eating it then and there is concerned. It is too bitter, nauseous, and even somewhat dangerous; but *small* quantities of it are mixed again with large quantities of new milk, and thus help to prepare the delicious *youart*. The *restaurateur*, and some friends from the East, pronounced the word somehow like *yooghhoort*, giving the *gh* a most peculiar guttural sound. All were unanimous in its praise as wholesome and stomachic, being especially too the arcanum of persons who have over-eaten themselves—a thing that will

happen more frequently in the West, though, than in the East. It is of a slightly acid taste, like sour cream, but milder and more delicate yet: perhaps like some rich creamy pulp found in Indian or South Sea Islands—fruit so vividly described by Dampier. Homer mentions such a preparation of milk with the juice of the fig-tree, but I cannot just now "lay hands" on the very place. Will some kind follower of Captain Cuttle courteously help me? HERMANN KINDT.

Germany.

#### JO. DAVORS: IZAAK WALTON.

Might I just point out to Messrs. BRITTEN and DIXON \* that the author of the *Secrets of Angling* was named neither Davor nor Davors, but Dennys, as the late Sir Henry Ellis tells us in his reprint of that very rare volume, so late as 1811, on the authority of the following extract from the books of the Stationers' Company:—

"1612. 23<sup>o</sup> Martii.

"Mr. Rog. Jackson entred for his copie under th' ands of Mr. Mason and Mr. Warden Hooper, a book called the *Secrets of Angling*, teaching the choyssest tooles, bates, and seasons for the taking of any fish in pond or river, practised and opened in three bookes, by John Dennys, Esquire, vjd."

The first edition, then, of this very rare book, and which is unique, is dated 1613, and is preserved in the Bodleian Library. Sir John Hawkins, the well-known editor of Izaak Walton's *Compleat Angler*, acknowledges that he never even could get a sight of this book. Beloe, speaking of the fourth edition of 1652, says: "Perhaps there does not exist in the circle of English literature a rarer book than this." He seems to have entirely ignored the three previous editions; though how he could have done so it is impossible for me to say, as they all, with the exception of the first edition, have these words conspicuously printed on their title-pages: "augmented with many approved experiments by W. Lauson." Picking, in his *Bibliotheca Piscatoria*, also ignores the second and third editions; and Mr. Bohn, in his recent reprint of Lowndes' *Bibliographer's Manual*, is guilty of the same shortcoming, with much less of excuse, as the real facts had in his time become patent to any diligent inquirer.

Sir Harris Nicolas, in his edition of Walton's *Angler*, says:—

"The *Secrets of Angling* was not written by John Davors, but by John Dennys, Esquire, who was lord of Oldbury-sur-Montem, in the county of Gloucester, between 1572 and 1608. He was a younger son of Sir Walter Dennys of Pucklechurch, in that county, by Agnes, daughter and co-heiress of Sir Robert Davers, or Danvers."

We have almost certain internal evidence of

\* "Popular Names of Plants," 4th S. iii. 341, 512.

this in the poem itself, one verse running as follows:—

"And thou, sweet Boyd, that with thy watry sway  
Dost wash the cliffs of Dangton and of Week,  
And through their rocks, with crooked winding way,  
Thy mother Avon runnest soft to seek;  
In whose fair stream the speckled trout doth play,  
The roch, the dace, the gudgeon, and the bleike;  
Teach me thy skill with slender line and hook,  
To take each fish of river, pond, or brooke."

Now there is a beautiful rivulet called the Boyd, which is formed by four distinct streams rising in the parishes of Codrington, Pucklechurch, Dyrham, and Toghill, in the southern part of the county of Gloucester, between Bath and Bristol, which join in Wyke or Week Street in the parish of Alston and Wyck, near a bridge of three large arches; and thence, by the name of Boyd, descends to the Avon at Kynsham Bridge, and which river passes through the village of Pucklechurch, and thence flows on to Bitton. At Alston and Wyke there are many high cliffs or rocks, and in the north aisle of the ancient church of Pucklechurch is the burial-place of the family of Denny.

At the back of the title of the *Secrets* is a copy of commendatory verses—"In due praise of his praiseworthy skill and worke": these are signed "Jo. Daves," and it is evidently from this signature that the mistake has arisen. Walton, in the first, second, third, and fourth editions of the *Compleat Angler*, attributes several verses of Denny's poem, which he quotes with variations that, I am sorry to have to confess, are by no means improvements, to "Jo. Da."; but in the fifth edition he gives the full name, "Jo. Davors, Esquire." There can be little doubt, as suggested by Sir Harris Nicolas, that the Jo. Daves, the writer of the commendatory verses, was a relation of Denny's, whose mother's name was Davers or Danvers, Daves being then the common mode of spelling that name.

Robert Howlett, in the preface to his *Angler's Sure Guide*, assigns the *Secrets* to no less a personage than Dr. Donne, whom he styles "that great practitioner, master, and patron of angling"; and he adds, "indeed his seems to be the best foundation of all superstructures of this kind, and upon that basis chiefly have I raised mine." And I may now say that to no less than to six different poets, rejoicing in the name of Davies, has the *Secrets* been at various times ascribed.

It is from an excellent bibliography of the *Secrets*, published a few years ago in the *Fisherman's Magazine* by my friend Mr. Westwood, the author of the *New Bibliotheca Piscatoria*, that I have culled most of the preceding particulars. Mr. Westwood states, in the same paper, that—

"The dates of the second and third editions are still an open question. A copy (supposed to be unique) of the second, with the words 'Printed at London for Roger

Jackson'—the rest cut off, is in my possession; and a copy of the third (also considered unique) is in the same mutilated state, having only the words 'Printed at London for John Jackson.' The binder's knife has, in fact, been more than usually sacrilegious in its dealings with this work. The date of the second edition is conjectured to be about 1620. It was edited by W. Lauson, and the title-page states that it is 'augmented with many approved experiments.' Lauson's additions to the work are an address 'To the reader,' and some notes and receipts. The fourth edition bears date 1652; several copies of it are extant. The poem has been reprinted *in extenso*, from this latter edition, in Sir Egerton Brydges's *British Bibliographer*, and a hundred copies were struck off separately in 1811. It was also noticed, with large citations, in the same bibliophile's *Censura Literaria*, in an article which was transported bodily by Daniel into the supplement to his *Rural Sports* in 1813."

I have the pleasure to state that I, through the kindness of that indefatigable bibliographer, Mr. John Power, who a few days ago called my attention to it, discovered the date of the third edition—hidden away, like a needle in a bottle of hay, in the immense collections of Bagford deposited in the British Museum. As the entry gives the date of 1630, and fully corroborates Mr. Westwood that the publisher of the third edition was a John Jackson, I need make no apology for giving it in full here.

"The *Secrets of Angling*, in three books, by J. D., Esquire. Augmented, with many approved Experiments, by W. Lauson. In verse. Printed, in 8vo, for John Jackson, in the Strand, at the Signe of the Parote. 1630."

Curious to relate, the *Secrets of Angling* were in their own time rendered into prose. The book is entitled the—

"Pleasures of Princes, or Good Men's Recreations: Contayning a Discourse of the General Art of Fishing with the Angle or otherwise, and of all the hidden Secrets belonging thereto. London, 1614."

Other editions were published in 1615 and 1635. Besides those editions, it was immediately taken possession of by Gervase Markham, who incorporated it into his *Country Contentments*, or the *Husbandman's Recreations*, and published it in his third edition of 1615, and many later ones, as—

"The whole Art of Angling; as it was written in a small Treatise in Rime, and now, for the better Understanding of the Reader, put into Prose, and adorned and enlarged."

Mr. Westwood's words, as he is a poet of no mean standing himself, deserve to be fully quoted on this transversion. He says that—

"The transmuting process was effected by no unskilful hand, and without too much sacrifice of the precious metal of the original. Sir Philip Sidney's ordeal has, indeed, seldom been undergone with so little deterioration. The quaint character of the poem has been preserved in the prose version, and the passages added (especially the introduction) have a striking merit of their own. It is proof of the vitality of Denny's verses, that they retain their strength, sweetness, and flavour in their more sober form. Those curious in parallels may compare 'The Qualities of an Angler,' in the third book



of the poem, with chapter ii. its corresponding passage of the *Pleasures of Princes*."

A strange fatality seems to have fallen on the poets quoted by Walton. For a long time the name of Dennys was as great a secret as any that he sang about. And even in 1820, no less a man than Mr. Singer was satisfied that John Chalkhill was "a fictitious personage, a verbal phantom, a shadow of a shade." And the editor of the *Retrospective Review*, adding his infelicitous conclusions thereto, supposed Chalkhill to be merely "a *nomme de guerre*, like Peter Pindar or Barry Cornwall." Though Walton, whose strict reverence for truth would have scorned a falsehood, says, in his introduction to *Thealma and Clearchus*, that—

"I have this to say of the author, that he was in his time a man generally known and as well beloved: for he was humble and obliging in his behaviour; a gentleman, a scholar, very innocent and prudent; and his whole life was useful, quiet, and virtuous."

That, I think, is quite enough to demonstrate the existence of John Chalkhill; though there is a book extant with his name written in it by the hand of the master, and signed with his initials, "Iz. Wa."; and elaborate pedigrees and tombstones testify to the same thing. I do not know if any one has observed the commendatory verses, written by T. Flatman in this book; they are, in my opinion, most interesting, as they describe the venerable Walton (he was then ninety years of age) in the happiest manner, and are a most elegant compliment paid to his virtues:—

"MR. ISAAC WALTON ON THE PUBLICATION OF THIS POEM.

"Long had the bright Thealma lain obscure;  
Her beauteous charms, that might the world allure,  
Lay, like rough diamonds in the mine, unknown,  
By all the sons of folly trampled on,  
Till your kind hand unveiled her lovely face,  
And gave her vigour to exert her rays.  
Happy old man! whose worth all mankind knows,  
Except himself; who charitably shows  
The ready road to virtues and to praise,  
The road to many long and happy days,  
The noble art of generous piety,  
And how to compass true felicity;  
Hence did he learn the art of living well.  
The bright Thealma was his oracle:  
Inspired by her, he knows no anxious cares  
Through near a century of pleasant years;  
Easy he lives, and cheerful shall he die,  
Well spoken of by late posterity  
As long as Spencer's noble flames shall burn,  
And deep devotions throng about his urn;  
As long as Chalkhill's venerable name  
With humble emulation shall inflame  
Ages to come, and swell the rolls of fame,  
Your memory shall ever be secure,  
And long beyond our short-lived praise endure;  
As Phidias in Minerva's shield did live,  
And shared that immortality he alone could give.

"THO. FLATMAN."

I feel constrained here to speak on a cognate subject, which more properly belongs to the able chronicler of the *Compleat Angler*. But as that gentleman is far from his books, enjoying the pleasant country breezes on his annual holiday, he has asked me to do so. It is of that confused and erroneous mass of words, that Mr. Alexander Murray presumes to call the bibliography of the *Compleat Angler*, in his recent reprint of the first edition. Mr. Murray has there given us an edition of 1664, which is no other than the edition of 1661. Though some copies have the date 1664, they are of exactly the same impression as those of 1661, no other variation being discoverable. Then he has given us no less than two editions of 1676; thereby making seven editions to be published in Walton's lifetime, instead of five, the real number. Then comes Moses Browne's first edition in 1750, and Sir John Hawkins's in 1760: totally ignoring the two subsequent editions of Browne in 1759 and 1772, and the five following editions of Hawkins in 1766, 1775, 1784. He died in 1789; but his son, John Sidney Hawkins, published a fifth edition in 1792, and a sixth in 1797. Bagster's first edition was printed in 1808; but by that time Hawkins thought that he had a vested right in the *Compleat Angler*, and he wrote a silly letter which was published in the *Gentleman's Magazine* of January, 1809. But I must leave these stupid polemics alone. Bagster's *fac-simile* edition appeared in 1810, and his second so-called edition in 1815; Gosden's in 1822; and Major's first in 1823, and his second in 1824. It is useless for me to go farther; all the editions are noticed in the *Chronicle of the Compleat Angler*, and to that book I confidently refer the reader. I see the sight of Lowndes' name at the bottom of the list, quoted as an authority, and I really wonder at Mr. Alexander Murray's assumption. Apologising for the length of this paper, I must conclude; only saying, that when Izaak Walton is the theme, it is difficult to stop.

WILLIAM PINKERTON.

Hounslow.

#### IDENTITY OF INDIAN AND EUROPEAN GAMES.

*Tip-Cat*.—This game is much played by the native children in India. It is called "Gullfi dandá." The method of playing is very similar to that in vogue in England. A small hole (*gurchi*) is made in the ground. There are two players; the cat is called *gullfi*, and the stick *dandá*. The player places the *gullfi* over the *gurchi*, strikes it with the *dandá*, so that it flies up in the air, and then he again strikes it away as far as he can before it falls. The opposite player fetches the *gullfi*, and attempts to throw it thence into the *gurchi*. If he succeeds, the striker is out; if he fails, one is marked to the game.

*Hop-Scotch*.—This game is also much played by native children. It is called "Ekariā Dukariā." The round piece of tile (*khopollo*) is thrown successively into the seven squares and kicked out by the player hopping on one leg. In passing the fifth and sixth squares, however, the player has to jump straight in and then straight out again from the baulk without treading on the intervening squares. The vernacular names are apparently Hindu.

<i>Barkā.</i>
<i>Chhotkā.</i>
<i>Sustanawā.</i>
<i>Kachkolā.</i>
<i>Tikariā.</i>
<i>Dukariā.</i>
<i>Ekariā.</i>

W. H. W.

Benares, June 2, 1869.

#### PIECES FROM MANUSCRIPTS, No. VI.

Here is a curious political carol on some comely King Harry (perhaps the fourth of the name), his son, a prince who never was cast (perhaps Henry V.), a lord chamberlain who was never forsworn, and a Lord Fueryn who never did fail. In the hope of getting the last and other characters identified, I send the carol to "N. & Q." The MS. is of paper, and is said by the catalogue to be of the fifteenth century. At the top of leaf 74 is written—"Conditor alme, siderum eterna lux."

F. J. FURNIVALL.

*Addit. MS.* 19,046, leaf 74.

tyll hame suȝ wy lekyȝ þis Ioly gentyȝ schep ?  
I Aȝ to houre combelȝ kyng hary þis enat ys knyȝt ;  
þerfore let vs all syngȝe nowel,

nowell.

tyll hame suȝ wy lekyȝ þis Ioly gentyȝ mast ?  
all to my lorde prynce þat neuer was caste :  
þerfore let vs aȝ syngȝe nowel,

nowel.

tyll hame suȝ wy lekyȝ þis Ioly gentyȝ nore ?  
all to my lorde cha[m]berlayne þat neuer was forsoȝe :  
þerfore let vs aȝ syngȝe nowel,

Nowel.

tyll hame suȝ wylekyȝ þis Ioly gentyȝ sayle ?  
aȝ to my lorde fueryȝ þat neuer dyȝ fayle :

\* Ship.

† Oar.

þer fore let vs aȝ syȝe nowelȝ,  
Nowelȝ, nowelȝ, nowelȝ, nowelȝ,  
and cryȝt saue mery yȝlon, and spedȝt well.—fy\* Amen  
quoth lonyȝ.

? Wyllam.

SHAKESPEARE, "MEASURE FOR MEASURE": THE "PRENZIE ANGELO."—You are well aware of the many conjectural emendations which have been proposed on the passage in *Measure for Measure* in which (in the old edition of Shakspeare) occur the words "the *prenzie* Angelo," "*prenzie* guards." Near the close of the second scene in the first act, the Duke says, "Lord Angelo is precise"; and probably on that ground it has been proposed to substitute *precise* for the unmeaning combination of letters, "*prenzie*." We have in English the word *prim*, and in Scotch *primsie*, both bearing the same general meaning as *precise*. It is easy to see how readily the latter word might by a compositor be transformed into *prenzie*—to which, both in form and in sound, it bears a closer resemblance than any one of the various emendations which have been proposed. I do not, however, remember to have met with the word in any English author, though it is possible it may have been formerly used south, as it still commonly enough is north, of the Tweed: for in English literature of the olden time many words occur which are now considered exclusively Scotch. Your varied reading and research may enable you to give a positive judgment on the subject.

J. D.

CLOSING OF THE THAMES TUNNEL.—The subjoined cutting, from *The Times* of July 21, 1869, may be worth embodying in "N. & Q." :—

"Last night the Thames Tunnel was finally closed as a public footway. This undertaking, which at the time of its design was considered a masterpiece of science, and which formed a communication under the river Thames between Rotherhithe and Wapping, was, after numerous difficulties, finally accomplished and opened on March 23, 1843, having been commenced by Sir I. S. Brunel in 1824. The total cost of the tunnel was about 600,000*l.*, but the East London Railway Company recently purchased it for a little over a third of that sum."

A. G. S.

ANECDOTE OF WINNINGTON.—A Latin letter in the library at Stanford led to a curious anecdote of one of my predecessors at this place. Mr. Winnington, afterwards a Minister of State, and Paymaster of the Forces under the Pelham administration, while a boy at Westminster, ran away from the college school with two of his companions.

The three engaged themselves as masons' boys to some builders at Blenheim, Oxfordshire, then in the course of erection, 1710. One of them was

\* ? fy[nis].



discovered by a friend, who accidentally visited the works, and thus led to the detection of the others.

The Latin letter was written by young Win-nington to his father, entreating pardon for his folly, and a note appended to it has preserved the anecdote to the present day.

THOS. E. WINNINGTON.

Stanford Court, Worcester.

**JEWS IN JERUSALEM.**—A writer in the *Church Times* (June 25, 1869) gives some interesting particulars respecting the present condition of the Jews in Jerusalem. They number about eight thousand, and are divided into—

1. The Sephardim, or Spanish Jews, who are said to be descendants of exiles from Spain who arrived in the days of Ferdinand and Isabella.

2. The Askenazim, or Jews of Polish and German origin, subdivided into sects, such as Perushin or Pharisees, Rhasidim or Pious, who are very enthusiastic and fanatical. They are almost all settlers from Europe, the old indigenous people seeming to have become lost. They live on the alms of European societies, who send out funds to them.

Some Jews have come from distant parts to die in Jerusalem and be buried in the Valley of Jehoshaphat, where Jewish tradition says the resurrection and judgment will take place. The writer says the consequence of this is that the Jewish inhabitants of the Holy City are "a degraded set of idle paupers." Sir Moses Montefiore was instrumental in building for them schools and houses and a mill outside the city near Birkel-es-Sultan, or Lower Pool of Sihon, but the people are so lazy that this did little good. He witnessed the wailing of the Jews at the Temple wall:—

"There is a narrow passage along the west side of the Temple area between what are known as Robinson's and Wilson's arches. The wall rises to a considerable height, and the lower part is formed of very large stones, which are supposed to be the remains of the Temple. They are much ruined, and the grass and herbage grow in the shattered crevices of the once neatly-joined masonry. In these crevices the Jews place little scrolls of parchment, on which are written prayers to the Messiah to come and deliver them. Before this wall I saw gathered a throng of Jews; most of them were women, who wore long mourning veils of linen over their heads. Some were seated on the ground reading passages of Scripture to one another from the Lamentations of Jeremiah and penitential Psalms. At one end was a party of rabbis rocking themselves backwards and forwards in almost frantic grief."

JOHN PIGGOT, F.S.A.

**CHRISTIANITY IN CANADA.**—The following bit of colonial church history may be interesting to some of your readers. I extract it from *A Historical and Statistical Report of the Presbyterian Church of Canada in connection with the Church of Scotland*, Montreal, 1867, p. 62. In giving an

account of St. Gabriel Street Church—the oldest Presbyterian church in Canada, which was founded in April, 1792—it is recorded that previously to this, when the congregation was first organised under the Rev. John Young, a licentiate of the presbytery of Irvine in Scotland—

"on the 18th September (1791) the Sacrament of the Lord's Supper was for the first time administered by him, in accordance with the usages of the church of Scotland, in the *Recollet Roman Catholic church*, the use of which had been kindly allowed the congregation while their own church was being built. The Recollet Fathers politely refused any pecuniary remuneration from the 'Society of Presbyterians' as they were then called, but were induced to accept of a present in acknowledgment of their good offices, and which consisted of two hogs-heads of Spanish wine, containing sixty odd gallons each, and a box of candles amounting in all to 14l. 2s. 4d."

The MS. history of this church from which the above account has been taken closes the history of this notable transaction with the quaint remark, "they were quite thankful for the same." It is to be hoped that similar interchange of amenities would be expected in the present day should similar circumstances arise. P. E. N.

### Queries.

**AIR CUSHIONS.**—Sir Epicure Mammon to Surly, in expectation of acquiring the secret of the philosopher's stone, thus commences a list of anticipated luxuries in which he intends to indulge:—

"I will have all my beds *blown up*, not *stuffed*;  
Down is too hard."

Were inflated beds or cushions then in use, or did rare Ben's imagination trench upon the prophetic science of the celebrated Marquis of Worcester? or had the noble peer ever conversed with the great dramatist on his inventions?

J. A. G.

Carisbrooke.

**CANSICK.**—Can any readers of "N. & Q." favour me with the history of the name of Cansick, and from what country does it come? I have received a prospectus of a book to be published, called "The Epitaphs of St. Pancras, in Middlesex." Copied from the stones by F. T. Cansick." I remember seeing the name of G. Cansick mentioned in an account of a meeting some months ago for the restoration of Bangor Cathedral, reported in the *Archæologia Cambrensis*, also an old parchment certificate admitting a Nathan Cansick, of Percy Street, St. Pancras, co. Middlesex, as a solicitor in the High Court of Chancery, dated Feb. 14, 1801. Is it an English, Welsh, or German name? R. BROWN.

Kensington.

**CROWNED HEADS MARRYING SISTERS.**—Can any of your readers learned in such matters refer

me to the cases, if any, of sovereigns, or distinguished members of any of the royal families of Europe, marrying sisters? C. H. M.

**DIFFERENCES IN ARMS.**—Can any readers skilled in this difficult branch of heraldry inform me what members of the Devereux family bore three *martlets* in chief instead of the ordinary three *torseaux*? The former coat used to be in the window of Castle Frome church, Herefordshire, with an ancient and mutilated inscription below it in which the words "Willi. Deveros" could be traced two hundred years ago.

C. J. R.

**EXPLANATIONS WANTED.**—Will you kindly help me to ascertain the exact meaning of the italicised words in the following sentences, taken from a French MS. of the fourteenth century? For several of them I have searched more than one glossary in vain:—

"Grant of 100 marks to Dean and Chapter of Leicester, pour mettre al accomplissement del oure del dite esglise (of St. Mary)." [*Oeuvre*?]

"Vn seller a la maniere despaigne, de quoy les arsons sont couvertes dargent et tient 2 esmailles et 3 cordes dargent." [How did a Spanish saddle differ from an English one?]

"Donez a vn estrange bargeman qui nous amosuoient de Lambeth."

"Deux deymes de grece apprendre deinz nos ditz parks."

"Painters of the *aysshelers* et images of a tomb."

"Vn de les *heuses* de la nouvelle sale."

"Deux baldekyns *escroitiz* dautremer." [With a pattern of crosses?]

"Vin de *Rynes*." [Rennes? Rhine?]

"Pour 12 botons dor . . . pour le pois et le luk et le faceon, 55*l.* 15*s.* 7*d.*"

"Paternosters de corall ove les *gaudes* dor."

"Deux hanaps dor ove couvercles *oelez* et *hachez* de diverses corones, egles, et lyons."

"Vn hanap dore ove *sachire*."

"Ditto . . . et en pomel del couvercle vn signe ove vn test de dame deinz le *Rougeclere*."

"Vn payr de botelles dargent, et p' parties *sorrez* (also spelt *soriez*, *surorez*, and *susorrez*) et aneymelez, garnisez ove tissues de soi blanc et bloi."

"Vn triper dargent, et sorrez, fac al guise dun monstre, ove 3 *botrass* et 3 *seriauntz* de *matz* [or *macz*] sur vn trage vert; et vn cawer dargent et soriez et p' parties anaymelez de diverses *babunrie*."

"Vne *seule* dor a *M.* de diamands, balays, safirs, eme-routes, et perles."

"Vn botoner dor, de *M.* en cynk pieces de balays, saphirs, diamands, et perles; et faille vn *troche* et vn perle."

"Vn nouche de deux *braces* dor."

"*Philettes* et autres ioials."

"Vn *mof* [word not very plain] dargent pour les ensences." [Among chapel ornaments. A "censure" is mentioned separately.]

[In list of plate]. "7 plates debrusez sans *niche*. Vn *creussant* et vne *estelle*." [For what purpose?] "Vne *bolle* dargent pour la *cuyssyne*." [Ditto.]

"Vne tablette dor ove vn image de *coikile*."

HERMENTRUDE.

**BISHOP GESTE, OR GHEAST.**—Bishop Bale, in his *Scriptorum Illustrum Majoris Britanniae Cata-*

*logus*, Cent. xii. Appendix, p. 107 (Basle, 1557-9), mentions Edmund Geste [afterwards Bishop of Rochester and Salisbury] as having written—

(1) "*Contra Missam Papisticam*, lib. i.; (2) *De Christi Presentia in Cœna*, lib. i.; (3) *De Libero Hominis Arbitrio*, lib. i." The first of these works is evidently Geste's *Treatise against the Priory Mass*, published in 1548, and reprinted in Dugdale's *Life of Geste* (Pickering, 1840), pp. 71-140, but I cannot discover whether the other two works were ever published, or whether they are now extant anywhere in manuscript. If the treatise on *Christ's Presence in the Supper* is extant it would probably throw considerable light upon Bishop Geste's well-known letter of December 22, 1566, about the 28th Article.

Is the sermon which Bishop Geste preached before the Queen on Good Friday, 1565, and of which Mr. Froude (viii. 140) gives an account derived from a dispatch of the Spanish ambassador De Silva, extant in print or manuscript?

H. R. D.

Lincoln's Inn.

**KUNIG TYROLVON SCHOTTEN UND FRIDEBRANT SIN SUN.**—Who were these royal personages, of whom Schiller says, in his *Thesaurus*, no mention is made by Boethius, Buchanan, or Jonston?

J. MACRAY.

**MILTON'S "PARADISE LOST,"** ED. FOLIO, 1688. On looking over my copy of this edition—the first illustrated one, and with a long list of subscribers at the end—I perceive that there is no plate to Book VIII. There is no appearance of this having been abstracted; but as there is a "sculpture" to all the others, I am induced to ask if there should be one to this particular book? Are there any copies on large paper?

WILLIAM BATES.

Birmingham.

**NORTH, BRIDGE, AND FLEGG FAMILIES.**—Wanted to ascertain who the first Norths were who settled at Westmeath, Ireland, 1641; whether they derived from Earl of Guildford's family. Also, the ancestry of Mr. Bridge, dissenting minister at Norwich, 1634, who is said to have come from Braintree or Earls-Colne, Essex. Also, some account of the family of Thomas Flegg, who, at the same period, lived at Scratby, Norfolk. Any particulars of the above will very much oblige H. A. BRIDGE, at Mr. Lewis's, bookseller, Gower Street, Euston Square, N.

**THE EARLIEST SPECIMEN OF PAPER.**—The earliest specimen of paper existing in England is supposed to be an account-book dated 1302, the paper of which was probably manufactured at Bordeaux. Where is this book?

JOHN PIGGOT, F.S.A.

**OLD MAP OF IRELAND.**—I have got possession of a curious old map of Ireland, or rather of a



facsimile of one, concerning which I desire information. It is entitled "Hibernia insula non procul ab Anglia vulgare Hirlandia vocata. 1567," and is marked below the lower margin, "Litho. 12, Fludyer St. West. 1824." The west is at the top of the map, and the north on the right hand. It gives the names of old Irish families, but is quite different from the map in Mr. Steuart Trench's *Realities of Irish Life*, to which you have referred ("N. & Q." 4th S. iii. 148, 227). It calls the Atlantic to the south of Ireland "The Spanish Sea," and places Dublin in lat. 55° N. and long. 11° E. C. M. C.

Dublin.

PARAPHRASE FROM HORACE.—Can any of your readers supply the name of the writer of the following free paraphrase of—

"Nescias an te generum beati  
Phyllidis flavæ decent parentes,  
Regium certe genus, et Penates  
Meret iniquos;  
Crede non illam tibi de scelestâ  
Plebe dilectam; neque sic fidelem,  
Sic lucro aversam, potuisse nasci  
Matre pudendâ?"  
Horace, *Curm.* lib. ii. ode iv.

"Thy Polly in her veins may bear  
The blood, perchance, of London's mayor  
Who smote the crown's reviler;  
Whose mace a monarch's king secures,  
But kills an ancestor of yours,  
In knocking down Wat Tyler."

R. G. L.

SIR PHILIP LE VACHE.—I should be glad to have some particulars of this knight, who in the first year of Henry IV. had a grant from the king of the castle and manor of Ewyas Harold, co. Hereford. I am aware that he married Eleanor, daughter of Sir Lewis de Clifford, and is mentioned in his will. Nicolas (*Test. Vetusta*, 171) gives an abstract of the will of a Sir Philip le Vache who died in 1407, and had a wife named Elizabeth. In a note it is suggested that he was elected a knight of the garter temp. Richard II. I have not Beltz at hand for reference.

C. J. R.

STONE PILLAR CROSSES.—Can any of your readers inform me whether any of the stone pillar crosses erected by the old Portuguese navigators on the headlands of the south-west coast of Africa, as at Cape Cross, Pillar Point, Point Padrone, Orange River mouth, &c., as they crept along that coast in their progress to the south, are yet standing? Also one that Bartholomew Diaz is said to have erected on the Saint Croix Island in Algoa Bay—hence its name? W. F.  
Southsea.

## Queries with Answers.

PASSAGE IN FITZSTEPHEN: "THE CITIZEN'S POCKET CHRONICLE."—This useful work, which is a digest of all that is interesting as regards the history and temporal government of the City of London (Tait, 63, Fleet Street, 1827), has this passage, closing Fitzstephen's recollections of London, incorporated in this publication:—

"London also, in these latter times, hath brought forth famous and magnificent princes: Maud the Empress, King Richard the 3rd, and Thomas the Archbishop, a glorious martyr of Christ," &c.

The very palpable anachronism of Richard III., most likely a compositor's error, would not have been noticed by me; but as an introduction to a later error in Mr. Thoms's edition of Stow at the same passage of the learned monk, appended to Mr. Thoms's valuable reproduction of Stow's *Survey*. Here, in the original, which accompanies Mr. Thoms's translation, we have "Henricum regem tertium." The learned editor can, doubtless, explain satisfactorily wherein this error lies: Fitzstephen died 1191, in the reign of Richard I., as Mr. Thoms says, after Stow, in the "Author to the Reader." I should have thought the great king, to whom Thomas was so obnoxious, Henry II. was meant—but that he was, I believe, born in Normandy; and the words of Fitzstephen, "has produced," seems to imply, given birth to.

J. A. G.

Carisbrooke.

[Though the editor of Stow has passed over this apparent discrepancy without any comment, it has not escaped the more critical eye of Mr. Riley, who, in his admirable edition of the *Munimenta Gildhallæ Londinensis*, *Liber Albus*, *Liber Custumarum*, et *Liber Horn* (vol. i. pl. i. p. 15), has added to the passage "Henricum regem tertium," this note:—"In allusion probably to the fact that Prince Henry, eldest son of Henry II., was crowned in his father's lifetime."]

THE PURITAN'S CAT.—Perhaps you may be able to say whether the following satirical lines have ever appeared in print, or some of your readers may be able to give an amended version. They used to be sung to children by an old Scotch lady about fifty years ago:—

"A little seceder pussie  
Was watching for her prey,  
And in the house she caught a mouse  
Upon the Sabbath day.

"The minister was offended  
That such a deed was done,  
Laid down his book, took up the cat,  
And put her in a gin.

"Thou filthy cursed creature  
And blood shedder," cried he,  
"Do you think to bring to death and hell  
My holy wife and me?"

"But be thou well assured  
That blood for blood shall be,  
For killing of a silly mouse  
Upon the Sabbath day."

"To the place of execution  
Poor Bawdrons she was drawn,  
And hangit hie upon a tree:  
The minister sang a psalm."

J. MACPHERSON.

[Another version of these lines, differing however very slightly from that given by our correspondent, will be found at p. 156 of Mr. Maidment's recently published *Book of Scottish Pasquils*. The learned editor, in his notes upon it, refers to another version of the ballad in Hogg's *Jacobite Relics* (i. 37), as well as to the notes to be found on the well-known passage in Barnabee's *Journal*, in which he describes the Banbury "Puritane one" —

"Hanging of his cat on Monday,  
For killing of a mouse on Sunday."]

THE RIGHTS OF PUBLIC LIBRARIES.—What is the law relating to the claims of certain libraries to possess a copy of every book that is published? I am at this moment engaged in writing a *History of the Castles of Herefordshire and their Lords* (a work chiefly, though not exclusively, of local interest), which it is my intention to publish by subscription. Is it necessary, under such circumstances, that a copy should be sent to the chief public libraries, or are works published by subscription exempt from the demand?

C. J. ROBINSON, M.A.

Norton Canon Vicarage, Hereford.

[Books published by subscription are not thereby exempt from the operation of the Act 5 & 6 Vict. cap. 45, which requires the delivery of five copies of all books to the libraries therein named. Our correspondent will find much information upon this subject in "N. & Q.," 2nd S. v. 71, 237.]

HERRINGS.—What is the earliest mention of salted or red herrings as a common article of food?

R. H.

[Herrings appear to have been salted from a very early period, especially by the Flemish fishermen, whose productions were in such favour at Rome and in other foreign markets, that the best herrings were always called Flemish herrings. According to Macpherson's *Annals of Commerce* (i. 663), William Berkelszoon of Biervliet, in Flanders, who died in 1397, introduced an improved method of curing them, which did so much to increase their reputation, and to extend the trade in them, that Charles V. erected a statue to his memory, and, with his sister, visited his tomb and offered up prayers for his soul; while Mary of Hungary, during her visit to the Low Countries, paid a more characteristic tribute to his memory, namely, that of eating a salt herring on his tomb.]

## Replies.

CARNAC: A NEW KEY TO BE TRIED TO A  
VERY RUSTY LOCK.

(4th S. iv. 1.)

I am afraid that there are many wards in the old rusty lock which CANON JACKSON'S new key will not fit.

I quite agree with him that these megalithic structures are not sepulchres; but I totally demur to his subsequent statement that they are "*sepulchral monuments* set up in memory of *great tragic events* in old British history." The great difficulty connected with Stonehenge is, that there never has been found the smallest trace of an interment within the circle, although they are numberless on the surrounding down. But we must not overlook the fact that megalithic circles of the same character, although of less imposing dimensions, are to be found from the Orkneys to the Land's End, and that within most, if not all of those which have been examined, evidence of interments within the circle have been found; instances of which I will immediately give, and none of those appear to be connected, as far as we know, with any *great tragic event*.

Before, however, going further, I may perhaps state at once the result of my own conclusions as to the character of Stonehenge. These are, decidedly, the old one that the circles were a *temple* or *religious place of assembly*; that it was considered so sacred that no one was buried within its enclosure, although there are countless graves surrounding it. That in other megalithic circles of less importance and sanctity the graves came to be made within the enclosure; an analogy to which may be found in the fact that in the earlier ages, among the northern nations, the most venerated prelates of the Christian faith were buried at the door of the church; and it is only at a later date that we meet with their tombs within the sacred edifice itself. This is the only mode in which I can account for the numerous examples I know of where interments have been found in lesser and less imposing circles, a few instances of which I should now have given, but on turning to the volumes of the *Proceedings of the Society of Antiquaries of Scotland*, in which their investigation is recorded, I find that the account is too long to be transcribed, and must therefore confine myself to referring to the pages where an account of them is to be found, viz. vol. iv. p. 443, vol. iv. p. 499, and vol. v. p. 130; but I may add that in every case where no previous disturbance had occurred, and even in some of these, distinct traces of interment were discovered. To these Scotch examples I may add that of three huge stones still standing on the right side of the road between the Bentock station of the Caledonian Railway and the town of Moffat, which



evidently formed a portion of a circle. At the feet of these stones a number of human bones were found in the latter half of last century, and an account of the discovery was forwarded to the Royal Society of Edinburgh by Mr. Walker, then minister of the parish. There is a most astounding legend attached to these stones by the people of the district, to which I shall hereafter advert in treating of the second branch of the inquiry, viz.: What trust can we place on the historical notices of these erections by such chroniclers as Geoffrey of Monmouth, who wrote long after the events to which they refer?

I quite agree with CANON JACKSON, that, "whatever tricks Geoffrey may have played with his details, it is monstrous to suppose that he *invented* the *great facts* of history"; but this only removes the matter a step further back. The question still remains, how are we to distinguish between *details* and *great facts*? Admitting the existence of the latter, how can we distinguish them from the former? and, what is more important, how can we be sure that facts which actually occurred are not transferred to a different time and place?

I may give two instances of this sort of metamorphosis connected with the South of Scotland:

Blind Harry, in his *Metrical Life of Wallace*, gives a long account of a victory gained at Biggar by the patriot hero over an army commanded by Edward I. in person. Now it is proved by the English rolls that King Edward could not have been in Scotland at the time; and when we come to examine the details of the conflict, we find that they are simply reproductions of the events of the battle at Roslin, and even then it is a mistake to suppose that Edward was personally present, although he at one time intended to have been so.

My second instance is more directly connected with megalithic monuments, and is this: That the country people round Moffat, even at the present day, assert that the stones to which I have referred mark the burial-place of three English knights who fell in the battle of Annan, many long miles away from the place in question. I may add, to show on what foundations theories are occasionally based, that a local author coolly started the idea that the battle in question was fought not at Annan, but at Moffat, all the chronicles of the period, and many of them nearly contemporaneous, notwithstanding.

In conclusion, I may mention a theory I have formed as to the nature of the avenues of stones, which, however, I state with great diffidence, as I have not personally inspected the most important examples, and I must admit that it is *very* conjectural. The idea first struck me when visiting the Calvary in the church of St. Paul at Antwerp, to which the worshippers ascend by a series of steps, on each of which they say a prayer. This at once recalled to my memory the fact that

at many of the more celebrated places of Irish pilgrimage there are what are called stations, and even the Mussulmans who visit Mecca pass round the Caaba and say prayers at certain points, and it occurred to my mind that the avenues of stones leading to the most venerated sites of British pilgrimage have something of the same origin, and that the visitors dropped a bead and said a prayer as they passed each successive stone in the avenue; but, as I said before, I admit that this is merely a most vague conjecture.

GEORGE VERE IRVING.

Certainly W. W. W.'s reply to CANON JACKSON is full of clever and ingenious arguments against the *monument* theory as to these wonderful remains; at the same time I cannot think that theory entirely upset by them. The immediate object, however, of the present communication is to submit, for the Reverend Canon's consideration, whether some light may not be thrown on the subject by means of etymology. It is, I believe, considered that *Breton* and *Cymri* are cognate languages. Now the meaning of the Welsh *carneidd* (pronounced *carneth*) is cairn, tumulus, or tomb. A familiar instance of the use of the word in this sense is the name of the Carnarvonshire mountain "*Carndd Llewellyn*," meaning the tomb of Llewellyn. There can be no doubt that "*cairns*" or heaps of stones were a very primitive style of *monument*, commemorating the deaths of heroes or the event of a great battle. Dunmail Raise is an example, the tradition being that the immense cairn of stones heaped there (on the road between Grasmere and Keswick) commemorated a bloody battle, in which a King Dunmail was slain. *Rhes* (pronounced "*raise*") is the Welsh for "*battle*." Considering these matters, and observing the great similarity between the words *Carnac* and *Carneth*, I cannot but think that some ground of support is afforded to the monumental theory.

With respect to the astronomical view of the case, it must be admitted that a great deal has been adduced in its favour. Having lately examined the so-called Druidical remains on a hill near Keswick, which are well worthy of attention, the principal entrances at each end of the oval appeared to me nearly due north and south, and I think similar remains show attention to the points of the compass. It was related to me by a man of science some thirty or forty years ago, that he had met with an astronomer who told him that, by abstruse calculations backwards, he had ascertained that, about 2000 years ago, an occultation of one of the planets must have taken place at such a point in the heavens as would have enabled an observer to view it through the celebrated cross-stones of Stonehenge: and his theory was that those cross stones were purposely so placed

to fix the point of observation permanently, so that astronomers in after ages might be able to compare notes in their observations. The story sounds apocryphal, but I can vouch for the eminence and truthfulness of my informant, and should be glad to know if any of your other correspondents are acquainted with the source of it. At all events it appears to me of more weight than the strange circumstance brought forward by W. W. W., that over *one* of the stones at Stonehenge an observer may see the sun rise! As if there were any stone on the surface of the globe over which an observer could *not* see the sun rise if he placed himself on the opposite side!

M. H. R.

### PENMEN.

(4th S. iii. 458.)

The record given below is submitted as a contribution towards a list of penmen and their works:—

VELDE (JAN VAN DEN), Writing-Master at Harlem:—

\**Spiegel der Schrijfkonste*, &c. Amsterdam, 1605. Obl. fol. Title and 49 plates, all engraved.

*Duytsche Exemplaren van ablerhande Gheschriften*, etc. Haerlam, 1620. Fol. 12 pages, all engraved.

*Het derde deel der Duytscher*, etc. Harlem, 1620. Fol. 12 engraved full-length pages.

*Tresor literaire contenant plusieurs diverses escritures*, etc. 1621. Fol. 12 engraved pages.

[The last three works engraved by Gerard Gauw.]

MATEROT (LUCAS):—

*Les œuvres de*. Avignon, 1608. Obl. 4°. Portrait and 49 plates, all engraved.

COCKER (EDWARD), an oft-quoted authority as to figures: great also at writing and engraving. Born *temp.* Ch. I.; died during reign of Ch. II. The peculiarities of his "Knots and Flourishes," and some of his writing too, evidently derived from Materot:—

\**Introduction to Writing*. Obl. 8°. 14 engraved plates and 6 pages of instruction, in type. Printed and Sold by John Garrett, at his shop next the Stairs of the Royal Exchange in Cornhil. [*Sic*].

*Magnum in Parte*, or *the Pen's Perfection*. 26 several Copies. [*Sic*].

*Multum in Parvo*; or, *The Pen's Gallantry*. Obl. 8°. 27 engraved plates and 8 printed pages of instructions.

*England's Pen-Man*; or, *Cocker's New Copy Book*.

*The Pen's Triumph*. 1658. 8°.

\**The Pen's Transcendency*; or, *Fair Writing's Storehouse*. 1660? Sm. obl. fol.

Some of Cocker's "Copys" are quaint, thus:—

"Braine-drowzie quahnes expell, be valiant, play the man;

Hee oft-times gaines the Field who bravely thinkes hee can.

"Let thy inquisitive minde great Excellency finde,  
To prize it be inclin'd, of whatsoever kinde."

The three masters—portions of whose "Works" are just set forth—together with some eighty others, are referred to in the second part of Massey's *Origin and Progress of Letters* (quoted at

p. 563 of "N. & Q." 4th S. iii.). Since the publication of that book in 1763, there have been other "Penmen," viz.:—

TOMKINS (THOMAS), W. M. in Foster Lane, Cheapside:—

*The Beauties of Writing*. 1777. Fol. obl. 40 plates.

Engraved by Joseph Ellis and H. Ashby. Sold by J. Wallis, Bookseller, Ludgate Street. Republished (with a few plates substituted, engraved by Woodthorpe, Kirkwood, and Robt. Halliwell, dated 1808 and 1809) by T. Varty, 31, Strand. 1844.

MILNS (WILLIAM):—

\**The Penman's Repository*. 1787. Fol. obl. 36 plates.

Engraved by H. Ashby, King Street, Cheapside. Published for the Author, Salvadore House Academy, Tooting, Surrey.

LANGFORD (RICHARD), Master of the Academy, Haydon Square, Minories:—

A Complete Set of Rules and Examples for Writing, &c. 1787. Obl. 4°. Title and 6 Plates. Engraved by Ashby.

\**The Beauties of Penmanship*. 1797. Fol. obl. 14 plates. Engraved by H. Ashby. Sold by Messrs. Grosvenor and Chater, No. 11, Cornhill.

RADCLIFFE (JAMES), Writing Master and Accountant at the Free Grammar School, Blackburn, towards the close of the 18th century:—

\**The British Youth's Instructor in Penmanship*. Fol. obl.

*The New British Penman*.

*Beauties of Writing Delineated*; or, *Penmanship Exemplified*.

The celebrated engraver GEORGE BICKHAM brought out several works previously to, or during the year 1750, thus named:—

*Penmanship in its utmost Beauty and Extent*. A New Copy Book; wherein are Revived and Comprized all the most Useful and Ornamental Pieces published by the Best Masters in Europe. To which are added some Curious Modern Pieces, never before Extant. Collected and Engraven by George Bickham.

*The Pen-Man's Companion*, containing Specimens in All Hands; by the most Eminent English Masters, as Ayres, Moor, Snell, Shelley, Snow, Clark, Olyffe, Brooks, Nicholas, Chambers, Bland, Webster, and Others. Engrav'd by George Bickham. And

\**The Universal Pen-Man*, which would seem to have been issued in 53 numbers, of four plates each, from 1733 to 1741. Several plates are without a name or other mark of identification; but the chief contributors are as follows:—Austin, Emanl, 22 plates; Bland, John, 7 or 8 do.; Bickham, John, 4 or 5 do.; Brooks, Gabriel, 9 do.; Brooks, Willm, 1 do.; Chambers, Zachy, 1 do.; Champion, Joseph, 47 do.; Clark, Willington, 22 do.; Day, John, 1 do.; Dawson, Edw. 3 do.; Dove, Nathan, 27 do.; Gratiwick, Mo, 1 do.; Holden, John, 1 do.; John'sson (*sic*) Geo. 1 do.; Kippax, Willm, 7 do.; Leeky, Willm, 4 do.; Morris, Richd, 1 do.; Norman, Peter, 1 do.; Oldfield, J., 1 do.; Sportland, John, 1; Treadway, J. T., 1 do.; Vaux, Saml, 5 do.; Whilton, B. 4 do. Printed for and Sold by the Author at his House in James Street, Bunhill Fields.

In an advertisement issued in 1750 reference is made to this last work as one that "will not, perhaps, be equall'd for many ages to come."

Shelley names John Sinclair, John Smith, T. Bastin, Ralph Snow, and Robt More, as "eminent Penmen," "most of 'em having publish'd something with good success."



According to Milns, "Perling" and "Barbedor" were "eminent ancient Penmen."

John Craik of Dumfries, who died within the last twenty years, was the most recent of the race I have heard of. I was told that the academicians Thornburn and Paed were among his "callants."

In the foregoing list I have placed an asterisk against such of the works as are in my possession. I have also a sample of the work of John Seddon, issued from "the three Bibles and Ink Bottles on London Bridge"; of George Shelley ("Hand and Pen in Warwick Lane"), and of Joseph Champion ("Golden Buck, Fleet Street.")

JAN ZLE.

This query has reminded me of a local worthy, whose penmanship is celebrated in Hutchins's *History of Dorset*, 3rd edit. iii. 552, but whose fame has been so evanescent that even his epitaph there recorded seems to have perished, and is stated to be no longer found on his tomb. It may be well to reproduce some portion of it here, in proof of the estimation in which he was held by his own generation:—

"Mr. John Willis, Master of Orchard School, who died April 23, 1760, in the 63rd year of his age, of unblemished integrity, &c. &c., so renowned for his exquisite and surprising command of hand and skill in penmanship, &c. that people of all ranks sent to him their sons, not only from London, the principal city, &c. but from Holland, Switzerland, Nevis, Montserrat, Antigua, Barbadoes, Carolina, and other colonies in America. His singular abilities rendered him superior to all praise, and made his death a public loss.

'Envy be dumb, great Willis scorns thy spite,  
Thou must allow that he alone could write.  
Most distant regions celebrate his fame,  
The world concurs to eternize his name.  
In all things equal to the best of men,  
But had himself no equal with the pen.'

"Sic transit gloria mundi."

C. W. BINGHAM.

#### THE SUDEREYS.

(4th S. iv. 12.)

Professor Münch is quite right in laughing at the absurd title of the Bishop of *Sodor and Man*, as it runs upon all fours with the designation of our sovereigns as kings of France, which has long been given up.

The islands in question belonged originally to the Norwegian crown, but on the marriage of Alexander III. of Scotland with the daughter of Magnus IV. of Norway, the latter gave as the dower of the bride, "Maniam cum ceteris insulis *Sodorensibus* et omnibus aliis insulis ex parte occidentali et australi Magni Haffs" (i. e. of the Great Sea), with the exception of Orkney and Shetland, which King Magnus reserved to himself, but

which afterwards became annexed to the Scottish crown. (*Act. Parl. Scot.* vol. i. p. 78.)

The title of "*Episcopus Ergadiensis et Sodorensis*" occurs continually in the old Scotch records, and exists still in the title of one of our present sees, that of Argyll and the Isles. It has been recognised indirectly in more than one act of parliament passed in the present century for the benefit of the "Highlands and Islands" of Scotland." I may add that the island of Man was the only portion of the ancient realm of Scotland that was not recovered in the war of independence, although this was attempted, if not by the Bruce in person, at least by his brother Edward. The title of the Bishop of Sodor and Man is therefore only a last relique of the unsuccessful attempt of Edward I. and his unfortunate son to maintain their claims as alleged Lord Paramounts of Scotland.

To furnish a list of the various isles would occupy too much space, for—

"Daughter," she said, "these seas behold,  
Round twice a hundred islands rolled,  
From *Hirt* that bears their northern roar,  
To the green *Islay's* fertile shore."

Scott's *Lord of the Isles*, canto i. st. viii. and note.

But there is a very full summary of them in the fourth canto of the same poem, stanzas vii. to xi. inclusive. GEORGE VERE IRVING.

#### SAXON CUTICLE ON A CHURCH DOOR.

(4th S. iv. 56.)

There is an old tradition that the skin of a sacrilegious Dane was often nailed upon a church door, and several well-authenticated examples are on record. Mr. Albert Way, in an interesting paper in the *Archæological Journal* (v. 185), says that:—

"Having heard that one of the doors of Worcester Cathedral had skin upon it, he wrote to Mr. Jabez Allies, F.S.A., of that city, and received a portion and a drawing of the doors, which had been removed into the crypt. Mr. John Quekett, Assistant Conservator of the Museum of the Royal College of Surgeons, examined the skin and reported that he was perfectly satisfied that it is human skin, 'taken from some part of the body of a light-haired person where little hair grows. A section of the specimen, when examined with a power of a hundred diameters, shows readily that it is skin; and two hairs which grow on it I find to be human hairs, and to present the characters that hairs of light-haired people do. The hairs of the human subject differ greatly from those of any other mammalian animal, and the examination of a hair alone without the skin would have enabled me to form a conclusion."

The date of the north doors at Worcester is *circ.* 1386, *temp.* Rich. II.; so that it was placed there (though the punishment might have been inflicted long previously) at a time of comparative refinement and civilisation. It is stated that

at the French Revolution the skins of some of the victims were tanned and made into boots.

Among various curiosities which Dr. Prattinton of Bewdley bequeathed to the Society of Antiquaries was a piece of skin from these very doors, and he stated that it was supposed to have been part of the skin of a man who stole the sanctus bell from the high altar. It was the description of this relic that induced Mr. Way to make researches which were attended with so much success.

Sir Harry Englefield exhibited before the Society of Antiquaries in 1789 a plate of iron from the door of Hadstock church, Essex, with a portion of human skin upon it. In "N. & Q." (1<sup>st</sup> S. i. 185), a correspondent states that he had a piece of skin from the door of this church, and this notice is all I can find in your volumes on the subject. In *Excursions through Essex* (London, 1819), it is stated that, "Notwithstanding the number of years it [the cuticle] has been there, [it] does not appear to be much decayed, nor has the rust of the iron with which it is covered scarcely injured it," so that it must have been in good preservation at that time. Mr. Way got a fragment from this door, and Mr. Quekett at once pronounced it human skin, "in all probability removed from the back of the Dane, and that he was a fair-haired person."

Morant mentions a like tradition respecting the church of Copford, Essex. Newcourt says it was taken notice of in 1690, when an old man at Colchester said:—

"That he heard his master say that he had read in an old history that the church of Copford was robbed by the Danes, and their skins nailed to the doors; upon which some gentlemen, being curious, went thither, and found a sort of tanned skin, thicker than parchment, which is supposed to be human skin, nailed to the door of the said church, underneath the said iron-work, some of which skin is still to be seen."

None of the skin remained on the door in 1848, but the rector sent Mr. Way a specimen which had been preserved, and Mr. Quekett reported in the same manner as respecting the previous specimens.

Pepys, in his *Diary*, April 10, 1661, says:—

"To Rochester, and there saw the cathedral . . . . observing the great doors of the church, as they say, covered with the skins of the Danes."

I hope that any of your correspondents hearing of such traditions in their neighbourhoods will investigate the subject and obtain specimens, if possible, for microscopical investigation.

JOHN PIGGOT, JUN., F.S.A.

Ulting, Maldon.

WHO WERE THE COMBATANTS AT THE BATTLE  
ON THE NORTH INCH OF PERTH IN 1396.

(4th S. iii. 7, 410, &c.)

I shall be glad to be allowed space for a few remarks on DR. MACPHERSON'S communication on p. 410, which I did not see until my last paper (p. 508) was in the printer's hands.

I was under the impression that by making known the tradition of my family as to its origin, and supporting that tradition by reference to genealogy, I should help to dispel some tendency to increased mystification on the subject in hand by putting the clan Shaw out of the field; and I thought I had succeeded in showing that that clan did not exist in 1396. But my efforts appear to have been in vain, so far as DR. MACPHERSON is concerned, and according to that gentleman they have resulted only in creating mystification instead of dispelling it. I venture to hope, however, that they have not so signally failed with others who may be following this correspondence. Uncertain as tradition and genealogy no doubt often are, and low as is apparently DR. MACPHERSON'S estimate of them, yet I submit that when they throw even a glimmer of light on any obscure page of history they are not to be utterly condemned and cast aside as worthless; at any rate there is something in them more tangible than in mere speculation.

With regard to the first of the two points in my paper which DR. MACPHERSON notices, I admit that I ought not, perhaps, to have mentioned the presence of Shaws at Harlaw in 1411 in the connection in which I did. My design was, however, merely to show that the Shaws were beginning to acquire some *status*, and I was careful to give the historian of Moray as my authority. Still the DOCTOR'S remark on this point seems hardly a just one, as the non-existence of the clan in 1396 does not exclude the possibility that a "company" (which might mean so few even as half-a-dozen men) of the name lived and fought fifteen years after that date, for in 1411 Shaw Mor had sons, and probably grown-up grandsons. As to the evidence of Wyntoun and of the Moray monks (of the value of whose evidence I have spoken on p. 511) for the existence of a clan Sha in 1396, I cannot admit that DR. MACPHERSON has shown that Wyntoun meant Sha when he wrote Ha, or that he has proved the identity of Ha with Sha, although he seems to take it for granted. As I do not profess to be a philologist, I forbear to say anything as to the convertibility of *s*, *h*, and *sh* in most languages. Further than that, I was totally ignorant of such being the case, and I cannot call to mind any example in Scottish writing. If Wyntoun really did cut off the *S* from Sha for the sake of euphony, it seems to me that there is ground for supposing that his anxiety



to preserve euphony or rhyme would get the better of his exactness in other cases. Leaving out the question whether Sha is or is not a harmonious sound, I would ask if there is any other case in which Wyntoun omits, or may be supposed to omit, the initial letter of a proper name? In his first paper DR. MACPHERSON thinks it evident that Wyntoun meant Ha to be pronounced broadly because it is made to rhyme with *twa*, but if Ha and Sha are identical I judge that the Moray monks would have pronounced the latter *Shay* as they write Hay. Indeed I think this rhyming of *Ha* with *twa* is almost a proof that the word should have the slender sound, as if written *Hay*, for in the South of Scotland the numeral *twa* is often pronounced and even written *twaie*, as in the following examples, the first of which occurs in a well-known Border distich, the second in a song by Allan Ramsay:—

“Tweed says to Till, What gars ye rin sae still?

Till says to Tweed, Dinna fash yer heid;

For still as I rin, and fast as ye gae,

When ye droon ae man I droon *twaie*.”

and—

“Bessie Bell and Mary Gray,

Ye unco sair oppress us;

Our fancies jee between ye *twa*,

Ye are sic bonnie lasses.”

Also, with regard to mistakes in transcription, it is quite as likely that Wyntoun's Ha or Hay is a mistake for Ka or Kay as that Bowar's Kay is a mistake for Hay. Does the Doctor mean that the name Shaw was known long before 1396 as *the name of a clan*? Certainly the name was known, but only as belonging to individuals, as I before pointed out; and it is allowed that the name of the first Mackintosh was Shaw, but it was only, as we should say, his Christian name.

I have entered into this question thus at length because I think it important, and necessary for avoiding complication, that the clan Shaw should be got out of the way.

With regard to the second point, I presume that DR. MACPHERSON, after the word “insignificance,” in his last paragraph, has inadvertently omitted the words “after or in consequence of the fight at Perth,” as he could scarcely have taken my remark to imply that the clan Shaw has never dwindled down.

In conclusion, I can assure DR. MACPHERSON, so far am I from being tied down by family prepossession, that I should be one of the first to thank him for ascribing to my somewhat obscure clan the honour of having been a principal at the famous fight, if the evidence I have already adduced did not forbid the belief that it could possibly be entitled to that honour. He says, however (p. 8), that it could be easily shown that the clan Shah had a very distinct existence on Speyside at the period of the engagement, and (p. 411)

that the name was known (as the name of a clan, I presume he means,) on upper Speyside long before 1396. Now if he will make good these statements by bringing forward conclusive evidence for the existence of clan Shaw in or prior to 1396, I will be content to “eat my words” with a course of humble pie, and I will renounce my faith in the traditionary stories which have come down to me.

ALEXANDER MACKINTOSH SHAW.

The discussion in your columns as to the clans who fought at the North Inch of Perth before King Robert III. is interesting, but I must confess the parties ignore too much, as I humbly think, what Sir Walter Scott, Mr. Skene, and others have said on the subject.

Sir Walter, in his preface to the *Fair Maid of Perth*, seems inclined to adopt the view taken by MR. ROBERT MACKAY of Thurso, that the clans concerned in the combat were the Camerons and the Mackintoshes; the former being the clan Quhele, and the latter the clan Chattan. Sir Walter also remarks that “clan Whaill” is mentioned in an Act of Parliament as late as King James VI., and adds, “Is it not possible that the name may be, after all, a mere corruption of clan Lochiel?”

What I would further or more specifically suggest is that “Quhele” and “Wheill” are simply two ways or forms of spelling and pronouncing the same radical name—a name with which we are all familiar in the southern part of the island under the form of *Wale* or *Wales*. The sound of the word Quhele, as pronounced in the olden time, and of *Wale* as now pronounced, is identical, except that Quhele was aspirated, while *Wale* is not. It will also be kept in view that the people in the south and the people in the north, so named, have both had their habitations on the western side of the island. And if the *Wales* in the south were composed of different tribes, so also were (as Mr. Skene points out) the Quheles in the north, although, as a matter of course, on a very greatly reduced scale. In all likelihood, therefore, Lochiel (while this is the common, the correct way of writing the word seems to be Lochiel) is just a contraction of Loch-Quhele or Wheill; and the clan Quhele or Cameron must, on these grounds, be held to have been of Celtic race like their brethern the Welsh.

Who, on the other hand, were the Chattans? As the *ch* was no doubt pronounced as *k*, the name of the county of Caithness—or Kataness, as it was anciently written—clearly points out how far they extended to the north. Heraldry, in its own quaint rebus sort of fashion, has handed down to us the *cat* of the arms of the house of Sutherland—a memorial of the fact that the same race ruled in Sutherland. We also find the Mackintoshes and

Macphersons to be tribes belonging to the same race, and that they kept up the general name long after their other brethren had ceased to do so. That those who bore the name of Chattan were of Teutonic descent, and had subdued the prior inhabitants of the North of Scotland lying round the Moray Firth, and extending more or less south and westwardly, seems to me to be so clear on philological and historical grounds that I do not suppose that those truly acquainted with the facts will be disposed on due consideration to dispute it.

We thus arrive at the conclusion that the combat on the North Inch of Perth in 1396 was not a mere accidental isolated tribal conflict, but that it was in reality an incident connected with the great contention that went on for so long a period throughout our island between the different tribes of the Teutonic and Celtic races, and which, as is natural to suppose from the state of the Highlands at that time, was kept up there long after it had ceased elsewhere in Britain. And as it is historically known that long before and long after the combat at Perth such contention was incessantly kept up between the Teutonic Chattans, or Mackintoshes, and the Celtic Cuheles, or Camerons, it is submitted that we may on these and on all the other facts known in connection with the combat safely come to the conclusion that these were the clans who were the actors before the King of Scotland in the bloody conflict.

HENRY KILGOUR.

Edinburgh.

EPIGRAM BY DR. HAWTREY (4th S. iii. 499; iv. 44.)—In reply to W. T. T. D. in your number of July 10, 1869, and to MR. THIRIOLD, "N. & Q." of May 29, 1869, I take leave to remark that if those gentlemen would take the trouble to consult the *Saturday Review* of Jan. 5, 1856 (i. 178), and *Saturday Review* of Jan. 19, 1856 (i. 219), and also *Saturday Review* of July 4, 1867 (iv. 3), they will find the whole history of the gross plagiarism, or rather robbery, committed by Lord Plunket, Bishop of Tuam, who published as his own a "Charge" printed and published some years before by no less a person than Dr. Sumner, then Bishop of Chester and afterwards Archbishop of Canterbury.

W. T. T. D. will also find that Dr. Hawtreys epigram did not "appear originally in the *Guardian* of Nov. 18, 1861," but in the *Saturday Review* of Jan. 19, 1856—i. e. five years before this "original appearance" in the *Guardian*.

I can also state that the concluding line of the epigram is not as W. T. T. D. and the *Guardian* give it—

"TUAM ní nequeo meam vocare,"

but—

"TUAM ní liceat Meam vocare."

And as, on the part of the *Saturday Review*, this is a case, like the original, of "Meum" and "Tuum," I may add that I am a tolerable authority on this subject, because I wrote all the articles on the subject in the *Saturday Review*, and because Dr. Hawtreys—through a common friend now dead—communicated the epigram to me as soon as it was written. \* \* \* \*

CARTULARIES, ETC. OF FAVERSHAM ABBEY AND DAVINGTON PRIORY (4th S. iv. 56.)—If MR. GEORGE BEDO will write to my friend, T. Willement, Esq., F.S.A., the present owner and occupier of Davington Priory, I am sure he will get every information to be obtained respecting the cartularies of Davington Priory, and he will be pleased to hear that much of the old priory still remains, well preserved and cared for by the zealous owner of the property. Mr. Willement has not only protected all the ancient work, but has at his own cost admirably restored the church. I have a very good engraving of the priory and church published at Mr. Willement's expense.

BENJAMIN FERREY, F.S.A.

MORE FAMILY (4th S. iv. 82.)—I have just met with an additional fact which brings the names of More and Graunger (or Granger) into connexion. In Stow's *Chronicle*, p. 877, ed. 1580, it is said that Thomas Granger, who had been elected Sheriff of London on November 11, 1503, died on the 13th of the same month at the Serjeants' feast at Lambeth. "This feast," says Stow, "was kept at the charge of tenne learned men, newly admitted to be Sergeants to the King's law." One of the ten was "John Moore."

WILLIAM ALDIS WRIGHT.

Trin. Coll. Cambridge.

NEWARK PEERAGE (4th S. iii. 575; iv. 38.)—ANGLO-SCOTUS is right, and I feel obliged by his corrections with reference to the Newark peerage. I was misled by Sir Robert Douglas, and I ought certainly, before presenting my query, to have consulted Riddell. Yet my query may lead to the discovery of the proper line.

ANGLO-SCOTUS states that Archbishop John Spottiswoode of St. Andrew's died shortly before December 7, 1639. Perhaps he did, and the precise fact might be ascertained by referring to the inscription on his tombstone in Westminster Abbey. But Craufurd, in his *Officers of State*, Edinb. 1726, fol. p. 193, writes thus:—"He (Spottiswoode) surrendered up his soul to God on the 27th of December, 1639."

May I respectfully add that the following sentence in ANGLO-SCOTUS's note is somewhat uncalled for:—

"No one," he writes, "should profess to write on Scottish peerages without, at least, consulting the works of this eminent lawyer [Riddell], which DR. ROGERS does not seem to have done."



With all due deference to ANGLO-SCOTUS, whose notes I always read with advantage, I believe my acquaintance with Scottish family history, and works published in connection therewith, is far from being inconsiderable. When I next make a blunder, I beg ANGLO-SCOTUS will do me the justice of blaming my judgment rather than of censuring my diligence.

CHARLES ROGERS, LL.D.

Snowdon Villa, Lewisham, S.E.

HALHED'S MS. NOTES ON DR. DEE (4th S. iv. 69.) — I beg to inform CALCUTTENSIS that I have been engaged for some time in preparing for the press "Collectanea Deviana; or, Illustrations of the Writings of Dr. Dee, and especially of the Relation of his Conference with Spirits," published by Meric Casaubon. The annotations of the enthusiast Halhed indicative of perfect faith in the revelations of Dee and Kelly, would considerably add to the interest of the projected publication, and should CALCUTTENSIS himself not contemplate the publication of the annotations referred to, I should feel much indebted for the loan of the volume, in order that a transcript may be made of the notes, for which most grateful acknowledgments would be made in the work itself.

THOMAS JONES, B.A., F.S.A.

Cetham's Library, Manchester.

OMITTED REFERENCES (4th S. iv. 45.) — An epitaph, very similar to the Spanish one quoted by the *Berkshire Chronicle*, really exists in Wiltshire, and is to be found in a printed collection of Wiltshire epitaphs, as I have learned from one who had seen the work, though I regret to say I can give no further information of its title or date. The epitaph is in these words:—

"Beneath this stone, prepared for Zion,  
Is laid the landlord of the Lion;  
Resigned unto th' Almighty will,  
His son keeps on the business still."

J. C. M.

SKIMMERTON, OR SKIMMINGTON (4th S. iii. 529, 608.) — In Somersetshire this certainly used to be adopted in ridicule of the family in which "the grey mare was the better horse." In the summer of 1826 I saw a procession of this sort: two men were in a cart, one dressed as a woman; he beat and abused the other, who replied only by words. They were drawn along by some of the villagers; the rest followed, hooting and laughing. There was a long pause in the procession opposite the cottage of the obnoxious couple. At the south end of the great hall in the beautiful old house of Montacute, in this county, is a curious representation of this custom carved in wood, in low relief. The husband there appears drawing liquor from a barrel; the wife, coming in and finding him, raps his head with a shoe. In another compartment

is the procession, with a view of the church and a house. SOMERSETENSIS.

NAPOLEON I. AND HIS SECOND MARRIAGE (4th S. iv. 32.) — The Austrian ambassador, at whose house the fire broke out during the ball given to their imperial majesties and the élite of Parisian society in 1810, was Prince Schwarzenberg (not *burg*), who had negotiated the marriage of Napoleon and Maria Louisa; the same field-marshal who commanded the Austrian auxiliary troops of France during the campaign of 1812, and who ultimately, on Austria's defection, became commander-in-chief of the allied troops against Napoleon. It was not his wife, but the Princess Pauline Schwarzenberg, who was killed on this lamentable occasion. She had been able to escape, but not seeing her daughter by her side, she again rushed to the rescue in the midst of the flames, where she perished, whilst her daughter came out safe through another issue. Some beautiful verses were written — by Schiller, I think — on this mournful event, which was purely accidental. The weather was oppressively hot; the ball-rooms were hung round with light garlands and draperies, which, on some windows being opened, flew against the lights, when the whole place was instantaneously in a blaze. The father of Lord Taunton saved two ladies who had swooned.

P. A. L.

PLURALITY OF ALTARS (4th S. ii. 605.) — Your correspondent mentions two altars in the parish church of Frome Selwood, and two in SS. Mary and Radigund, Whitwell, Isle of Wight. According to Dugdale's *Warwickshire* —

"Thomas Oken in his will, c. 1571, disposed his body to be buried near St. Anne's altar, within the church of Our Lady, Warwick."

According to the *Handbook of English Ecclesiology* (Ecclesiological Society), only three original high altars are known to exist: in the church of Forthampton, Gloucester; St. Mary Magdalen, Ripon; and St. Michael, Dulas, Herefordshire; but several chantry altars remain.

JOHN PIGGOT, F.S.A.

MRS. ROBINSON: "PERDITA" (4th S. iii. 173, 348.) — I have to thank CUTHBERT BEDE for reminding me of the classical composition by Stroehling, which does duty for a portrait of Mrs. Robinson in Huish's *Life of George IV.*

The original "hat" portrait of Perdita by Sir J. Reynolds appears to have been exhibited at the British Institution in 1842, but I have as yet been unable to meet with any *critiques* on the picture. It was sold at Christie's on March 26, 1860, for 250 guineas to Mr. Octavius Coope of Brentwood, its present possessor. A repetition or copy of this portrait was purchased, May 13 of the present year, at Robinson's, 21, Old Bond Street (as an original), by a Mr. Chambers, whose

address I have been unable to obtain. It previously belonged to Mr. Markwell of Queen's Road, Bayswater. A small copy I possess, when or by whom executed I cannot say, makes an extremely fascinating picture; in size it slightly exceeds the scarce engraving by Dickinson. The copy at the Garrick Club can hardly be considered a flattering presentment of the lovely features of *Florizel's innamorata*.

As a truthful portrait, however, judging from Mrs. Robinson's own description of her personal appearance (*Autobiography*, vii. 11, 22), I believe the half-length by Gainsborough, exhibited by Mr. Espinasse in the National Portrait Exhibition of last year, stands unsurpassed. This leads me to inquire what has become of the full-length portrait by the same painter which is stated in *Public Characters* (iii. 332, 333) for 1800-1 to have been at that time in the possession of the Prince of Wales. Is it still in the Royal Collection, or has it been cut down to the oval half-length above mentioned? L. X.

THE COURT IN 1784 (4th S. iv. 55).—For choice bits of court gossip and *on dits* in high life, F. M. S. cannot do better than peruse the pages of the *Town and Country* and *European Magazines* for the year in question. L. X.

THE OAK AND THE ASH (4th S. iv. 53).—The "statistics" transferred to your columns from the *Hereford Times* on the subject of seasons as indicated by the oak and the ash should be taken "with all reserve," for the writer states:—

"In 1831, 1839, 1853, and 1860, both these species of vegetation (the oak and the ash) began their race about the same period, and the summers which followed were neither one way nor the other."

It must be in the memory of many of your readers that the summer of 1860 was one of the wettest on record, or, as the writer in the *Hereford Times* would express it, "very much the other way." With regard to the previous years mentioned I cannot speak from recollection, except that the result of the summer of 1853 (as well as that of 1860) was a notoriously deficient harvest, and inferentially therefore the summer was not of so negative a character as the writer states. CHARLES WYLIE.

GRINLING GIBBONS (4th S. iii. 606).—In the Strawberry Hill Catalogue drawn up in 1842 under the direction of George Robins—

"the individual [as he calls himself in the preface] who has received instructions from the Right Honourable the Earl of Waldegrave to distribute to the world the unrivalled and wondrous collection at Strawberry Hill"—

I find the following under twenty-second day's sale, lot 84:—

"The black and gold frame enclosing the picture [portraits of Sir Robert Walpole and Catherine Shorter, showing busts of George I. and II. by Eckardt and Wootton], one of the finest specimens of carving, is by Gibbons,

displaying with wonderful effect the arms of the family, enriched with Cupid figures as supporters, birds, fruit, grapes, and foliage, most beautifully designed and perfect as a work of art."

S. A.

Hollington.

A list of the works of Grinling Gibbons would be incomplete without including the carvings at Somerleyton Hall, near Beccles in Suffolk, and those in the dining-room at Houghton House in Norfolk. (Walcott's *East Coast of England*, pp. 73, 119.) There are also some carvings by the same artist at Hurstmonceaux Place in Sussex, which was partly built of materials from the Castle adjoining when it was dismantled in 1777. Walpole, in his *Correspondence*, speaks of the carvings by Gibbons at Hurstmonceaux Castle, possibly the identical ones now at the Place. To these examples may be added some of the wood-carving at Stanstead House in the same county, on the borders of Hants. (Walcott's *South Coast*, pp. 177, 254. E. H. W. D.

Greenwich.

"WHEN MY EYESTRINGS BREAK IN DEATH" (4th S. iv. 57).—This line has exercised me very much. The only place where I can remember to have heard it used is the Temple Church, and I took the liberty to address Archdeacon Robinson on the subject. Among seven collections now before me it appears as—

"When my eyelids close in death,"

in four versions;

"When mine eyelids close in death,"

in two versions;

"When mine eyes shall close in death,"

in one version. For rhythm I prefer the second of these three samples, and trust that Dr. Vaughan may be induced to adopt it.

It appears to me very probable that Toplady had the well-known passage, Eccles. xii. 6, before him at the time:—

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern."

A. H.

SIR WILLIAM WALLACE'S STATUE (4th S. iii. 383).—Seeing no other answer to this query, I may refer to an article on "Wallace Nook" in the *Aberdeen Magazine* (vol. ii. 1832), a youthful production, I believe, of the recently deceased antiquary Dr. Joseph Robertson. The writer says:—

"There is no tradition, farther than the name, that records any connection it ever had with Wallace, except that the figure in the niche is said to be an effigy of that hero. . . . Even in the days of old Andrew Winton it was notorious that more deeds were ascribed to Wallace than he ever performed; and in these days it is certain that many places are named after Wallace with which that worthy had no connection. One of the most striking instances of this is a tower at Edinburgh Castle



called 'Wallace's Tower,' a name nothing more than a corruption of Well-house Tower. It seems very likely that the name of Wallace Nook may have had a similar origin. The present building is evidently of a much later date than his time."

It is mentioned that "a fine spring of water flows just near by it." The writer adds, that the house was at one time called "Keith's Lodgings" (a common way of designating the town residences of the old Scottish barons), and that on a stone now removed from the building there had been seen the letters S. R. K. B., understood to mean "Sir Robert Keith of Benholm." The "statue" is a wretched affair, with a small dog lying at the feet, and the *left* hand holding a tin-plate sword, possibly stuck there after it had been resolved that the mailed effigy might, could, would, or should be that of the Scottish champion.

N. C.

Aberdeen.

BUMBLE-BEE (4th S. iv. 55.)—The word is derived from the Latin *bombus*; hence the Dutch *bommen*, to sound as an empty barrel. Bees are sometimes called *bumbees* in Scotland. CUTHBERT BEDE, in "N. & Q." 4th S. ii. 261, quotes a couplet from Clare's poem, "Summer Evening":—

"From the hedge, in drowsy hum,  
Heedless buzzing beetles *bum*."

He says that in the fens bitterns are often called *bummers*. MR. DIXON says that a bass-viol is called in the North of England a *bum* fiddle.

The word *bumble-bee* is used in Beaumont and Fletcher, iv. 72. Peter Parley, in his *Reminiscences*, says:—

"At first I thought he was mad, but the truth flashed upon me that he had buttoned up a *bumble-bee* in his pantaloons."

The Dutch call it a *bommell-bee*, and the word *bumble-bee* is common in the United States. In the North a rumbling carriage is sometimes called a *bummer*. JOHN PIGGOT, JUN., F.S.A.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Juventus Mundi. The Gods and Men of the Heroic Age.* By the Right Honourable William Ewart Gladstone. (Macmillan.)

Nothing can show more clearly the enormous fascination which the writings of—

"... that blind bard, who on the Chian strand,  
By those deep sounds possessed with inward light,  
Beheld the Iliad and the Odyssey,  
Rise to the swelling of the voiceful sea,"

exercise over not mere students only, but over men busied in the engrossing field of political strife, than the simple fact that Lord Derby found his relaxation from official toils in translating Homer, as Mr. Gladstone has

done in studying, analysing, and illustrating the works of the great master. In the *Juventus Mundi*, which Mr. Gladstone tells us is mainly the produce of the two recesses of 1867 and 1868, he has endeavoured to embody the greater part of the results at which he arrived in his *Studies on Homer and the Homeric Age* (1858), but with considerable modifications in the Ethnological and Mythological portions of the inquiry. The influence of the Phœnicians is more fully examined both in respect to the extent to which it reached in the sphere of the Mythology, and in the formation of the Greek nation. But the great distinction between the work before us and its predecessor is, that while in the latter the author had to draw out of the text of Homer by a minute investigation of particulars the results that it appeared to him to justify, in the present work he gives a larger space to deductions, and a smaller one to minute particulars; and thus seeks to make the book one which should be found of practical assistance to Homeric study in our schools and universities, and even to convey a partial knowledge of the subject to persons who are not habitual students. It is almost superfluous to add that *Juventus Mundi* is eminently calculated to carry out the great object which its accomplished author has in view.

*The English Drama and Stage under the Tudor and Stuart Princes, 1543-1664. Illustrated by a Series of Documents, Treatises, and Poems. With a Preface and Index.* (Roxburghe Library.)

This new volume of the Roxburghe Library is more particularly interesting to students of the Old English Drama, inasmuch as it contains nearly all the documents and treatises directly illustrating the early history of English Dramatic Poetry and of the English Stage, which have not hitherto been made accessible, or of which it has been thought expedient to furnish more accurate texts than have hitherto been given to the public. These consist of thirty-two documents, commencing with so much of the Act 34 & 35 Henry VIII. cap. 1 (1543) as relates to the stage, and ending with the third and final ordinance against theatres issued by the Long Parliament in 1647-8. The treatises beginning with a Sermon against Miracle Plays, and ending with Richard Flecknoe's "Discourse on the English Stage" (circa 1660), are thirteen in number; and the volume, which is rendered complete by notes and an index, is one calculated to throw much light upon the subject which it is intended to illustrate, and to satisfy the subscribers to the "Roxburghe Library."

THE REGISTER we understand will not be dropped, but will be published henceforth by Messrs. Hardwicke of Piccadilly, under the editorship of Mr. Walford, who took the greatest interest in that department of the *Gentleman's Magazine* when he was formerly editor of that journal. We need scarcely say that we wish him all success in his new venture, for we hold that it would be a national loss if a permanent Obituary ceased to appear. *The Register*, however, will, in addition, contain other papers of personal anecdote and biographical interest, and it will record Births and Marriages, and Changes of Name as well as Deaths and Will.

ANOTHER SHAKESPEARE AUTOGRAPH.—The recent very successful meeting of the Archaeological Institute at Bury St. Edmunds will probably be long remembered as the occasion which led to the discovery of a new specimen of Shakespeare's handwriting—a specimen the more valuable, if its authenticity be established, from the fact that it is not merely an autograph. It is contained in a tiny copy of the *Works of Ovid*, printed at Amsterdam in 1680, which appears to have been used as an album or scrap-book for a former possessor, who has pasted on to

the fifth of its small pages, which he has cut still smaller, a piece of paper, on which again he has pasted the autographs of "Hugh Middelton" and "John Dryden." For the sake of this latter signature the brother of the present owner bought the little book. Turning over the leaves, the ninth page is found similarly covered with paper pasted over it. It is of much earlier date than the other interpolation, and on it is written, in what seems to be the hand of the poet, "thyne zecreterie, W. Shakspeare.—Stratford, Marche 16." A writer in *The Athenæum*, one well qualified to give an opinion on the subject, thus describes it:—"It is a delicate, fine handwriting, somewhat finer than any known autograph of Shakspeare—as far as we can recollect without any present opportunity of comparison. It has every appearance of being the end of a letter, and as such everything about it seems in perfect keeping. The paper is undoubtedly of the date, and with the writing has borne careful examination with a powerful glass."

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*H. O.K. We have always understood that the name Tandem was taken from the Latin word, signifying "at length," from the position of the two horses when drawing the tandem.*

*W. P. P. Sivanirivili.*

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LONDON, SATURDAY, AUGUST 7, 1869.

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## Notes.

RUDOLPH ACKERMANN,  
OF THE STRAND, PUBLISHER.

With some slight corrections, it will be good to adopt an account, which appeared in the *Didaskalia* (Frankfurt am Main), No. 103, April 13, 1864, of Rudolph Ackermann. He is therein cited as having occupied one of the first places among those who, by far-sighted and active occupation, accompanied by philanthropic exertions for the benefit of his fellow creatures, had raised the character of the natives of Germany to a high point of esteem in other countries. Born April 20, 1764, at Stolberg, in the Saxon Harz, his sympathies with the misfortunes of others were so warmly excited by the misery seen around him in the famine of 1772-3, that he frequently in later years excused the zeal, which he showed on other occasions, by pictures of the distress that he experienced when he, at the age of eight years, was employed for hours daily in distributing food and money. In 1775 his father removed to Schneeberg his business of coach-building and harness-making. There Rudolph received in the local school his education till he was fifteen years old, and showed a decided predilection for literary pursuits; but as his father's pecuniary position did not warrant the choice of that line of life by more than one son, Rudolph was obliged to yield and to enter the paternal factory. An elder brother,

Frederick, had set him the example; and, being a good draughtsman, gave up his leisure in order to instruct Rudolph in the use of the simplest instruments. The younger one soon busied himself in the drawing-office more willingly than in the workshops; but, perhaps unknown to himself, he had there made an acquaintance with details which subsequently were as highly important to him as his subsequent visits to Dresden, the towns on the Rhine, and Hueningen near Basle. While he resided in Paris he was the friend as well as the best pupil of Carrossi, who at that time was the most esteemed designer of equipages. Thence he proceeded to London, where he was delighted to find that carriage-building was one of the most active occupations, and that the exercise of his talents might be handsomely rewarded. So for eight or ten years (till 1795, *Didaskalia*) he was employed in furnishing the principal coachmakers with designs and models for new and improved carriages. The models of the state coach built at a cost of nearly 7000*l.* for the lord-lieutenant of Ireland in 1790, and that for the lord mayor of Dublin in 1791, exhibited his skill and taste. Here was a sufficient career for a bachelor; but in that period he had married an Englishwoman, who is chronicled (in a truly German point of view) as having no other dowry than all the domestic virtues; and he provided for the support of the expected family by establishing at 96, Strand, a trade in prints, which that family might be able to manage if his death were to occur at any early period: this was removed about 1796 to 101, Strand. Previously, in addition, the prudent man had revived a drawing school at 101, Strand. It was held in a room 65 ft. long, 30 ft. wide, and 24 ft. high, to which there was an entrance by a private door in Fountain Court. This room had been erected upon part of the court-yard of Beaufort House, probably when that mansion was converted into the Fountain Tavern. The place had been previously occupied by the drawing academy of William Shipley (founder of the Society for the Encouragement of Arts, Manufactures, and Commerce), brother of Jonathan Shipley, bishop of Llandaff and of St. Asaph. Among the pupils were W. Pars, who died young at Rome, C. Smart, and R. Cosway, R.A. The last-named artist possessed a pane of glass inscribed with the words:—

"Oh! through what various scenes of life we run:

Are wicked to be great; and being great, undone.

SIMON FRASER."

These were supposed to have been written by Lord Lovat, with his diamond ring, when he took refreshment at the Tavern on the way from his trial in Westminster Hall to the Tower. The tradition (or the truth) gives a curious impression of the manners of the times that allowed such a halt; but, on recollecting the scenes of the processions

to executions at Tyburn, it seems probable. About 1763, after Shipley, Henry Pars, brother of the artist above named, managed the school, but he retired from it before his death, which did not occur till May 7, 1806, in the seventy-third year of his age, according to his epitaph in the burial-ground of Pentonville Chapel. The room was later known as the British Forum while it was used by John Thelwall for his elocutionary lectures. When those exhibitions of political oratory were stopped by Government in October 1794, the lease was purchased by Mr. Ackermann, and the room was again used as a school for drawing. A master for figures, another for landscape, and a third for architecture, were required by the eighty pupils who were resorting to it when Mr. Ackermann closed it about 1806, and there was not perhaps anything of the sort in London again, until Henry Sass opened his school at 50, Great Russell Street, in 1819. His exertions in forming a business as a publisher, printseller, and a dealer in fancy articles, such as papers, medallions (of which he had upwards of 4000 patterns in 1810), and materials for artists, had been so rewarded that his success rendered the convenience of this room as a warehouse a more desirable object than the profit derived from the school, which was superseded by a portfolio of examples on loan.

During the period in which the French emigrants were numerous in this country, Mr. Ackermann was one of the first to find a liberal employment for them. He had seldom less than fifty nobles, priests, and ladies engaged upon screens, card-racks, flower-stands, and other ornamental work. This manufacture was so well-established in favour that after 1802, when the emigrants could return to France, it furnished employment for a great number of our compatriots in transfer-work and other means of decoration which have since reappeared as decalcomanie, diaphanie, potichomanie, &c.

At the beginning of the century he was one of the first who arrived at a method of waterproofing paper, leather, woollen stuffs, and felted fabrics, in which he obtained for some time considerable traffic that was conducted in his factory at Chelsea. In 1805 the preparation of the car that served as a hearse at the funeral of Lord Nelson was entrusted to him; this was an opportunity, which he did not fail to turn to account, for showing his taste.

For counteraction to Napoleon's endeavours, by bridling the newspapers, to keep his subjects in ignorance of events that were disadvantageous to him, Mr. Ackermann bethought himself of reviving, to the inconvenience of the enemy, the use made by the French in 1794-6 of aerostation in *L'Entrepreneur* and *Le Télémaque*; and he contrived a simple mechanism which would every

minute detach thirty printed placards from a packet of 3000. Three such parcels were attached each to a balloon thirty-six inches in diameter, made of goldbeater's-skin, and committed to the air in the summer of 1807. The success of the machinery was evinced by the return of several of the placards to London from various parts of the country; for, as the experiment had been tried at Woolwich, in presence of a government commission, with a southerly wind, the balloons had passed over Salisbury and Exeter. A change in the ministry set aside this scheme of annoyance.

Before any person, except Mr. Lardner in Piccadilly, Mr. Winser in Pall Mall, and Mr. Atkins in Golden Lane, he adopted the use of gas as a means of artificial light to his premises. He showed his judgment by selecting Mr. Clegg of Manchester for the maker of the necessary apparatus to be erected at 101, Strand—at that time each consumer had to make the gas for himself; and his liberal zeal in furnishing Mr. Clegg with the means of making experiments in manufacture, application, and remedy of failures, cleared Mr. Clegg's path to success with the Westminster Gas Company.

The patent for a movable axle for carriages engaged much of his attention during the years 1818-20; and in the latter year a picture by Nigg, in enamel on china, of the then large size of fifteen inches by twelve inches, as a present from the Archduke John of Austria, testified that prince's estimate of the position which Mr. Ackermann occupied amongst the promoters of art, commerce, literature, manufactures, and science.

The establishment of lithography in England was another example of his patient and persevering expenditure of money and time in the introduction and improvement of a novelty. He was not content with translating Alois Senefelder's treatise in 1819, but made a journey to the residence of that inventor in order to exchange the results of their theory and practice before producing in 1822 a *Complete Course*. The business relations between leading artists and Mr. Ackermann enabled him to induce them to touch the lithographic chalk; so in 1817, through Prout and others, the process became an acceptable, or rather a fashionable, mode of multiplying drawings: for want of such an advantage, the process, when introduced into this country by Mr. André of Offenbach in its original and rude state, had received no improvement; and all its subsequent success may be attributed to Mr. Ackermann's personal emulation of the progress in it made at Munich.

Upon receiving, especially from Count Schonfeld, an authentic account of the misery produced in Germany, particularly in Saxony, and by the affair of Leipzig during the five days (October 15-19, 1813) as well as by the course of the war,



he temporarily abandoned the oversight of his own multifarious occupations in order to exert all his strength in procuring aid for the sufferers. With the help of the Duke of Sussex he got a committee together in Westminster and in the city of London: the first obtained a parliamentary grant of 100,000*l.*, and the second furnished a rather larger sum in private contributions. This was the occasion on which the use of Whitehall Chapel was granted for a musical performance in aid of the subscription. For two years Mr. Ackermann undertook the task of correspondence with the German committee for distributing those sums, of examination into the urgency of each appeal for help, and of dividing the fund.

The "Westminster Association for the further Relief of the Sufferers by the War in Germany" proposed to acknowledge his pains, probity, and prudence by a silver testimonial. This was declined by him, as was also a vote of thanks to be inscribed in gold on parchment. He begged that all thanks might be comprised in a few autograph lines from the Archbishop of Canterbury. This, surely, was not the sort of man to propose to gain a doubtful profit by "a satire upon the national clergy," which was the object of the illustrator and of the publisher of the *Tours of Dr. Syntax*, as absurdly attributed in dubious terms to them by the reporter of the observations said to have been made by W. Combe, and printed in the "Advertisement" prefacing his *Letters to Marianne*.

The relief afforded to his distressed subjects was acknowledged on the part of the King of Saxony by the presentation of his portrait in a gold box set with diamonds to the Archbishop of Canterbury, as president of the Westminster committee; diamond rings to Messrs. Howard, Marten, and Watson, three of the secretaries to it; as well as an appropriate memorial to those three gentlemen and Mr. Ackermann, made in the porcelain manufactory at Meissen, on behalf of the Dresden committee. The gift to Mr. Ackermann was a vase twenty-four inches high, allusive to Trajan's provision for children, with a pair of groups—viz. Castor and Pollux, Pylades and Orestes; and instead of the diamond ring, Mr. Ackermann received the Order of Civil Merit. On his visit many months afterwards his modesty was evident. After an interview with the King of Saxony, who, pressing his hand, declared the popular gratitude, Mr. Ackermann on returning to the hotel heard of the intention of the municipality of Dresden to give him a fête. When the managers arrived to offer the invitation, they found that during the night he had started for Leipzig. There he could not avoid a public oration; but at Zurich, Berlin, Munich, and Hamburg he begged to be excused the parade of the receptions that were proposed. In 1815 a similar activity was displayed by Mr.

Ackermann in the collection and distribution of 300,000 thalers for the relief of the wounded Prussian soldiers, and of the orphans and helpless parents of the fallen patriots. These philanthropic services were acknowledged with a diamond ring by the King of Prussia.

The influx of Spanish exiles after 1815 is perhaps almost forgotten in England: in some respects it was as heartrending to Mr. Ackermann as that from France a quarter of a century previously, and he immediately devised a means of benefiting permanently several of the most distressed amongst them. He not only spent large sums in procuring Spanish translations of English works and original Spanish elementary books, and in publishing them, but established branch book and print shops in many of the chief towns across the Atlantic. The value of this contribution to the advancement of Southern America was acknowledged by President Bolivar in a letter dated at Bogota, December 15, 1827. About fifty volumes and half as many school-books had been thus published before 1830.

Amongst the cases of assistance to individuals which did honour to him a few became public. The case of Mrs. Bowdich in 1824 was adopted by the *Literary Gazette* and by him; and one of the journals of that date says:—

"Fortunate indeed, then, for an individual to meet with such an advocate. We know that the exertions of Mr. Ackermann are indefatigable in this particular case."

The discretion which he exercised in choosing his subordinates, and the liberal manner in which he repaid their services, enabled him to produce several books which deserve the notice of all those who know how to appreciate the merit of these illustrated works in colour, relatively to others of similar pretension, both of that time and of the present day. With aquatinters like S. Mitau, and the school of hand-colourists which Mr. Ackermann educated, the works of artists were copied, and the sketches of amateurs were produced, in a manner that derides such distant imitations as those in Mr. Hotten's edition of *Dr. Syntax*, and surpasses even the best chromolithographs of the present time, which can compete with them on no ground but that of a cheapness of production, which, for several reasons, does not benefit the purchaser. Amongst such works that pass under his name for want of a known author, or that present an author's name on the title-page, may be specified under abbreviated titles the following publications:—1809-10, *Microcosm of London*, 104 pl. after Pugin and Rowlandson, with text to the first two volumes by W. H. Pyne (whence it is sometimes confused with Pyne's *Microcosm*), but to the third volume by W. Combe. 1812, *Westminster Abbey*, 84 pl. after Pugin, Huett, and Mackenzie, with text by Combe. 1813, *Historical Sketch of Moscow*, 12 pl. 1814,

*University of Oxford*, 84 pl. after Nash, Pyne, Pugin, Mackenzie, &c., with text by Combe; and the supplementary *Portraits of the Founders*, 32 pl.; and the *Costume*, 17 pl. after Uwins. 1815, *University of Cambridge*, 81 pl., with text by Combe; and the supplementary *Portraits of Founders*, 16 pl.; and the *Costume*, 14 pl. 1816, *Colleges of Winchester, Eton, and Westminster, with the Charter House, the Free Schools of St. Paul, Merchant Taylors', Harrow and Rugby, and the School of Christ's Hospital*, 48 pl., with text by Combe, except for Winchester, Eton and Harrow (text by W. H. Pyne. Mr. Hotten's memoir of Combe differently excepts Winchester, Harrow, and Rugby; but the statement here made had the authority of Mr. Ackermann, who was not likely to except Eton if Combe had written it.) 1820, *Picturesque Tour along the Rhine*, 24 pl., by J. G. von Gerning. 1820, *Picturesque Illustrations of Buenos Ayres and Monte Video*, 24 pl., with text by E. E. Vidal. 1820, *Picturesque Tour of the English Lakes*, 48 pl. after Fielding and Walton. 1821, *Picturesque Tour of the Seine*, 24 pl. after Pugin and Gendall. 1824, *Picturesque Tour of the Ganges and Jumna*, 24 pl., by C. R. Forrest. 1826, *Scenery, &c. of India*, 24 pl., by R. M. Grindlay. 1828, *Picturesque Tour of the Thames*, 24 pl. after Westall and Owen.

All these were described as elephant 4to except Capt. Grindlay's atlas plates. They form a series which has not yet been paralleled, and which is likely to maintain that reputation. It is not supposed that these works repaid the risk (in some cases the actual cost) of production. His losses upon them were partly compensated by the extraordinary success of smaller publications that were illustrated in a similar manner. The chief of these was the *Repository of Arts, Literature, Fashions, Manufactures, &c.*, which before the end of its first year (1809) had attained the number of 3000 subscribers, and was continued by him until the end of 1828, being during the whole of that period under the management of Frederic Shoberl as general editor, with the assistance of Lewis Engelbach as reviewer of music in criticisms which may be usefully studied by the most successful living contributors to the press. Its first series (1809-15) was distinguished by papers called *Observations on the Fine Arts*, from a correspondent signing "Juninus," whose earliest communications were scarcely decipherable through his wish to be anonymous: they ceased when Mr. Ackermann transmitted in gold his appreciation of the papers to the person who, he felt assured, had supplied them. That series gave Howitt's *British Sports*, 30 pl. 1809-11. The third series (1823-28) contained the *History of the English Drama* by W. C. Stafford of York. Other constant contributors were F. Accum till his exile about 1820, J. M. Lacey, and W. Carey.

But the most prolific source of matter was W. Combe, who supplied the papers entitled the *Modern Spectator*, 1811-15; the *Cogitations of Johannes Scriblerus*, 1814-16; the *Female Tatler*, 1816-21; and the *Adviser*, 1817-22; besides *Amelia's Letters*, 1809-11, which were republished (with his name) as the *Letters between Amelia in London and her Mother in the Country*, 1824. The value of the materials in the *Repository* was shown by the success which attended the issue of them in separate volumes. It supplied *Letters from Italy*, by Lewis Engelbach, 1809-13, reprinted as *Naples and the Campagna Felice*, with 17 pl. by Rowlandson, 1815; *Select Views of London*, 76 pl., with text by J. B. Papworth, 1810-15, rep. 1816; *Designs for Furniture*, 76 pl. (the first series), 1809-15, reprinted as the *Upholsterer's and Cabinetmaker's Repository*, 1816; *Architectural Hints*, 27 pl. by J. B. Papworth, 1816-7, reprinted as *Rural Residences*, 1819; *Sentimental Travels to (Tour in the) the South of France*, 18 pl. after Rowlandson, 1817-20, rep. 1821; *Picturesque Tour from Geneva to Milan by Way of the Simplon*, 1818-20, 36 pl., with text by F. Shoberl, rep. 1820; *Pictorial Cards*, 1818-9, rep. 1819; *Hints on Ornamental Gardening*, 34 pl. by J. B. Papworth, rep. 1823; *Picturesque Tour from Berne through the Oberland*, 17 pl., 1821-22, rep. 1824; *Designs of Household Furniture and Decoration* (the second series), 1816-22, rep. 1823; *Views of Country Seats of the Royal Family, Nobility, and Gentry of England*, after W. Westall, T. H. Shepherd, and others, but chiefly J. Gendall (now living in Devonshire), and Frederick Wilton Litchfield Stockdale (then lately of the H. E. I. C. service; and author, in 1824, of *Excursions through Cornwall*), 50 pl., 1823-28, rep. 1828; and *Designs for Gothic Furniture*, 27 pl. after A. Pugin, rep. 1828. To these republications may be added those of the *Female Fashions*, chiefly engraved by J. S. Agar in the *Repository*, which, with the *British Fashions* for 1803 and 1804, will hereafter be important materials for the history of costume.

W. P.

(To be continued.)

HORACE, CARM. I. 28.

I am one who, with some of the ablest of the German critics, think I discern the hand of an interpolator in several of the odes of Horace. In the appendix to the third edition of my *Mythology of Greece and Italy* I have noticed a great number of these apparent interpolations, and given the grounds on which they have been suspected by myself and others; and in a preceding volume of the present series of "N. & Q." I have added a few more. I have just discovered the following one, and with it I expect my dealings with Horace will terminate.



This ode, it will be seen, is a dialogue between a shipmaster and the departed spirit of the Pythagorean philosopher Archytas. It is amœbæic, and therefore, as we may see in Theocritus and Virgil, the speeches should be of equal length. But it consists of nine four-lined stanzas, and consequently there is one too much or one too little. I think the former is the case; and, as I believe those critics to be right who make the speech of Archytas commence with "Me quoque," &c. (v. 21), I regard the fifth stanza (vv. 17-20) as being a gift bestowed on the poet by the generosity of the interpolator—a view in which, as perhaps elsewhere, I may have been preceded by Peerkamp, to whose work I have not access.

As is the case with these interpolations in general, the fifth stanza is quite superfluous. The *nauta* had given instances of those who were the most likely to have escaped death, and yet who had not; and he concludes with the reflection that death is inevitable. What, then, was the need of going, as we may say, over the same ground and in so diffuse a manner? Then when we look at the verses themselves, we may see at once that they are not Horatian, but like those of the interpolator in general—who no doubt was a *Grammaticus*—smack of other authors. Thus the last line evidently alludes to the death of Dido in the "Æneis," a poem not written till many years after this ode, and in the strange and almost ludicrous use of the verb *fugit*, a passage of Lucan's *Pharsalia* (ii. 75), was evidently in the writer's mind. So in another of these interpolated stanzas (iii. 16, 29-32) we meet with *fallit* in a sense which it only has in *Propertius*, i. 4, 16, whence it has evidently been derived. The first line also was probably suggested by a passage in the seventh book of the "Æneis," of which poem we are also reminded in the third line. The convincing proof, however, with me is the breach of the rules of amœbæic poetry, a difficulty which I see no way of getting over. THOS. KEIGHTLEY.

P.S. In what I wrote not very long since in "N. & Q." on the subject of the "Fons Bandusiae," I showed that the verb *desilunt* proved decidedly that it could not have been the fount near Venusia. It was then in the same valley in which the *villa* of Horace lay, and through which the stream of the Digentia ran. It is my opinion that it may have been the source of this stream, and I therefore render *rivo* "the stream," and see a little touch of quiet humour in the poet's thus saying that the stream should have been called Bandusia. It may be said, no doubt, that there were two *fontes* in the valley, and that the stream from the Bandusia ran into the Digentia, but that I regard as rather improbable. By the way, is the *Fonte Bello* at the present day the head of the Licenza? If it is, I am right; if not, I may be in error.

#### MISS BENDER: "THE PERCY ANECDOTES."

In a note on "Gigmanity" (4th S. iii. 559), I quoted from the *John Bull* of Jan. 18, 1824, a statement the effect of which is to assign the authorship of *The Percy Anecdotes* to Miss Benger, and not to Messrs. Robertson and Byerley (4th S. ii. 605). Can further evidence be adduced to connect Miss Benger with the authorship (sole or in part) of that well-known series? and, who was this Miss Benger? I conclude that she is the same person who is mentioned in the following passage from "My Acquaintance with the late Edmund Kean, by T. C. Grattan, Esq.," published in *The New Monthly Magazine*, Sept. 1833 (xxxix. 13):—

"I dined several times at his house. [In London, 1817.] I there met, as usual, extremely good company. But Miss Plumtree, Miss Spence, a novelist, Miss Benger, a woman of higher talents, and Captain Glascock, author of *The Naval Sketch-book*, were the only persons then or since connected with literature whom I recollect to have seen at these parties. Kean's associates were certainly not *hommes de lettres*."

There were two Misses Plumtree, sisters of the Rev. James Plumtree, B.D., Rector of Great Gransden, Huntingdonshire, and daughters of Dr. Plumtree, President of Queen's, Cambridge; and the list of works published by the two sisters and their brother is very lengthy. Miss Spence was author of *Helen Sinclair*, *The Nobility of the Heart*, and other novels, that obtained a certain amount of popularity in the early part of the century. Of Miss Benger I find the following notice, in *A Biographical Dictionary of the Living Authors of Great Britain and Ireland*, published by Colburn, 1816:—

"BENDER, MISS ELIZABETH OGILVY.—*The Female Geniad*, a poem (written at the age of thirteen), 4to, 1791. *The Abolition of the Slave Trade*, a poem (printed with Montgomery's and Grahame's pieces on the same subject by Bowyer), 4to, 1809. *The Heart and the Fancy*, a tale, 2 vols. 12mo, 1813. *Klopstock's Letters*, from the German, forming a sequel to his Life, by Miss Smith, 2 vols. 1813."

Was she one, if not both, of "the Brothers Percy of Mont Benger"? or did she assist Messrs. Byerley and Robertson in the compilation of the *Anecdotes*? I may add, that the *Catalogue of the London Library* (3rd edition, p. 579) also ascribes the authorship of *The Percy Anecdotes* to "Thos. Byerley and J. C. Robertson"—the date of publication being 1820-23, and Miss Benger's name does not appear in that voluminous catalogue. From another source I find that Miss Benger died in 1827, and that she was also the authoress of memoirs of Mrs. E. Hamilton, Anna Boleyn, and the Queen of Bohemia. CUTHBERT BEDE.

[\* Elizabeth Ogilvy Benger died on Jan. 9, 1827. There is an excellent notice of her literary career in the *Gentleman's Mag.* for March, 1827, p. 278.—ED.]

**BOOK INSCRIPTION.**—The following lines occur in MS. on the first leaf of a volume in the library of Trinity College, Cambridge, of which the title is *Sermones parati de tempore et de sanctis*. It has no date or place or printer's name, but was printed before 1500 (Hain, *Repertorium Bibliographicum*, No. 12,404). The writing is quite as early as the volume itself:—

"y<sup>e</sup> y<sup>e</sup> art a lett<sup>r</sup> mā & lyst loke on a boke  
y<sup>e</sup> y<sup>e</sup> fyngers be not fowll loke · loke · loke ·  
be lyke a clerke i clennes & cōterfet no coke  
y<sup>e</sup> slutter is & sluttich w<sup>t</sup> smother & w<sup>t</sup> smoke  
And y<sup>e</sup> for wach þine hande at eu<sup>y</sup> tyme al daye i y<sup>e</sup>  
woke

Wen þay be fowle & make þā clen wyt y<sup>e</sup> wat<sup>r</sup> of y<sup>e</sup>  
broke

Turn fayr yi boke & ren no lefe ne no leyf loke y<sup>e</sup> croke  
yf y<sup>e</sup> do þus þā māy y<sup>e</sup> wele bodlych vnboke y<sup>e</sup> a boke."

WILLIAM ALDIS WRIGHT.

Trin. Coll., Cambridge.

#### THE PHOTOGRAPHER'S ADAGE.—

"When the wind blows from the north,  
Take not the wretched sitter forth;  
When the wind blows from the east,  
Take twice ten seconds at the least;  
When the wind blows from the west,  
In twice ten seconds 'tis impressed;  
But when the wind blows from the south,  
In ten you have eyes, nose, and mouth."

T. D.

**JOHN WESLEY.**—I do not know whether the accompanying letter has ever been printed. If you think it likely to interest your readers, it is quite at your service.

W. H. BLISS.

Bodleian Library, Oxford, July 12, 1869.

*Rawlinson Letters*, Vol. xxix., No. 102, Bodleian Library.

"C. C. C., Sept<sup>r</sup> 24, 1744.

"Sir,

"Your last requires little more besides the acknowledging the favour of it. Dr Richard Pococke you mention was admitted Clerk of our College on the 3<sup>d</sup> of february, 1721, and took his degrees in Law, as you observe. The affair of Wesley I have had but little concern in, besides the mortification of hearing him preach for about an hour or more: For when I sent the Beadle for his Notes, which he deliver'd to me sealed up, he told me it was well he went so soon for 'em, for he found him preparing to go out of town. I was at Queen's College when the notes were brought to me, before 12 o'clock, where I was engaged as one of Mr Michell's Trustees for his Benefaction there in auditing the year's Account, as he by his Will has appointed to be on every Bartholomew day. Being thus disappointed of summoning Mr Wesley before proper persons, I thought it advisable to keep his notes in my own Custody till the Vice-Chr came home, who was expected in a little time: and to whom I deliver'd 'em as I received 'em, only not under seal. I suppose it will not be long ere the Vice-Chr does something in that affair, tho' it is now a busy time with him, just at the removal of the office from himself to the Rector of Lincoln, where Wesley is still Fellow. I am,

Sir, your very humble servant,

JO. MATHER."

**CHAUCER'S "SCHIPPES HOPPESTERES."**—When Chaucer wrote his "Schippes Hoppesteres" he

was translating Boccaccio's *Navi Bellatrici*. Is it not probable that his copy was mis-written, or by him mis-read "ballatrici"? W. P. P.

**BIRDS' EGGS UNLUCKY TO KEEP.**—A native of Kent lately gave me a collection of the eggs of British wild birds, but with a strict injunction not to retain the possession of them, as the keeping of them would be very unlucky. Is this superstition general?

EDWARD J. WOOD.

**SIR JOHN HERSCHEL AT THE CAPE.**—I read in a late number of *The Athenæum* that "few echoes of what Sir John Herschel did at the Cape have reached England." I have always understood that, during the four years Sir John Herschel spent at the Cape of Good Hope (1834-8), he examined the whole southern celestial hemisphere; and on his return to England, the results of this expedition were published in a large quarto volume, at the expense of the then Duke of Northumberland: for which work the Astronomical Society voted the author a fitting testimonial. Now, to term this big book "few echoes," is more depreciatory than the lady's remark that, during Herschel's stay at the Cape, he had completely "rummaged the heavens."

FIAT JUSTITIA.

**NOTICE OF THE DISCOVERY OF A CORNISH MYSTERY PLAY.**—I make the following extract from *The Athenæum* of July 3, hoping that some particulars respecting the title and contents of this old Cornish mystery will be thereby elicited:—

"Mr. Wynne of Peniarth, in cataloguing, with the assistance of the Rev. Robert Williams, author of *A Cornish Dictionary*, &c. the collection of Hengwrt and Peniarth MSS., has discovered a Cornish 'mystery' which is believed to be unique." Only three of these mysteries were heretofore known; this is a fourth."

Greenwich.

E. H. W. D.

#### Queries.

DESCENDANTS OF LIEUTENANT WADE AND  
ENSIGN MAYLEM.

Je crois être agréable à vos lecteurs, en leur faisant part d'un trait d'humanité bien naturel aux grandes âmes, mais encore assez rare de nos jours, de la part d'un aïeul d'un de mes compatriotes, habitant comme moi la ville de Tours.

Jean-François de Martel, actuellement inspecteur des domaines à Tours, serait heureux de savoir s'il existe en Angleterre des descendants des deux officiers dont il est question dans ce récit.

Votre estimable feuille, en publiant cette lettre dont je n'ai voulu rien changer quant au fond ni à la forme, et qui est une pièce authentique, fera un grand plaisir aux descendants de Jean-Baptiste-



Grégoire Martel le bienfaiteur, et je n'en doute pas aux officiers Simon Wade et John Maylem qui ont reçu le bienfait.

D'ORANGE,  
Le Conservateur de la Bibliothèque de  
Tours.

Tours, ce 22 juillet 1869.

"To all Land and Sea Officers, Civil and Military, and all People of the English Nation, Greeting.

"It is with the greatest pleasure and satisfaction we write this memorial, which, from the deep sense we have of the obligations, we lay under to Monsieur *Martel*, induces us in point of gratitude to pay our sincere acknowledgements for the many favours received from him and family; the occasion of which, in as few words as possible, we shall relate:—

"Doubtless, Gentlemen, you have had intelligence of the transactions upon the surrender of Fort William Henry on Lake Huron. We were two of those whose fate it was to fall into the hands of the savages, contrary to the articles of capitulation, wherein we were to march off with all the honours of war, under an escort of a large body of French regulars, to Fort Edward; but they being under no command, we were hurried off by them and brought prisoners to Montreal, and kept by them without the city upon the green for the space of two or three days. During which time Monsieur *Martel*, with indefatigable labour, applied himself very closely to procure our redemption, sticking at no pains where he had any glimpse or prospect of procuring our releasement; and even interested himself so far in the affair as often to endanger himself, with no other view, as we have since found, than purely to regain us our liberty; which we had no sooner accomplished, but his lady in a sedan (*sic*) he conducted us to his house, where we were in the best manner clothed and entertained to the extent of everything the place could afford, until he procured us a room, and provided for us in a very decent and genteel manner, giving us daily instances of his favours, limited not to us only but extended to all the other officers that were before and afterwards taken in the same manner as ourselves. Nor did his generosity rest until even the meanest soldier had sensibly felt the liberal dealings of his hands.

"From all which, with a variety of other instances of his kindness we could mention, would earnestly recommend it to you gentlemen, if it ever should be his or any of his family's fate through chance or the fortune of war, to be in our condition, you would treat him in such a manner as might give them occasion to speak in the same language of us as we do with pleasure now of them.

"We are sure no true Englishman, who by nature are heroic and generous, would misuse a prisoner because he was so unlucky as to fall into his hands, and certainly a gentleman by nature—a foe to our country—whose generosity has laid us under such infinite obligations to him, can never meet with too much civility and respect.

"But not to enlarge, as what we have said is hearty and sincere, conclude,

"Gentlemen,

"Yr most Obedient

"Servants,

"SIMON WADE, Lieutenant.

JOHN MAYLEM, Ensign.

"Monsieur Martel,

Montreal, August 25, 1757.

"THOMAS SHAW,

Cap<sup>n</sup> in the

New Jersey Regiment."

ARVAL-BREAD: ARVAL-SUPPER: A FUNERAL FEAST IN YORKSHIRE.—Is there any connection between this latter and the Arvals, an order of *fossore*s which existed at Rome in early times? Concerning these latter several facts have come out in De Rossi's *Bulletini*, and any circumstances which might connect these latter with the Yorkshire Arval would be very interesting.

ALF. PEARSON.

#### ALCUIN'S BIBLE.—

"Alcuin wrote out with his own hand a transcript of the Bible, which he presented to the Emperor, and which was formerly in the possession of M. Passevart, but is now preserved in the British Museum."—J. Mozley Stark's *Catalogue*, July, 1869.

I have been informed that this tradition is wholly groundless, and hope that in the pages of so widely circulated a periodical as "N. & Q." a correct statement may be furnished of the facts connected with the celebrated manuscript referred to, showing where, if it really exists, it is now deposited; whether in Rome, or in Paris, or elsewhere. BIBLIOTHECAR. CHETHAM.

BIBLIOGRAPHICAL QUERIES.—1. There is a curious old work in the library of the British Museum, describing the proceedings of the Council of Constance, which was printed at Augsburg in 1483. It is a small folio, black-letter, and is adorned with a great many quaint coloured woodcuts and coats of arms. Is this volume unique? I have never met with it in sale catalogues, and do not find it mentioned in Dibdin's *Decameron*.

2. How many copies of the latter work were printed? Have there ever been any imperfect copies, or odd volumes, in the market?

F. M. S.

BLAND-DYKE, OR BLAN-DYKE, A TERM FOR A DAY OF RECREATION AT STONYHURST COLLEGE, LANCASHIRE.—This curious expression I have often heard made use of by the students of this well-known institution to denote their day of recreation, Thursday, once a month. The word itself suggests a Flemish or Dutch origin. As the present possessors of Stonyhurst arrived in this country in 1794 from Liege, Belgium, being driven out of their possessions by the French Revolution, could it be possible, Mr. Editor, that this term was imported also from Flanders? Perhaps some of your numerous contributors may be able to inform me whether the name of *Bland-dyke* is the Flemish for a day of recreation or not?

GEORGE MONTGOMERY.

Kensington.

CHEMITYPE.—In a review of Professor Stephens' work on Northern Antiquities, in *The Athenæum* of July 17, the illustrations of the book are said to be executed by this process, which appears to be unknown, or at least unused,

in England. Where can I find a description of it? F. M. S.

CASTLES IN THE AIR (4th S. iv. 13.)—Why do our neighbours, the French, term these unsubstantial creations of the fancy "des châteaux en Espagne"? E. V.

ERCILLA'S "ARAUCAÑA."—I believe the *Araucana* of Ercilla was translated into English the beginning of the last century. I should be glad to know by whom. Also, the author of a *Tour in South America* about thirty or forty years ago, which had frequent reference to the poem of Ercilla, which it much illustrated. Is there any work in which there is a detailed comparison of the three contemporary epics of Tasso, Camoens, and Ercilla,—I mean more than may be found in such works as Hallam and Ticknor? W. M. M.

HALF-A-DOZEN HISTORICAL QUERIES. — 1. What is the present condition of the Abbey of Fescamp, Normandy?

2. Montfaucon has engraved, in his *Monumens de la Monarchie française*, the tomb of King Philippe of France from St. Benoit-sur-Loire, on which appear statues of Robert Courthouse, William Rufus, &c. (*Monumens*, i. plate lv.) Are the tomb and statues still in existence?

3. What was the worth of a pound Angevin?

4. Is there any list of the Abbesses of Fontévrault, especially with dates attached? [I asked this once before, some time since, but obtained no answer.]

5. Edward I. consented by treaty to deliver to Philippe IV. of France the following places in his French dominions: Thalamond, Turon, Punirol, Penne, and Montflaukin. (*Fœdera*, i. ii. 794.) What are the modern names? Were two of them identical with Pignerol and Montfaucon?

6. "Henry [II.] himself is said at these moments [of anger] to have become like a wild beast; his eyes, naturally dove-like and quiet, seemed to flash lightning; his hands struck and tore at whatever came in their way." I find this quoted in a magazine from "one of the most learned and gifted, as well as one of the most elegant writers of the present day"—information whereby I am informed of nothing. Can any one kindly give me a common-sense reference to chapter and page, as well as author?

HERMENTRUDE.

HOGARTH'S "LADY'S LAST STAKE."—Does any engraving exist of Hogarth's picture of "The Lady's last Stake" in Lord Charlemont's gallery, of a size suitable for binding with the folio edition of his works? H. H.

Portsmouth.

METRICAL PROPHECY.—Is this prediction, which has been going round the newspapers, genuine or spurious?—

"That the Primate is a Scotchman has come to be talked and written about, in connection with a curious ancient prophecy.

"In an epilogue delivered at the Globe Theatre in 1601, by Richard Burbage, there occurred the following sentences:—

'A Scot our King! The limping State  
That day must need a crutch.

What next? In time a Scot will prate  
As Primate of our Church.

'When such shall be, why then you'll see,  
That day it will be found,  
The Saxons down through London town  
Shall burrow under ground.'

Dr. Tait is Archbishop of Canterbury, and we travel about London under ground."

ANGLICANUS.

MISS MONK, WIFE OF WILLIAM D'OYLEY.—Can any of your readers favour me with information about the family of the Miss Monk who married, about the year 1740, William D'Oyley, son of Sir John D'Oyley, Bart., of Chislehampton, Oxfordshire? Was she an only child, and what were the arms of her family? J. D. E.

Paris.

ARMS OF ARCHBISHOP PARKER OF TUAM.—What were the family arms of John Parker (son of Rev. John Parker, Prebendary of Maynooth), Archbishop of Tuam 1667-78, and of Dublin 1678 till his death, Dec. 28, 1681? He was buried in Christ Church, Dublin. C. S. K.

PELI.—Is Peli, the Hawaiian goddess, who is believed to preside over, dwell in, and issue from Kiranea, the largest and most extraordinary volcanic crater on the face of the globe (see the *Saturday Magazine*, September 15, 1832), visiting the children of men with thunder and lightning, earthquakes, and streams of liquid fire—considered to be, both philologically, sacrificially, and otherwise, a feminine development of a masculine prototype—*Baal = Jupiter = Sun*? J. BEALE.

PELLICO'S "FRANCESCA DA RIMINI."—Has this celebrated tragedy ever been translated into English? If so, by whom, when, where was it published? L. M.

PILLORY AT EAST LOOE, CORNWALL.—Murray, in his *Handbook to Devon and Cornwall*, edit. 1865, p. 263, says that, "near the 'church end' at East Looe there yet remains the pillory, one of the very few in England." Is this information correct at the present time, or has this ancient instrument of punishment been removed? The pillory at Looe was claimed by Henry de Bodrigan, lord of the manor in the reign of Edward I. E. H. W. D. Greenwich.

ENGRAVED PORTRAIT.—Who is the original of a portrait engraved in oval by J. Payne; in an oval border the words "Patens qui Prudens," surmounted by the date "Anno 1629"?

WILLIAM BATES.



PRINTING QUERY.—I remember coming across a book, in the library of an eminent printer now dead, which puzzled me very much. It was a small volume of about sixty pages, very small 4to, or square 12mo, printed entirely, from title-page to colophon, in what seemed to me Court hand. Has there ever been any book printed in this character in England? I should say that it is twenty years since I saw the book, and my recollection of it is somewhat hazy. F. M. S.

#### QUOTATIONS WANTED.—

"Sounds which address the ear are lost, and die  
In one short hour; while that which strikes the eye,  
Lives long upon the mind: the faithful sight  
Graves on the mem'ry with a beam of light."

J. MANUEL.

"So when heaven's lamp, that rules the genial day,  
Behind the sable moon pursues his way:  
Affrighted mortals, when the eclipse is o'er,  
Believe him more illustrious than before."

T. R.

TREFOILS IN ARMS, AND MOUNT FOR CREST.—Is it according to any rule or tradition in heraldry, or by mere accident, that, in the three instances given below, trefoils, borne in coat armour, appear in connection with a mount or hill in the crest?—

Roe of Brundish, Suffolk: Three trefoils and as many quatrefoils; crest, on a mount vert a roebuck statant.

Symonds of Taunton (granted 1587): Three trefoils; crest, on a mount vert an ermine.

Uphill of London: Four trefoils; crest, on a mount charged with trefoils a bird volant.

Kentish Town. W. MOUNTFORD.

ULPHILAS.—I suppose the second syllable in Ulphilas (the author of the Gothic Version) is short; but I wish for some authority for its quantity, or some analogous word which might suggest it. The first syllable of the name is evidently Ulf, Wolf, Guelph. B. L. W.

VANDELA OR WANDAILES, MEANING OF.—In a grant by William de Percy of Dunsley, in support of the Hermitage at Mulgrave, supposed to have been made about 1150, the following passage occurs:—

"Scilicet, totam terram meam de Midthet, a balco qui est inter vandelas demenii mei, et vandelas hominum meorum."

Again, William, son of Line of Levingthorpe, granted to the church of St. Peter and St. Hylda of Wyteby, and to the monks there—

"one rod and a half of land in *Wandailes* upon the river Tayse, on the east side of Middlesbure."—Charlton's *Whitby*, p. 188; Burton, *Mon. Ebor.*, p. 83.

In this parish we have a series of contiguous enclosures, containing together forty or forty-five acres, all designated by the common name *Wandailes*;

[\* This seems to be a translation from Horace: see *De Arte Poeticâ*, 180.]

or, as it is written in the six-inch Ordnance Maps (Sheet 30), *Wandels*; in sheet 42, it is *Wandhill*; and in sheet 8, *Wand Hills*—which are evidently corruptions of the same name. There is also a Windel (1541), otherwise written Wyndell or Wendell, at Guisborough, and spelt Windle, and Wind-hills-on-Aplan of the Guisborough estate, about one hundred years old. This last, I think, is probably another corruption of *Wandale*. Besides, there are other instances of the same name in the district (Cleveland), the exact local position of which I have not yet precisely ascertained. I am anxious to obtain an explanation of the term. I find nothing clearly to the purpose in Ducange; and my own surmise that the *Wandale*, or *Vandela*, was an enclosed pasture, but common to the dependants of the lordship in which it lay, remains quite unsubstantiated by any tangible proof, while the *balco* in the quotation above makes against it. I should be much obliged if any reader of "N. & Q." could throw light on the subject. J. C. ATKINSON.

Danby in Cleveland.

VAUGHANS OF BREDWARDINE AND PEDWARDINE, Co. HEREFORD.—Possibly this may catch the eye of some diligent genealogist who has had better success than myself in reconciling the discrepancies and unravelling the intricacies in the Vaughan pedigrees. There is certainly great confusion in all the accounts which I have been able to see, and I am almost tempted to believe that the great "Sir Roger Vaughan of Bredwardine" (the preserver of Henry V.'s life) had no connection with that place, and that his family did not settle there till the end of the sixteenth century. C. J. R.

#### Queries with Answers.

"L'EMPIRE C'EST LA PAIX."—What was the occasion of the above immortal utterance by Napoleon? Was it a quotation or original? It has been repeated so often that it is pretty sure to live; and one of "N. & Q.'s" most useful services to posterity will be its information as to the origin of proverbs. R. C. L.

[This magniloquent (and original) declaration was made at Toulouse, in the autumn of 1852, when its author was manipulating the pulse of the public in the vineyards of Southern France preparatory to re-establishing the imperial régime. At the close of a splendid banquet given to him by the Chamber of Commerce in the Bourse of the above-mentioned city, and being emboldened by the mad enthusiasm of the company present, the Prince-President suddenly cast off all reserve, and unequivocally announced the impending change. "There is one objection," he urged in vindication of his purpose, "to which I must reply. Certain minds seem to entertain a dread of war; certain persons say, the Empire is only war. But I say, THE EMPIRE IS PEACE, for France desires it, and

when France is satisfied the world is tranquil." A few days previously, when presiding at the inauguration of an equestrian statue of his uncle, Napoleon I., he gave vent to a similar sentiment to the sympathetic Lyonnese; but his language on that occasion was not characterised by the like arrogance or by the like terseness. As the two memorable addresses in question have not unfrequently been confounded on this side of the Channel, we will append the corresponding passage in the earlier one. "Faithful servants of the nation!" he exclaimed, "I never shall have but one object, and that is to reconstitute in this great country, convulsed by so many commotions and Utopian schemes, a peace based upon conciliation for men, inflexibility of principles of authority, love for the labouring classes, and national dignity.]"

PARLIAMENT.—In Manningham's Diary (Camden Soc. p. 48), "Mr. Carle, my chamber-fellow, was called alone by Parliament to the bar." What is meant by *parliament* in this sentence?

THOMAS E. WINNINGTON.

[The expression is used in this place in its aboriginal or colloquial sense, and refers to the particular society of which Mr. Carle was a member, and by whom, in due course, he was "called" or permitted to practise as an "utter-barrister," which was one degree below that of a "reader." It was customary at the period in question to call four "apprentices of the law" only in every year. Mr. Carle's call appears to have been an exception to the rule. The term "Parliament" may refer also to the immediate interference of the Privy Council in all matters pertaining to the establishment and regulation of the several Inns of Court. Prior to 1576, when this prescriptive right was exercised for the last time, and precedent established for the future, an order of Council, subscribed by the Lord Keeper, Sir Nicholas Bacon, and other lords, and made in the Easter Term of that year, directs that "none be called to the utter-bar but by the ordinary Council of the House (*i. e.* the Inn) in their general ordinary councils in term time; and also none shall be utter-barristers without having performed a certain number of mootings (*i. e.* arguing fictitious cases); also, that none shall be permitted to plead in any of the courts at Westminster, or to sign pleadings, unless he be a reader, benchor, or five years' utter-barrister, and continuing that time in exercises of learning; also, that none shall plead before justices of assize unless allowed by the justices of assize." (See Dugdale's *Origines Judiciales*.) Since the Commonwealth, the authority to call persons to the degree of barrister-at-law has been tacitly relinquished to the benchers of the different societies, and is now considered to be delegated to them from the judges of the superior courts.]

#### LUNCH.—

"A lady eminent for the elegance of her taste, and of whom one of the best judges, the celebrated Miss Edgeworth, observed to me, that she spoke the purest and the most idiomatic English she had ever heard, threw out an observation which might be extended to a great deal of

our present fashionable vocabulary. She is now old enough, she said, to have lived to hear the vulgarisms of her youth adopted in drawing-room circles. To *lunch*, now so familiar from the fairest lips, was in her youth only known in the servants' hall."—Disraeli's *Curiosities of Literature*, tit. "Neology."

What is the origin of the word *lunch*?

J. WILKINS, B.C.L.

[This word is of doubtful etymology. Lexicographers, following their several fancies, have derived it from *lonja* (Span.), a long piece, a slice; from *luns*, *kluns* (Swed.), a mass or lump; from *lounega*, *longein* (Armor.), to swallow greedily; and from *llunc* (Welsh), a gulp, a swallow. Obviously all these terms have sprung from a common but unknown source; and neither of them, therefore, can be said to be absolutely satisfactory: hence some are of opinion that the word is corrupted from the Old English *noon-shun*, the refreshment taken at *noon* when labourers desist from work to *shun* the heat; and the above extract from the *Curiosities of Literature* is so far confirmatory of its vulgar origin. The earliest usage of it, as quoted by Todd, occurs in *The Cautelles of the Masse*, 1584: "Witness their double chynnes and fat lunchions of flesh on their bodies." A modern wit having observed of the meal itself, that it is a reflection on breakfast and an insult to dinner, it is just possible it may fall again into desuetude, in polite circles at least, and its mention be once more restricted to the "servants' hall.]"

THE REV. DR. FELLOWES.—Can you inform me whether Robert Fellowes, LL.D., the author of *The Religion of the Universe*, be living or dead, and at the same time refer me to any published account of the doctor's life? He officiated as secretary to Queen Caroline, and a second edition of his work appeared in 1836. W. S. C.

[The Rev. Robert Fellowes died on Feb. 6, 1847, in the seventy-seventh year of his age. He was a native of Norfolk, and having been educated at St. Mary's Hall, Oxford, where he took his M.A. degree in 1801, he was ordained in 1795. He however ultimately relinquished the doctrines of the Church of England, and adopted those contained in *The Religion of the Universe*, published in 1836. He was an intimate friend of Dr. Parr, who introduced him to Queen Caroline, of whose cause he was a most ardent champion. He was also the friend of Baron Maseres, who bequeathed to him a very large fortune. He took an active part in the formation of the London University, and in gratitude, it is said, to Dr. Elliotson, founded two annual gold medals—the Fellowes' medals—as prizes for proficiency in clinical science. A long list of the various works published by Dr. Fellowes, who was for six years editor of the *Critical Review*, will be found in the long obituary of the doctor in the *Gentleman's Magazine* for April 1847, pp. 440-1.]

SHAKESPEARE.—Where is the best commentary to be found on—

"She sat like patience on a monument,  
Smiling at grief"?



Has the simile been explained, or the allusion to the monument identified? CLARRY.

[Our correspondent, to whom we owe an apology for a long accidental delay in inserting this query, will find four pages of very elaborate criticisms upon this figure by Warburton, Malone, and Boswell, in the *Variorum Shakespeare* (1821), xi. 505 et seq.]

### Replies.

JANET LITTLE.

(4th S. iv. 56.)

A. J. M. will find a short account of Janet Little in the *Household Journal*, vol. i. (London, James Henderson, 1865). She is there described as a tall woman, with dark hair, and somewhat coarse masculine features, but with a demeanour modest in the extreme. She is also called a pure-minded, humble, and good woman. She was born in Dumfriesshire of poor parents, and received only a small share of education. In her youth she became a servant in the house of Mrs. Dunlop of Dunlop, the friend of the poet Burns. She was afterwards employed at Loudon Castle, from which place she wrote the following letter to Burns, to see whom she had long and earnestly desired:—

"Loudon House, 12th July, 1789.

"Sir,—Though I have not the happiness of being personally acquainted with you, yet, amongst the number of those who have read and admired your productions, I may be permitted to trouble you with this. You must know, sir, I am somewhat in love with the Muses, though I cannot boast of any favours they have deigned to confer on me as yet; my situation in life has been very much against me as to that. I have spent some years in and about Ecclefechan (where my parents reside) in the station of a servant, and am now come to Loudon House, at present possessed by Mrs. Hendrie: she is daughter of Mrs. Dunlop of Dunlop, whom I understand you are particularly acquainted with. As I had the pleasure of perusing your poems, I felt a partiality for the author which I should not have experienced had you been in a more dignified station, and wrote a few verses of address to you, which I did not then think of ever presenting; but as fortune seems to have favoured me in this, by bringing me into a family by whom you are well known and much esteemed, and where perhaps I may have an opportunity of seeing you, I shall, in hopes of your future friendship, take the liberty to transcribe them:—

[Here followed the verses.]

"Sir, I hope you will pardon my boldness in this. My hand trembles while I write to you, conscious of my unworthiness of what I would most earnestly solicit: viz. your favour and friendship; yet, hoping you will show yourself possessed of as much generosity and good nature as will prevent your exposing what may justly be found liable to censure in this measure, I shall take the liberty to subscribe myself, sir, your most obedient, humble servant,

"JANET LITTLE.

"P.S. If you would condescend to honour me with a few lines from your hand, I would take it as a par-

ticular favour; and direct to me at Loudon House, near Galston."

In writing to Mrs. Dunlop, Burns says with reference to the above letter:—

"I had some time ago an epistle, part poetic and part prosaic, from your poetess Miss J. Little—a very ingenious but modest composition. I should have written her as requested, but for the hurry of this new business. I have heard of her and her compositions in this country, and I am happy to add, always to the honour of her character. The fact is, I know not how to write to her. I should set down to a sheet of paper that I knew not how to stain."

Some time after writing the above epistle, Janet called at Ellisland to see Burns. He was not at home; but while she was waiting, he was brought in with a broken arm, having fallen from his horse. In some verses, written on the occasion, she says:—

"With beating heart I viewed the bard,  
All trembling did him greet,  
With sighs bewailed his fate so hard,  
Whose notes were ever sweet."

Her *Poetical Works*, published in 1792, had a long list of subscribers. Her poetry is not of a very high order. Her book is described as "remarkable, for a milkmaid." After publishing her poems, she became the "excellent wife of a common labourer." She died in 1813, and left behind her a number of manuscript pieces, which she had written during her married life.

D. MACPHAIL.

27, Castle Street, Paisley.

A. J. M. asks, "Who was Janet Little, the Scotch milkmaid?" She was the superintendent of the dairy at Loudon Castle, Ayrshire, and A. J. M. will find a very excellent notice of her in *The Contemporaries of Burns and more recent Poets of Ayrshire, with Selections from their Writings*. JAMES M'KIE.

Kilmarnock.

THE STIRLING CASE.

(4th S. iii. 575; iv. 38.)

I have not leisure at present to go into the questions connected with all the peerages referred to, which I the less regret as I am well aware that DR. ROGERS is fully competent to defend himself, and shall therefore confine myself to the remarks of ANGLIO-SCOTUS on the Stirling case.

1st. Mr. Humphreys never produced a "regrant by Charles I. dated Dec. 7, 1639." The document he actually lodged in process purported to be an extract from the said grant. This distinction may appear a mere verbal one to a person not conversant with Scotch law, but in point of fact it is a most important and essential one. In the criminal proceedings connected with the case it was prominently brought forward by the late

Lord Robertson, who was counsel for Mr. Humphreys.

"But the paper before us is not a charter, and *never* was stated to be a charter." (Swinton's *Report of the Trial*, Edinburgh 1839, p. 274.) "Lord Stirling, most *unwisely* in my humble opinion, wished not to produce that excerpt as directly giving him any particular right, but to prove by it that a charter in similar terms had once existed. And accordingly it is called an *ancient and authentic excerpt or abridged copy of a charter of the crown in favour of William Earl of Stirling.*" (*Ibid.*) "But it is not and *never* was said to be a charter. It is only produced as an *excerpt* of a charter found in Ireland." (P. 275.) "In March, 1838, the Court found that it was a precept and not a charter, and that it could be received as proof of the tenor of a charter that had been lost." (*Ibid.*) "I would only here observe, that this is *not* a charter, but bears to be an abstract or abridged copy of a charter. Now, gentlemen, an erroneous but genuine copy is a *very different thing from a forged principal.*" (P. 276.)

2ndly. I should hesitate for many reasons to call the fact of Archbishop Spottiswoode's name appearing as a witness to a deed which bears date *eleven days* after his death a *fatal blunder*, as it is capable of explanation; but ANGLO-SCOTUS takes no notice of the other and more formidable half of the objection that the archbishop is described as *cancellarius*—an office he had resigned months before.

Lastly, I would ask ANGLO-SCOTUS on what authority he asserts that Mr. Riddell was *engaged* for the crown in the Stirling case. I have before me as I write the authorised reports of the proceedings both in the Court of Session and the High Court of Justiciary, and in neither of them is his name mentioned.

It is perfectly true that this is quite consistent with his having been *privately* consulted by the law officers of the crown, but it would hardly justify the use of the technical term *engaged*. I may, however, add that I was practising at the Scotch bar at the time when the cases occurred; that they formed a frequent topic of discussion in the outer house; that Professor Cosmo Innes, then senior deputy advocate, who went to Paris to collect information there, often amused us with accounts of his proceedings, but I have no recollection of Mr. Riddell's name having been ever introduced upon any of these occasions.

I therefore repeat that it falls upon ANGLO-SCOTUS to produce evidence that the blunder to which he refers was discovered by Mr. Riddell.

GEORGE VEEB IRVING.

ROBERT BLAIR, AUTHOR OF "THE GRAVE,"  
AND NORRIS OF BEMERTON, ETC.

(4th S. iv. 28.)

Your correspondent, MR. A. B. GROSART, in his remarks upon the occurrence of the idea contained in Campbell's line—

"Like angel visits, few and far between,

in Blair's poem, "The Grave," asks if it has been pointed out anywhere that John Norris of Bemerton had given the same simile. To this question I am able to return an affirmative answer. I have in my possession, in a pamphlet form—

"The Poetical Works of Robert Blair, containing The Grave and a Poem to the Memory of Mr. Law, to which are prefixed Remarks on the Life and Works of the Author. Glasgow: Printed by and for R. Chapman, 1805."

In the "Remarks on 'The Grave,'" to which no signature is affixed, the author praises the poem for its boldness and originality of thought, and the strength of its language and versification, while he censures its unconnected style, characterising the poem as "rather a series of paintings than a regular and connected whole." After observing that it had been asserted by some of the admirers of "The Grave," that Blair's matter, as well as his manner, is quite his own, the author proceeds to indicate various traces of imitation. He points out the source of the idea already referred to, quoting the two stanzas of Norris given by your correspondent, and also remarks on the similarity between the two poets in most of the other examples mentioned by MR. GROSART. Two additional instances are the following:—

"Friendship! mysterious cement of the soul.  
Sweet'ner of life and soldier of society."—*Blair.*

"Musick, thou generous ferment of the soul,  
Thou universal cement of the whole."—*Norris.*

"... Here, too, the petty tyrant,  
Whose scant domains geographer ne'er notic'd." *Blair.*

"While you a spot of earth possess with care,  
Below the notice of the geographer."—*Norris.*

As the unknown author of these "Remarks" claims the credit of discovering instances of imitation in "The Grave" which had hitherto escaped notice, and as copies of the little work containing them may be scarce, I may be allowed space for a few of the most noticeable. To show Blair's acquaintance with the classics, the author quotes lines from the sixth book of Virgil, which have evidently suggested some of the most remarkable passages in "The Grave," and a large portion of the poem is asserted to bear a close resemblance to some of the dialogues of Lucian:

"The line near the beginning—

"Who swam to sov'reign rule thro' seas of blood,"

is from Pope:—

"For thee whole nations drown'd with flames and blood,  
And swam to empire thro' the purple flood."

"So the appropriate simile:—

"Sullen, like lamps in sepulchres, your shine  
Enlightens but yourselves,"

is borrowed from the same poet:—

"Useless, unseen, as lamps in sepulchre."

*Elegy on an Unfortunate Lady*



"It is likewise probable that the simile—

"By unperceived degrees he wears away,  
Yet like the sun seems larger at the setting,"

instead of being taken from Quarles, is from a passage in one of Pope's letters to Wycherley, where in allusion to Dryden he says:—"For his fire, like that of the sun, shined clearest towards his setting." The lines in the picture of the miser—

"The fool throws up his interest in both worlds,  
First starv'd in this, then damn'd in that to come,"  
are undoubtedly imitated from Oldham:—

"Were you the son of some rich usurer,  
That starv'd and damn'd himself to make his heir,"  
*To a Friend leaving the University.*

Near the end of the poem a simile occurs which appears to be taken from the "Immortality of the Soul," an almost unintelligible poem, written by the celebrated Platonist, Henry More of Cambridge:—

"... Fools that we are!  
We wish to be where sweets unwithering bloom;  
But straight our wish revoke, and will not go.  
So have I seen, upon a summer's ev'n,  
Fast by the riv'let's brink, a youngster play;  
How wishfully he looks to stem the tide!  
This moment resolute, next unresolv'd,  
At last he dips his foot."

"The passage in More is in the argument to the second canto of the first book:—

"Now I'll address me to my mighty task,  
So mighty task that makes my heart to shrink;  
While I compute the labour it will ask,  
And on my own frail weakness I gin think,  
Like tender lad that on the river's brink,  
That fain would wash him, while the evening keen  
With sharper air doth make his pores to wink,  
Shakes all his body, nips his naked skin,  
At first makes some delay, but after skippeth in."

It may not be unimportant to add here, that though it is stated by our author that the two poems mentioned in the title I have quoted, with the translation of a Latin ode by Florence Wilson, contain the list of Blair's works, such is not the case. The poet was also the author of several of the most beautiful paraphrases of Scripture passages which are authorised by the General Assembly of the Church of Scotland to be sung in the churches. *W. B. Cook.*

Kelso, Roxburghshire.

#### VELOCIPEDES.

(4th S. iii. 498; iv. 57.)

The toy referred to in the lines quoted by SANDALIUM—

"Sometimes, 'tis true, I am a toy,  
Contrived to please some active boy," &c.,

was not *velocipede*, but simply a stick, surmounted by a carved resemblance of the head of the animal whose name appears in the answer to the enigma, and intended to be bestriden as a roadster by the horsey juveniles of a century ago. Hone, in his *Table-Book* (vol. i. p. 636), gives, as an illustration of the "Old London Cries," an engraving of

an itinerant seller of these "hobby-horses," blowing his trumpet, and shouting "Troop, every one!" to attract his youthful customers. He carries his goods in a partitioned frame on his shoulder, and we perceive that a small flag is attached to each horse's head. The crier and his ware have long been wholly extinct; and Hone, pathetically lamenting that, in his degenerate days, they were content to give a lad the first stick at hand to thrust between his legs as a Bucephalus,—"the shadow of a shade,"—suggested that the manufacture might profitably be revived for the benefit of the rising generation.

The enigma concludes with the lines:—

"But thus to boast avails me not,  
'For O, for O, I am forgot.'"

For an explanation of this last line we must refer to the Morris-dances of ancient days, in which the "Hobby-horse" was an important personage, the line in question forming one of the sayings of the mummers who simulated this character; thus we read:—

"But looke you who here comes: John Hunt the Hobby-horse, wanting but three of a hundred; 'twere time for him to forget himself, and sing but O, nothing but O, the Hobbie-horse is forgotten; the Maide Marian following him, offers to lend him seven yeares more, but if he would take vp ten in the hundred, his company are able to lend them."—*Old Meg of Herefordshire for a Mayd Marian, and Hereford Towne for a Morris Dance*, &c. London, 1609, p. 7.

Coming down to more modern times, we find the following definition:—

"HOBBY-HORSE. A man's favourite amusement, or study, is called his hobby-horse: it also means a particular kind of small Irish horse; and also a wooden one, such as is given to children."—*Grose's Classical Dictionary*, &c. by Pierce Egan, 8vo, 1823.

The first signification given above was illustrated by a favourite ballad of the day, "Sung at the Theatre Royal, Haymarket," and entitled "Thady's Description of the Hobbies":—

"Myself at the Haymarket play-house one night,  
Was told by a person in diamonds all bright,  
There was not a man, whether woman or child,  
Who had not his hobby, for so it was styled.

And a hobby, dear joy,

That is a toy,

A plaything for every hobble-de-hoy!"

Then follows a description of the various hobbies of the day, and the song concludes appropriately with the verse:—

"The hobby which is of all hobbies the best,  
Is lending a hand to assist the distrest.  
Oh, when with such hobbies the wretched we cheer,  
St. Patrick will write his best thanks for it here.

And such hobbies, dear joy,

Never can cloy:

Oh, may they be then our yearly employ!"

*Accepted Addresses; or, Premium Poetarum*, &c., 12mo, 1813, p. 171.

A few years later the word acquired a more specific meaning. My portfolio contains a curious

and rare etching, of great spirit and merit, by J. R. Cruikshank. It measures 16 in. x 11 in., was published by G. Humphrey, July 10, 1819, and is entitled "Every Man on his Perch; or, Going to Hobby Fair." Here we have represented, on four parallel rows, twenty-four riders on velocipedes, the dress of the former indicating their professions or trades, and the latter appropriate too, or symbolical of the same, by some peculiarity of construction. Thus the sailor sits in a boat; the fiddler is astride on a violin; the soldier is mounted on a cannon; the tallow-chandler bestrides a huge candle; and the apothecary is bifurcated on one of his own labelled phials. There is no appearance of crank and treadles, and all are making vigorous use of their legs on the ground. Most of the locomotives are bicycles—bicycle, by the way, is the true pronunciation—and in all the forewheel is made to gyrate by a handle, and so direct the course. Such instruments were called "Dandy-horses," and the term is thus explained in the *Lexicon Balatronicum* of Jon Bee (John Badcock), London, 1823:—

"DANDY-HORSE.—Velocipede, or instrument for journeying far and fast: two wheels; one behind the other, supporting a bar of wood: the traveller gets across and propels himself forward by striking his feet against the ground. Hundreds of such might be seen in a day; the rage ceased in about three years, and the word is becoming obsolete."—Page 63.

Two-wheeled velocipedes were then called, not very correctly, "bicipedes"; there was also the "tricipede," or three-wheeled vehicle, an adaptation of which was contrived for traversing shallow waters after wild-fowl. This latter was termed the "aquatic tripod," and we are referred for a description of its manner of construction to Badcock's *Philosophical Recreations*, vol. ii., a work with which I am not acquainted.

I believe that there was a little book, published about this period, entitled *The Dandies*, and devoted to a description of the extinct animal whose name it bears. This is said to contain a coloured representation of one of this species, astride on one of the fashionable machines.

Another satirical publication of the Dandiacal epoch is entitled—

"The Age of Intellect; or, Clerical Showfolk, and Wonderful Layfolk, &c. Dedicated to the Fair Circassian. By Francis Moore, Physician, &c." Small 8vo. London, W. Hone, 1819.

Prefixed to this, a coloured frontispiece, by George Cruikshank, exhibits some of the most striking signs of the times—a bloated bishop inducting sight-seers to St. Paul's as a peep-show; a craniologist expatiating on the bumps; philosophers, by aid of a telescope, discovering an *Ursa Major* surmounting the arctic pole; and a steam balloon surmounting the varied scene. The middle is occupied, on the one hand, by a clerical

showman, in gilded mitre, receiving payment at the doors of Westminster Abbey; and on the other, by a steep acclivity, up which a dandy, painfully struggling on his bicycle, is met by another, who, rushing precipitately down the too *facilis descensus*, is in the act of performing a summersault over his runaway vehicle. The following lines occur in the book itself:—

"To her threadneedle fortress consigning the dame,  
Greater novelties now to explore be our aim;  
Such as patent pedestrian Accelerators,—  
The fleeting *Velocipedes*,—Perambulators,—  
Or Hobbies,—which so much at present the rage are;  
That *Asses* they'll banish from Brighton, I'll wager.  
Let not their names be a theme of contention;  
Highly they honour this age of invention."—Page 171.

The treadles and crank formed a subsequent and all-important addition. On a three-wheeled vehicle, thus furnished, I remember making a juvenile essay a quarter of a century ago, when, having come to ignominious grief, I had to pay smartly, both in purse and person, for my unskilful temerity:—

"Nec sic incipies ut scriptor, *Cyclicus* olim!"—*Hor.*

—or, if the reader would prefer the same kindly warning in an English dress, the same is at his service from an unpublished "Horace in London," of which the following distich is unfortunately all that I have at present achieved:—

"Don't start like the writer, if grief you'd escape,  
On Bicycle seeking your journey to shape!"

Wanting the mechanical aid these locomotives at present possess, they never could become popular, or do other than justify the remark of some one—was it not Dr. Johnson?—who, on such an instrument being described to him, remarked that, as it appeared to him, the rider had to keep it in motion as well as himself. WILLIAM BATES.

Birmingham.

SIR FRANCIS PEMBERTON (4th S. iii. 424.)—The source from which I derived the date of this judge's death was Chauncy's *Hertfordshire*, p. 447, *et seq.*, where his epitaph in Highgate chapel, with the date, June 10, 1697, is recorded at length. I delayed answering TEWARS's note until I could discover the place in Cambridge to which the monument in Highgate chapel, when pulled down, was removed. I have now done so, and find it is on the wall of Trumpington church, in the neighbourhood of which some of the judge's family have property. It is exactly copied in Chauncy, and the date is plainly June 10, not January. So that either the entry in the register of Highgate chapel, or the lapidary of the monument, is wrong. EDWARD FOSS.

BEDLAM BEGGARS AND ROSEMARY (4th S. iv. 55.)—I do not know that "the Poor Toms" had



any other reason for using rosemary sprigs than that they might pick them up everywhere as easily as the other refuse—the pins, and skewers, and nails—enumerated by Edgar. Old plays are stuck full of rosemary. It was used in churches, in houses, in the streets, in graveyards. At feasts of all kinds—births, christenings, marriages, funerals, or at public entertainments, the rosemary is never absent. They strewed their floors with it, they garnished their dishes with it, they carried it in their hands, they stuck it in their hats, they stirred their wine with it, they used it in their cookery, and made it into possets. Medicinally it was in great use, and sprigs of it held at the nose were thought to prevent infection from the plague. A special reason for “Poor Tom’s” rosemary might be found in the fact that it was thought to be good for the memory, and generally for the brain; but I think the commonness of it is quite a sufficient reason. Every dunghill, as well as every garden, would furnish a supply.

JOHN ADDIS, M.A.

GILES LAWRENCE (4th S. iv. 31.)—R. G. L. could obtain information of the family and descendants of Giles Lawrence of Bengeworth, Worcester, on application by letter to Mrs. Goodall, sen., Evesham, Worcestershire, who is a lineal descendant from the said Giles Lawrence.

HENRY FAWCETT.

14, King Street, Covent Garden.

“TO LIE—UNDER A MISTAKE” (4th S. iv. 56.) In the fragmentary translation of *El Magico Prodigioso* of Calderon by Shelley, he makes Clarin say to Moscon:—

“You lie—under a mistake—  
For this is the most civil sort of lie  
That can be given to a man’s face.”

What the text is, I know not.

W. J. BERNHARD SMITH.

Temple.

KYTHE (3rd S. xi. 176, 243, 389.)—An early instance of the use of this word will be found in the charter granted by William the Conqueror to the then Bishop of London, respecting which there is an interesting letter in *The Athenæum* of July 17, 1869. Some of your readers may be able to help MR. HALL “as to the exact meaning of this ancient and important document.” J. MANUEL.

Newcastle-on-Tyne.

WORRALL (4th S. iii. 482, 562.)—MR. SOTHERAN does not appear to have understood my query. The quarterings occur in the Harl. MS. 1487, the date of which is about 1612. The marriage of George Westby to Mary Worrall in 1763 could not, under any circumstances, have given to the latter family a right to quarter the arms of Westby.

The coat or, 3 cinquefoils gules, is, I think, unquestionably that of *Knottesworth*.

It may interest your correspondent to know that

a Ralph Westby of Ravenfield, Yorkshire, married Anne, second daughter of Hugh Worrall, Mayor of Doncaster 1544-1548. H. S. G.

BELLS FOR DISSENTING CHURCHES (4th S. iv. 55.) In reply to your correspondent S. allow me to say that, being in Glasgow last Sunday, July 18, I observed that bells were chimed before service at Trinity (Congregational) Church, West End (Rev. Dr. William Pulsford’s). The edifice has been erected about five years. It is in the Gothic style of architecture, and the bells were rung in a spire one hundred and eighty feet high.

JOSIAH MILLER.

Newark.

SIGNIFICATION OF THE WORD “PUPILLUS” (4th S. iv. 74.)—I have no doubt that M. A. is right. In the sense of “student” or “pupil,” *pupillus* would be a barbarism, and would never so be used by any but a mediæval writer. As authority for his view, besides Horace, M. A. has Juvenal and Persius. The former says (*Sat.* x. 222):—

“Quot Basilus socios, quot circumscriptis Hirrus Pupillos.”

The latter (*Sat.* ii. 12, 13):—

“... pupillamve utinam, quem proximus hæres  
Impello, expungam.”

When a good, classical word, *alumnus*, was ready to hand, why should a barbarism have been perpetrated? The sound, I suppose, alone led to the selection. But so it is. Certainly, as an Oxford man, I am bold to say that the Oxford statute book contains more *canine* Latin than any other book of its size in being. EDMUND TEW, M.A.

Patching Rectory.

LA SALETTE (4th S. iii. 598.)—Your correspondent C. G. will find an account of this apparition in the

“Triomphe de la Salette, ou solution des objections les plus spécieuses contre La Salette, par J. A. Marmonnier. Paris, Librairie Adrien Le Clerc et Cie. Imprimeurs de N. S. P. le Pape et de l’Archevêché de Paris, Rue Cassette 29, près St Sulpice. 1857.”

This book contains the “Discours de la Belle Dame dicté par Françoise Mélanie Mathieu (the shepherdess) à J. A. Marmonnier, sur le lieu même de l’apparition en présence de trois prêtres, de cinque laïques et du petit Pierre Maximin Giraud (the shepherd) le 5 août 1847.”

Mention is also made of two books, “sur l’événement de la Salette,” by “M. Rousselot, chanoine et professeur de morale au grand séminaire à Grenoble,” who, with M. Gerin, curé de la Cathédrale de Grenoble, was chosen “pour porter ensemble les secrets des bergers de la Salette au Souverain Pontife Pie IX à Rome.”

CHARLES MASON.

“FYSH-HOLE” (4th S. iii. 596; iv. 47.)—The suggestion that *fysh* in this expression means a

joint seems to me very plausible. From the Latin *figere* are formed the O. Fr. *fiche*, fixed, firm; *ficher*, to attach; *fichoir*, an attachment—all given in Roquefort—and the modern English *fish-joint*. In this sense the phrase is in no way connected with *fish*, but means simply sound in every link, joint-hole. Besides which, the verb *fichene*, to pierce with arrows or transfix, occurs in *Mort Arture*, l. 2098; and again in some other passage of the same poem, which Halliwell merely hints at, and to which Mr. Perry gives no reference. See also the word *peg-fished* in Halliwell.

WALTER W. SKEAT.

PLESSIS: PARK (4th S. iv. 22.)—There is no difficulty about the derivation of the A.-S. *parruc*, better spelt *pearroc*. The ending *-oc* is the diminutive ending, as in *hillock*. The root of the word is the rare verb *parre*, to shut in, to enclose, which occurs in *Havelok the Dane* l. 2439; which verb, however, is very common in the lengthened form *sparre* or *sperre*, to shut, fasten; whence the English *spar*, a wooden bolt or beam. The Italian form for *bar* is *sbarra*, and we easily see the connection between *bar*, *parre*, and *spar*. Hence *pearroc* or *park* is a small enclosure, surrounded by a *barricade*. The most curious point about the word is that it was used in Old English as a verb. We find *parrok*, to enclose, at least twice in Langland's *Piers the Plowman*—once at p. 312 of Wright's edition, and again at p. 98 of Whitaker's edition, in the phrase "yparroked in puwes," rightly explained by Dr. Whitaker as meaning "imparked in church-pews." This last passage, by the way, is said to be the earliest wherein the mention of *pews* occurs.

WALTER W. SKEAT.

RHYME TO RALPH (4th S. iv. 87.)—A good rhyme to Ralph will be found in the epitaph which Jekyll wrote to oblige a lady, the wife of a Sir Ralph, upon her monkey named Jem:—

"Poor little Jem,  
I am sorry for him;  
I'd rather by half  
It had been Sir Ralph."

E.

ROYAL ANTEDILUVIAN ORDER OF BUFFALOES (4th S. iii. 106, 267.)—I am in a position to speak upon the above subject, being a member of the *original* order spoken of by Mr. JEWITT. The cutting quoted by Mr. WESTBROOK alludes to another branch of the order—the *Independent*—they having seceded from us, through declining to recognise the Grand Primo Lodge as the executive head of the order. This was brought about by the majority of votes at the election for Grand Primo, about a year back, being against the candidate of a certain clique, and when they found themselves defeated, they declined to recognise the office

for which they had been striving. With regard to the "Mother Lodge of England," this was for a long time at Manchester, but for some time past the Manchester Buffs have been very supine, not taking any interest in the order, and scarcely answering any communications when addressed to them. A large number of members, deploring this unsatisfactory state of things, resolved to have their executive in London, and they then formed the Grand Primo Lodge under the fostering wing of which I am glad to say a very large proportion of lodges in England are now gathered. The Grand Surrey Lodge is, I believe, the head quarters of the Independent Order, so is consequently far from being the Mother Lodge of the order. Mr. JEWITT is altogether wrong in his surmise that the order is of the class of "Free-and-easy Clubs," for though "Conviviality" is one of the mottoes of the society, I am glad to say that "Philanthropy"—another motto—takes by far the foremost place; and though in past times it was far otherwise, improvement and regeneration have kept march with the times, and now if only a mite can be given to a necessitous brother, he is sure to fare better elsewhere; and though, as Mr. JEWITT says, the rules of the order are amusing, he must recollect that even Homer sometimes nods, and that, as our motto informs us, "Nemo mortalium omnibus horis sapit;" and where the end so desirable—philanthropy—is concerned, it does not become us to look too closely into the means by which such result is obtained, where not altogether objectionable. Should any reader of "N. & Q." desire further information about this society, I shall be only too happy to assist him as far as in me lies the power.

W. E. HARLAND OXLEY.

15, Broadway, Queen Square, Westminster.

CARTULARIES, ETC. OF FAVERSHAM ABBEY AND DAVINGTON PRIORY (4th S. iv. 56, 104.)—I have to thank Mr. BENJAMIN FERREY, F.S.A. for his reply, and some of your correspondents who have courteously given me information privately on the subject of my inquiries. I am well acquainted with the remaining portions of the conventual buildings and the priory church of Davington. The refectory, which stood entire until 1781, was then destroyed by an explosion of gunpowder-mills situate at that time at the foot of the hill. If a drawing is in existence of this refectory I should be glad to hear of one. I have several engravings of the present remains. Mr. Willement has not been able to discover the cartulary of the priory, although Hasted in his *History of Kent* (fol. ii. 725, &c.) quotes one. A MS. was in the Dering library at Surrenden some years ago, the contents of which were copied "oute of the Leeger of Devinton." Mr. Willement, in his *History of Davington* (Pickering, 1862), gives a copy of this



MS. which he thinks was not improbable all Hasted had seen.

I am convinced the cartulary of Faversham Abbey is in existence. Some of your correspondents may hear something of it, in which case I should like to hear of it. While I am writing I may perhaps state that I am much in want of a drawing of the west front of the parish church, Faversham, which was nearly all blown down by the explosion mentioned above. I understand the western entrance was Norman; the old nave I know was. Some writers have absurdly stated this church was used by the inmates of the abbey adjoining. GEORGE BEDO.

6, Pulross Road, Brixton.

**BRADWARDINE FAMILY** (4th S. iii. 577).—Was "Richard Pons, called Clifford," of any Pons or Poyntz family? Was he not the son of William, surnamed Ponce or Pontius, Count of Arques, son of Richard II., Duke of Normandy?

In the *Calendarium Genealogicum*, 1 Edw. I. [1272-3], I find (the only Poyntz there)—

"Dominus Hugo Poynz, filius prædicti Nicholai, est hæres ejus propinquior, et ætatis viginti et unius anni et tanto amplius quantum elapsus est a festo beati Bartholomæi anno supradicto" [1<sup>o</sup>].

Is this the Hugh of whom Mr. ROBINSON is in search? His father, Nicholas, died in or before the above year. HERMENTRUDE.

**KIDNAPING** (4th S. iv. 31).—The following case cited in a foot-note by Mr. Baron Hume, in his well-known work on the *Criminal Law of Scotland*, is probably the one alluded to by BEBINGTON in his query on this subject:—

"Janet Douglas had sentence of death for the like offence (child-stealing) on 8th September, 1817. She had stolen a child of three years old at Edinburgh on the 12th of May, and was taken with it on the 14th of May at Halbeath Colliery in Fife. She had not in any respect misused the child, and she received a pardon which commuted her sentence to transportation for life."

The place where Douglas was apprehended is no doubt different from that stated by BEBINGTON, but Fife and Clackmannan are conterminous counties, and Halbeath Colliery is situated not very many miles from the borders of the latter. In addition to this case, Mr. Hume cites several others in which sentence of death was awarded, but in none of them (with the apparent exception of one) was the "high and ultimate vengeance of the law," as he terms it, carried out. The excepted case was that of Rachel Wright, who was convicted and sentenced to death at Glasgow in 1809. As Hume makes no mention of a commutation, I infer that the poor woman had suffered the extreme penalty for an offence which now-a-days is considered to be amply atoned for by a sentence of from six to nine months' imprisonment.

ZED.

Edinburgh.

**HERALDIC: FAUNTLEROY** (4th S. iv. 56).—In reply to R. G. L., I beg to inform him that the coat named in his inquiry is evidently that of Fauntleroy of Wilts, Cornwall, Dorset, and (as it appears by Grant 1633), Fauntleroy of Crundall, Hants. E. W.

"**CONSEILS DE PRUD'HOMMES**" (4th S. iii. 597.) The origin of the "prud'hommes" goes back to very early times. The term "prud'homme" (*homo prudens*) was at one time applied to a judge, an expert, or municipal officer. In 1296, in the reign of Philip-le-bel, the council of the city of Paris resolved to appoint twenty-four "prud'hommes" to accompany the mayor and aldermen of the city on their visits of inspection to the shops of traders. In 1464 the citizens of Lyon were authorised to name a "prud'homme" to settle the differences between the merchants and manufacturers attending the fairs. Subsequently at Lyon was established what was termed a "tribunal commun," the duty of which was to settle in a friendly way any disputes between the silk manufacturers and their work-people. Such appears to have been the origin of the present "conseils de prud'hommes," which now play an important part in France in relation to trade matters and to masters and men. They act in many cases with a quasi judicial authority, and also as arbitrators. Their functions are difficult to define, and are not easily made intelligible to us foreigners, who are unacquainted with the details of legal procedure in France. Your correspondent will find very complete information as to the constitution and functions of these "conseils" in a little work under the title of *Code pratique des Prud'hommes*, par Th. Sarrazin, published in Paris by Cosse, Marchal et Cie, 27 Place Dauphin. Price, I think, two francs. P. LE NEVE FOSTER.

**A SLIFT OF BEEF** (4th S. iv. 33).—To me as a Norfolk man this term is very familiar. The joint is that known to Londoners as the "silver side of the round"; the marrow-bone goes with it. P. LE NEVE FOSTER.

"**ODIUM THEOLOGICUM**" AT THE CAPE: HORSE TALK (2nd S. ii. 337).—I find the following answer to a query in an old number of your valuable work in the *Cape Magazine* for July, 1857, which has probably never reached your readers:—

"I am told that the Dutch boer at the Cape, after loading his beast with all sorts of epithets and terms of reproach, usually finishes off by calling him an Arminian! A curious instance of the extent to which 'odium theologicum' may be allowed to proceed.—E. H. A." ("N. & Q." Oct. 25, 2nd S. ii. 337.)

A correspondent signed Z. asks what can be the origin of this precious nonsense? The editor proceeds to remark that your correspondent gives the worthy boers of the colony credit for more

knowledge of the religious disputes which raged between their forefathers than one in five hundred of them will be found to possess — though they are very good Calvinists, the difference between Arminius and Gomar has scarcely come to the ears of most of them — and gives the following answer to Z.'s query: —

"It is a common practice for boers and waggon-drivers in the country districts to shout to their bullocks vociferously enough, though not generally reproachfully. The animals are on such occasions always addressed severally by name, and Hermann is one of the names commonly in use. It is probable that some Englishman, not profoundly versed in the onomatology of the Cape, hearing this name of 'Hermann' applied to the oxen, has confounded it with the term 'Arminian'; and, in the spirit of a zealous member of the Pickwickian Club, communicated his discovery to E. H. A., the correspondent of 'N. & Q.'" (*Cape Mag.* July 1857, 127.)

I can strictly endorse the editor's remarks, and if E. H. A. has not before received an answer and is still alive, this will be a curious case of bread turning up on the waters.

H. HALL.

Portsmouth.

TAILOR STORIES AND JOKES (4th S. ii. 437, 587; iii. 84, 160.) — The tailor and his trade have furnished a fertile theme for the wit and satire of the German people. He is generally treated with the utmost poetic injustice, made to quaff his wine out of a thimble, and makes his exit by being thrown out of a window, through a key-hole, falling into the dirt, &c. In the *Schneiders Höllenfahrt*, however, a tailor, carried off by demons to make clothes for them, plays such pranks in hell by cutting off their tails, cauterising them with his goose, stitching up their nostrils, &c., that they are only too glad to get rid of him —

"Ha, he! du Schneiderg'sell,  
Pack dich nur aus der Höll;  
Wir brauchen keine Kleider,  
Es gehe wie es wöll," —

and ends by informing us —

"Drum holt der Teufel kein Schneider mehr,  
Es stehl so viel er wöll."  
(Let him cabbage what he will).

There is an admirable illustration by Richter to this *Volkslied* in the *Deutsches Balladenbuch*, Leip. 1852. Even illustrious poets, such as Goethe and Chamisso, did not consider it *infra dig.* to write *Schneiderlieder*; witness the *Schneider-schreck* of the one and *Kleidermachermuth* of the other, in which latter the tailors, rising in revolt and gaining the day, propose three conditions: first, to abolish workwomen; the second, to be allowed to smoke in the street; the third, although the most important of all, they cannot make up their mind what it is to be.

C. Herlossohn has also given an amusing *Schnei-*

*derlied*, "Von den drei Schneidern." Amongst the anonymous *Volkslieder* on this subject is the well-known one of *Neunmal Neunzig neune*, which, however, appears founded on one of a much earlier date, which is almost untranslatable.

There is also an old German proverb relating to tailors, the equivalent to our "Nine tailors make a man" —

"Sechzehn, siebzehn Schneider gehen auf ein Pfund,  
Und wenn sie das nicht wiegen, so sind sie nicht  
gesund."

H. H.

Portsmouth.

DOUGLAS JERROLD AND BYRON (4th S. iv. 53.) The idea is much older than Byron, to whom it is assigned by your correspondent D. B. It will be found in the "Equivocation" by Gay. The colloquy is between a bishop and an abbot. The bishop advises —

"These indiscretions lend a handle  
To lowd lay tongues to give us scandal:  
For your vow's sake, this rule I give t'ye,  
Let all your maids be turned off fifty.

"The priest replied, I have not swerved,  
But your chaste precept well observed;  
That lass full twenty-five has told,  
I've yet another, who's as old;  
Into one sum their ages cast,  
So both my maids have fifty past."

C. B. T.

OXENSTIERNA: MRS. AFRA BEHN (4th S. iv. 73:) — In respect to the famous remark as to the government of the world, it strikes me that Chancellor Oxenstiern is as amenable to the charge of plagiarism as Mrs. Behn can be. An observation to the self-same intent as the passage beginning "Nescis mi fili" is to be found in Selden, who gives it, not as original, but as a quotation from a writer of antiquity. Years ago I transcribed the passage from Selden in a commonplace book; but the book is at the bottom of the sea, and I cannot charge my memory now to repeat the precise words. The deficiency will, I have no doubt, be at once supplied by one of your readers.

2. Have we not all along persisted in putting a wrong construction on Oxenstiern's words? In the first place, *prudencia* is neither wit nor wisdom, but prudence; in the next, is not the *real meaning* of the phrase, not "You know not, my son, with what little wisdom men are governed," but "You little know, my son, how small an amount of prudence is required in order to govern men"? The all but universal acceptance of Oxenstiern's apophthegm is that politicians are mainly imbeciles, and that the government of the world is, as a rule, confided to blockheads. Indeed, I have frequently seen the passage given in English as "Behold, my son, with what little wisdom," &c. I contend that the chancellor meant to point out that if states-



men would only employ a little prudence men might be governed with ease and success.

I am sincerely glad that this fragment of Oxenstierna should have cropped up in "N. & Q.," for the misquoted words of the chancellor, with a mistaken sense (to my thinking) attached to them, are perpetually reappearing in leading articles in the daily and weekly press; and "As Chancellor Oxenstierna wrote to his son" has become as great a nuisance in journalism as "It was a witty remark of La Rochefoucauld," or "Old Cobbett once said of William Pitt."

G. A. SALA.

MANOR OF KIRTON IN LINDSEY (4th S. iii. 578.) There certainly are two or three errors on the surface of Allen's account. "Hugh Audby" should be "Audley"; "Elizabeth, widow of the Earl of Huntingdon," should be either "Elizabeth, daughter," or "Julian, widow."

By far the best authority on the subject will be the *post mortem* Inquisitions of the grantees. These may be found under the following dates: Margaret Audley, 1342, 16 Edw. III. (qv. would not the manor pass to her daughter Margaret, Lady Stafford?); William, Earl of Huntingdon, 1354, 28 Edw. III.; Julian, his widow, 1367, 41-2 Edw. III.; Elizabeth, his daughter, 1421-2, 9 Henry V. The "Earl of Chandos" should probably be "Sir John Chandos," the famous companion-in-arms of the prince. His Inquisition, if extant, will be dated about 1370, 44 Edw. III.

HERMENTRUDE.

HERALDIC (4th S. iv. 64, &c.)—It is a pity that your correspondent SHEM should misrepresent the opinion of old Ferne on the right of a person not born of an amigerous father to coat armour, by only quoting half what he says. After the statement quoted by SHEM, he goes on to say—

"by the mere right, and determination of the law, such a churlish son can not beare anye coat-armour in eyther of the cases aforesaide."

The observations quoted by SHEM merely apply to two foregoing headings, viz. "Insolency of the feminine sexe," and "No controlling of women within the order of the lawes."

G. W. M.

BALLY (4th S. iv. 10, 66.)—O Erin, my country, when will you be allowed to have had a right to antiquities, manners, customs, or language anterior to the arrival of the black flag? Behold OUTIS endeavouring, in the nineteenth century, to persuade us that his countrymen (for he must be a Dane) gave the name *boliq* to nearly every district and townland throughout the island.

I did not think it was worth wasting paper, ink, or time on the subject, and therefore it is only for the information of A. M. S. that I mention O'Reilly's *Dictionary*, 1817, gives "*Baile*, a town, a village, a home." This word is easier Anglicised to *bally*, and is of a more intelligible

description, besides being Celtic, than a foreign word like *boliq*. LIOM. F.

CAKE (4th S. iv. 74.)—It is inquired by T. P. F. what is the origin of this name for an unwise person. In Norfolk a person is called *cakey* who is soft and silly, and not possessed of ordinary good sense. Softness being usually associated with a cake, its application to a silly person is very natural. F. C. H.

THE HIGH AND LOW GERMAN LANGUAGES (4th S. iv. 74.)—I recommend MR. HOWORTH to consult Noehden's *German Grammar*. The introduction gives a clear and very satisfactory account of High and Low German, the origin of their distinction, the peculiarities of pronunciation of each, and the parts of Germany where they respectively prevail. The great German grammarian Adelung may also be consulted.

F. C. H.

"THE SCARF OF GOLD AND BLUE" (4th S. iii. 405.)—This ballad is to be found in *The Poetical Album and Register of Modern Fugitive Poetry*, edited by A. A. Watts, published by Hurst, Chance & Co.; 2nd Series, 1829. It is there said to be by H. G. Bell, Esq., and is quoted from the *Literary Souvenir*; no date. M. W.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Bible Animals*; being a Description of every Living Creature mentioned in the Scriptures, from the Ape to the Coral. By the Rev. J. G. Wood, M.A., F.L.S. With One Hundred New Designs by W. F. Keyl, J. W. Wood, and A. E. Smith, engraved by G. Pearson. (Longmans.)

As Mr. Wood well remarks, "Owing to the conditions of time, language, country, and race, under which the various books of the Holy Scriptures were written, it is impossible that they should be rightly understood at the present day and in this land without the aid of many departments of knowledge." In this handsome volume Mr. Wood presses, and very effectively, natural history into the service of the biblical student, confining himself for the present, indeed, to only one department of it, namely, Zoology. This object he carries out by taking, in its proper succession, every creature whose name is in the Scriptures, and supplying so much of its history as will enable the reader to understand all the passages in which it is mentioned; and a very cursory examination of Mr. Wood's book will show how imperfectly the full force of such passages can be gathered without that peculiar knowledge which it is Mr. Wood's business to supply. The idea of the book is certainly a very happy one; and, as our readers know, Mr. Wood is not the man to spoil a good idea by want of pains in carrying it out. His *Bible Animals*, which is beautifully illustrated, is therefore well calculated to add to his reputation as one of our most popular writers on *Natural History*, and is admirably calculated as a present to an intelligent god-child.

*Sketches of the South and West; or Ten Months' Residence in the United States.* By Henry Deedes. (Blackwood.)

A pleasant, cheery, gossiping volume, in which the author gives us in a simple unpretending manner an account of what he saw and did during his ten months spent in the States.

ANNUAL INTERNATIONAL EXHIBITIONS OF SELECT WORKS OF FINE AND INDUSTRIAL ART AND SCIENTIFIC INVENTIONS.—The following important announcement has just been issued:—

Her Majesty's Commissioners for the Exhibition of 1851 announce that the first of a series of Annual International Exhibitions of selected Works of Fine and Industrial Art will be opened in London at South Kensington, on Monday the 1st May 1871, and be closed on Saturday the 30th September, 1871.

The Exhibitions will take place in permanent buildings, about to be erected, adjoining the arcades of the Royal Horticultural Gardens.

The productions of all Nations will be admitted, subject to obtaining the certificate of competent judges that they are of sufficient excellence to be worthy of exhibition.

The objects in the first exhibition will consist of the following classes, for each of which will be appointed a Reporter and a separate Committee.

I. FINE ARTS:—1. Painting of all kinds, in Oil, Water Colours, Enamel, Porcelain, &c. 2. Sculpture in Marble, Wood, Stone, Terra-Cotta, Metal, Ivory, and other Materials. 3. Engravings, Lithography, Photography, &c. 4. Architectural Designs and Models. 5. Tapestries, Embroideries, Lace, &c., shown for their Fine Art and not as manufactures. 6. Designs for all kinds of decorative Manufactures. 7. Copies of ancient Pictures, Enamels, Reproductions in Plaster, Electrotypes of fine ancient Works of Art, &c.

II. SCIENTIFIC INVENTIONS AND NEW DISCOVERIES of all kinds.

III. MANUFACTURES:—a. Pottery of all kinds, including that used in building, viz., Earthenware, Stoneware, Porcelain, Parian, &c., with Machinery and Processes for the preparation of such manufactures. b. Wool and Worsted Fabrics, with the Raw Produce and Machinery for Manufactures in the same. c. Educational: 1. School Buildings, Fittings, Furniture, &c. 2. Books, Maps, Globes, &c. 3. Appliances for Physical Training, including Toys and Games. 4. Specimens and Illustrations of Modes of teaching Fine Art, Natural History, and Physical Science.

IV. HORTICULTURE:—International Exhibitions of new and rare Plants, and of Fruits, Vegetables, Flowers, and Plants showing specialties of cultivation, will be held by the Royal Horticultural Society in conjunction with the above Exhibitions.

It is with much regret that we record the death of Mr. E. J. Wood, whose name is familiar to the readers of "N. & Q.," and communications from whom appear in our present volume, pp. 9, 114. Mr. Wood, who died on July 2, was first known as co-editor with the late Mr. Pink of *The History of Clerkenwell*, and since then has compiled the following works:—*The Curiosities of Clocks and Watches; The Wedding Day in all Ages and Countries; and Giants and Dwarfs*. At the time of his death he was engaged on another work entitled *Early Brewings and Drinkings of Ale and Beer*.

THE BURN COLLECTION.—The collections of the late Mr. J. H. Burn have just been dispersed under the hammer of Messrs. Puttick & Simpson of Leicester Square. Mr. Burn was in former years a bookseller, but recently

found occupation in the arrangement of private libraries and other collections, and in the compilation of catalogues for various auctioneers. The *Descriptive Catalogue of the Beaufoy Cabinet of Traders' Tokens*, of which two editions have been printed at the expense of the Corporation of the City of London, was also his work. His accumulations were very varied, but comprised some articles of interest and value, as will be seen from the following quotations from the several sales of his property. In the Catalogue of his Coins may be named 54 New England halfpennies, 1694, though a poor example, 10l. 5s. (Johnston.) 55. Five American coins, halfpennies 1785-95, 6l. 12s. 6d. (Webster.) 56. Eight American halfpennies, 1776, &c., 8l. (Webster.) In the Catalogue of Books—553. Wedgwood's Catalogue of China, 4l. 6s. (Addington.) 643. Pilkington's Dictionary of Painters, with additional illustrations, 12l. (B. F. Stevens.) 1513. A parcel of old news letters, 16l. (Aked.) 1653. Collections for the History of Drury Lane Theatre (formerly Mr. James Winston's), 12l. 5s. (Boone.) 2962. Mr. Burn's Collections for the History of the Savoy Precinct, 8l. 15s. (Fawcett.) 2963. Wilkinson's *Londina Illustrata*, with additional prints, 17l. 15s. (J. Rimell.) In the Catalogue of China—16. A fruit dish of Bristol China, &c. 6l. 5s. (Wareham.) 69. A bowl with makers' names "John and Eliz. Roberts, 1761" (? of Bristol), 15l. 15s. (H. G. Bohn.) 206. Four Tourney cups and stands, 6l. 12s. 6d. (Lane.) In the Catalogue of Engravings:—66. A lot of portraits of collectors, 12l. 15s. (Fawcett.) 133. Illustrations of some of the metropolitan minor theatres, 8l. 10s. (Noseda.) 143. Views of London Exteriors and Public Buildings, 15l. (Fawcett.) Mr. Burn's own collections for the History of Public Amusements, in lots 208, 252, 101l. 8s. 6d. (chiefly Hotten, Fawcett, and Rimell.) 253. A lot of Bartolozzi tickets, 16l. (Fawcett.) 290. Fifty-four dramatic portraits and scene prints, 19l. 15s. (Noseda.) 301. A collection of dramatic portraits, 26l. 10s. (Harvey.) 322. Collection of portraits of ladies, 13l. 5s. (Rimell.) 333. Series of miscellaneous portraits, 40l. Stevens.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

SHARPE'S ELEGANT EXTRACTS. Vol. I. Poetry; boards, uncut. WHISTON'S LITERAL ACCOMPLISHMENT OF SCRIPTURE PROPHECIES. London, 1721, 8vo. ANCIENT BALLADS AND SONGS, by Peter Buchan. Vol. II. Edin. 1829. JOHN SKINNER'S POSTHUMOUS WORKS. Vols. I. and II. Edin. 1809. CHAMBERS' SCOTTISH SONGS. Vol. II. Edin. 1829. BALLADS. Vol. I. Edin. 1829.

Wanted by Messrs. Kerr & Richardson, 89, Queen Street Glasgow.

A COMPLAINT AGAINST SCITIVITY. Thomas Kingsmill: Lond. 1602. CLASSICUM PENITENTIALE. Thomas Kingsmill: Oxf. 1605. A VIEW OF MAN'S ESTATE. Andrew Kingsmill: Lond. 1574. EXCELLENT TREATISE FOR ALL TROUBLED IN MYND AND BODY. Andrew Kingsmill: Lond. 1578. GODLY ADVICE TOUCHING MARRIAGE. Andrew Kingsmill: Lond. 1580.

Wanted by S. H. Harlowe, Esq., 3, North Bank, Regent's Park, N.W.

## Notices to Correspondents.

UNIVERSAL ART CATALOGUE. All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

Answers to Correspondents in our next.

ERRATA.—4th S. iv. p. 102, col. ii. line 6 from bottom, *dele* full stop and put comma, and change capital "F" into small "f"; after "and" at the end of line 5 from bottom, insert "that" There will thus be one sentence between lines 9 and 3 from bottom; p. 104, col. ii. line 6, for "died" read "dined."

"NOTES AND QUERIES" is registered for transmission abroad.



LONDON, SATURDAY, AUGUST 14, 1869.

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## Notes.

RUDOLPH ACKERMANN,

OF THE STRAND, PUBLISHER.\*

The *Poetical Magazine*, 1809-11, was another fortunate speculation, for it contained the first *Tour of Dr. Syntax*, rep. 1812. The second *Tour*, 1820; the third *Tour*, 1821; the republication of them, 1823, in a smaller form; the *English Dance of Death*, 1815-6; the *Dance of Life*, 1816-7; the *History and Life of Johnny Quee Genus*, the *Little Foundling*, 1822: all, like *Dr. Syntax*, with text by Combe to plates by Rowlandson, had for companions the *Military Adventures of Johnny Newcome*, with 12 pl. after Rowlandson, 1815; and the *Adventures of a Griffin*, the *History of Tom Raw*, the *East Indian Cadet*, 1827.

Separately, he published the *Poetical Sketches of Scarborough*, 21 pl. after James Green of London, with text signed "J. P." (by J. B. Papworth), text signed "W." (by the Rev. Francis Wrangham), and text unsigned by Combe, 1813: also, the *History of Madeira*, 27 pl., with text by Combe, 1821; and the *Picturesque and Descriptive Tour in the Mountains of the High Pyrenees*, 24 pl. by J. Hardy, 1825—works which were of the same class as the republications from the *Repository*.

The following list contains other publications

\* Concluded from p. 112.

more or less anonymous, in which he speculated; those marked \* have coloured plates.

Pyne's *Microcosm*, 120 pl., 1822.

Historical Account of New South Wales, 12 views and map, 1820.

\* Trial of Viscount Melville, 1805.

Smith's New Universal Penman, 40 pl.

\* Upham's History and Doctrine of Buddhism, 43 pl.

Characteristic Portraits of the Various Tribes of Cosacks, 24 pl., 1820.

Jeff's Recollections of Italy, 15 pl.

Newham's Picturesque Views of the Antiquities of Ireland, 104 pl.

Subjects selected from the Works of T. Stothard, R.A., 61 pl., 1830.

Lanz and Bérancourt's Analytical Essay on the Construction of Machines, 13 pl., translated 1820.

Cave's Antiquities of York, 40 pl., with text by Combe, 1818.

\* Elsam's Treatise on Rural Architecture of England, 1803.

Views of Cottages and Farm Houses of England, 52 pl., 1816, etched by Francis Stevens after Chalon, Cristall, Delamotte, Grainger, Hills, Munn, Norris, Prout, Pyne, S. Stevens, C. Varley, J. Varley, Webster, and Wilson.

Classical Ornaments, 120 pl., 1817-19.

\* Robertson's Ornamental Gardening, 24 pl., 1800.

\* Robertson's Hotheuses and Useful Gardening, 24 pl., 1798.

Somerville's Rural Sports, 16 designs by Thurston, cut by Nesbitt, 1813.

\* Costume of the Netherlands, 30 pl., 1817.

Designs by the Princess Elizabeth, 6 pl., engraved by Thielcke, 1813, with text by Combe; and another series, "The Progress of Genius," without text, 1816.

Albert Dürer's Prayer-Book, 45 pl., 1817.

Atkinson's Incidents of English Bravery, 16 pl., 1818.

\* Characters of Sir Henry Wellesley's Ball, 13 pl., 1828.

\* Woodward's Olio of Good Breeding.

J. C. Davie's Letters from Buenos Ayres and Chili, 1819.

Bible Histories, 52 pl., 1829.

Book of Common Prayer, 12 designs by Burney and Thurston, cut by Scott, 1815.

Cawse's Introduction to the Art of Painting in Oil-colours.

Rev. J. Thomas's Religious Emblems, woodcuts after Thurston, 1809.

Buchanan's Memoirs of Painting, 1824.

Buchanan's Treatise on Propelling Vessels by Steam, 17 pl., 1816.

Lockhart's Method of Approximating towards the Roots of Cubic Equations belonging to the Irreducible Case, 1813.

Narrative of the Battle of Leipsic, &c., 1814.

Blair's Grave, with designs by Blake, engraved by Schiavonetti, 1818.

Richter's Daylight, 1817.

Dr. Sickler's Topographical and Panoramic Survey of the Campagna di Roma, 1812.

Warden's Letters, 1817.

Shoberl's Historical Account and Biographical Anecdotes of the House of Saxony, 1816.

Reformation in the Catholic Church of Germany in the Nineteenth Century.

J. H. Lavater's Introduction to the Study of the Anatomy of the Human Body, 27 pl., translated, 1823.

Voarino's Healthful Sports for Young Ladies (the origin of "calisthenics"), 11 pl., 1827.

Accum's Practical Treatise on Gas Light, 7 pl., 1815.

Accum's Culinary Chemistry, 1820.

Capt. Balassa's Art of Shoeing without the Application of Force, 1828.

Christmas Tales, 1825.

Geoffrey Gambado's Academy for Grown Horsemen, 1809, with plates by Rowlandson.

Ghost Stories, 6 pl., 1823.

\*Asiatic Costumes, 44 pl.

Krummacher's Moral Fables, 1823.

Barnes's Young Artist's Companion.

Parry's Poems.

Ignatio Nitrez's Account of the United Provinces of Rio de la Plata; translated 1825.

Astro-Chronometer, 1821.

\*Nash's Illustrations of the Palace at Brighton, 1826.

With the amusing toys of the Panoramacopia, Phantascopo, Fables in Action, Endless Metamorphoses, Changeable Landscapes, Changeable Gentlemen (both in 1819), York and Lancaster, The Sphinx, Sibylline Cards, and Sibyl's Leaves, as well as the Geometrical and Architectural Recreations, both 1820.

Special notice should be taken of the forty-three volumes of the *World in Miniature*, commenced in 1821 by T. Rowlandson, and finished by W. H. Pyne, 1826, with 637 plates; and also of the "Annual" class of books illustrated with fine engravings.

The names of some of Mr. Ackermann's artistic coadjutors have appeared in the preceding lines: many others might be added; and a long list could be formed by enumerating the literary, musical, and scientific men, of more or less eminence, who enjoyed his intimacy. Several of them owed to him a helping hand, either in their first efforts or in their declining fortunes. To the end of his days he retained a strongly marked German pronunciation of the English language, which gave additional flavour to the banters and jests uttered in his fine bass voice; but he wrote in English with great purity on matters of affection and of business long before middle life. Mr. Jerdan, in his communication to the *Leisure Hour* of February 1, 1869, gives a false impression on this and other points.

The most general and the "genteel" New Year's Gift was, for a long period, the *Somerset House Almanack*—so called from a print of the old palace of our dowager queens, which was folded in and sewed as a frontispiece. A copy of this almanack, bound in yellow, blue, or red morocco, and inserted in a case of the same material ornamented with gold, served our great-grandmothers as a pocket-book. It was succeeded by annual publications which were really diaries under a variety of titles, and were ornamented with vignettes designed by Stothard, Burney, Corbould, &c., and with small views of mansions from the portfolio of the landscape-gardener Repton. In 1822, Mr. Ackermann conceived the idea of rivaling in England the *Taschen-buch* of Germany, which was the general name for a class of volumes annually prepared in that country as a diary and collection of tales and

line engravings. He therefore produced from 1825 the *Forget-me-Not* (not as Mr. Jerdan erroneously says, *The Keepsake*), edited till its death, in 1847, by Frederic Shoberl, in a form which at that time was unique in England in regard of its typography and pictorial embellishments. The success of this venture excited other publishers to produce similar publications: thus Mr. Relfe started the *Friendship's Offering*, edited at first by T. K. Hervey, but afterwards by C. Knight and T. Pringle (1824-44); while Messrs. Hurst and Co. commenced the *Graces*, or *Literary Souvenir*, edited by A. A. Watts; the latter slightly varied from the plan of Mr. Ackermann, but the former more nearly resembled it; the prints, however, of *Friendship's Offering* were of a less poetic cast, being views of foreign cities and towns, and the literary portion was not suited to the sentimental title. In 1825 Messrs. Westley and Co. commenced the *Amulet*, or *Christian and Literary Remembrancer*, edited by S. C. Hall, which was announced as being intended to be more "serious" than its contemporaries; and, as the *Pledge of Friendship*, edited by T. Hood, Mr. Marshall commenced another imitation that took (1829) the title of *The Gem*. Yet, with all this rivalry, fifteen thousand copies of the *Forget-me-Not* were sold in 1826. Consequently in 1827 *The Bijou*, edited by H. Nicolas, made its appearance, accompanied by Mr. Heath's speculation, *The Keepsake*: both made great pretensions to superiority over their predecessors; but the latter, although some of its engravings were unequalled, was considered inferior in its literary portion to any of its predecessors. The same year saw the appearance of the *Winter's Wreath*, edited by A. H. (1828-32), and of Crofton Croker's *Christmas Box*. For 1829 were published, *The Anniversary*, edited by A. Cunningham; *T. Roscoe's Juvenile Keepsake*; Mrs. S. C. Hall's *Juvenile Forget-me-Not*; and Mr. Watts's *New Year's Gift*: so that the year 1829 possessed a choice among nine annuals and four juvenile ones, besides one other in French which was published by Mr. Ackermann. This makes only thirteen English annuals in that year, whereas Mr. Jerdan repeats an assertion that nineteen were then in existence; but he may be right in calculating that, in 1840, there were only nine, and that in 1856 the "Annuals" expired.

The *Autobiography and Memoirs of Ferdinand Franck*, commenced in the *Forget-me-Not* for 1823, was written by Lewis Engelbach, and published in a complete form in 1825. In 1827 Mr. Ackermann returned to No. 96, Strand, which premises he had rebuilt from the designs of the eminent architect J. B. Papworth, whom he had introduced to the service of the King of Wurtemberg.

The friendships made by Mr. Ackermann were so firm that they were unaffected by the great dis-



solver of amity—rivalship: thus when there was occasion to mention him in the periodical called the *Somerset House Gazette*, conducted by W. H. Pyne, whose business transactions with him for about twenty years had died out, the writer (Pyne himself) penned the following eulogistic paragraphs:—

"Every season, and each month of every season, for many a year, we may almost venture to aver, has introduced some elegant novelty through the channel of Ackermann's repository; an establishment which, proportioned to its magnitude, and its means, we are of opinion, in a statistical estimation, has been productive of as large a share of good to the public weal, as any one that could be named in the whole British Empire. To the liberal spirit of enterprise of the worthy Anglo-Saxon, who established this repository, we owe a thousand improvements in the minor branches of the Fine Arts. Whatever was tasteful, ingenious, and new, that could add to the polite *agrémens* of life, that could be bent to the purposes of his general views, by whomsoever projected, had only to be presented to him, to meet with encouragement and patronage. An interesting volume might be composed of the almost numberless elegant trifles which have appeared under his auspices; some to amuse, some to instruct, and all tending to some wise, benevolent, or useful purpose: among others, and of the last importance to society, we have but to name that of his having furnished employment for a multitude of ingenious and industrious persons, in the various branches of his great undertakings; a public benefit for which he is entitled to the esteem of the British people. For the record of these good deeds more in detail, however, we have reserved a space, in our projected treatise on the national advantages derived from the general encouragement of the Arts in England, in which Mr. Ackermann claims a distinguished notice."

From early in 1813 (not 1817, as Mr. Jerdan seems to intimate), every Wednesday evening in March and April was given to a reception, half a conversazione and half a family party, in his large room, which then as at other times served as an exhibition of English and foreign books, maps, prints, woodcuts, lithographs, drawings, paintings, and other works of art and ornament, besides the leading continental periodicals. There, on those evenings, by annual invitation, amateurs, artists, and authors were sure to find people whom they knew or wanted to know. Many an introduction grew to an acquaintance; and the value of such evenings to foreigners was often gratefully acknowledged by travellers who, with any distinction in art or literature, were welcome without other introduction.

His active assiduity and his spirited enterprise were suspended by a weakness of sight commencing from his charitable exertions in 1814, which made his repose at Camberwell, and afterwards at Ivy Lodge, in the Fulham Road, first a matter of prudence, and afterwards of necessity. He contracted a second marriage: in the spring of 1830 he experienced an attack of paralysis, and never recovered sufficiently to exert his intelligence in business. He removed for change of

air to Finchley, but a second stroke produced a gradual decline of strength in the honourable old man; and March 30, 1834, saw an end put to the hearty kindness, constant hospitality, and warm beneficence, which had still accompanied his unquestioned integrity. He was interred on April 9, in the family grave in the burial-ground of St. Clement Danes. His eldest son, Rudolph, entered into a similar business of prints, stationery, and artists' materials, in Regent Street, and continued there the manufactory of water colours: he died in 1868.

W. P.

#### SCARBOROUGH FOLK-LORE.

During a short sojourn at this queen of Yorkshire watering-places, I met with several pieces of local folk-lore which appear to me not unworthy of preservation in "N. & Q." Sailors are well known to be somewhat superstitious, to whatever port they may belong, and I did not find those at Scarborough any exception to the general rule.

1. An old man, over seventy-three years of age, informed me that the Filey fishermen will not go to sea on any day when they have either seen or met a pig the first thing in the morning. I also ascertained that their dame hucksters will close their establishments if any one asks to be supplied with eggs for supper.

2. There used to be many weather-rhymes afloat in the neighbourhood, but my informant could only remember the following:—

"When Oliver Mount puts on its hat,  
Scarboro', Falsgrave, and Scalby must pay for that."

Oliver Mount is a fine knoll near the town, from the summit of which Oliver Cromwell is erroneously said to have battered the castle.

3. Sailors will not whistle during a voyage, nor will those who steer the pleasure boats allow any passengers to do so. One old man said, "We only whistle when the wind is asleep, and then the breeze comes."

4. No sailor will set out on a voyage if he finds his earthenware basin turned upside down in the morning when he is about to have breakfast. The boys sometimes turn their basins upside down purposely when they wish to have a day's play.

5. One of the assistants at the bathing-machines assured me that most accidents happened on Fridays, especially on Good Fridays. He had never worked on Good Friday for many years, nor would he ever do so again. He then gave a long series of misfortunes, fatal accidents, &c. which had happened on Fridays in his own experience.

6. The evil eye still carries its influence amongst the inhabitants of the district. Not long ago one woman scratched another, and drew blood in order to counteract its bad effects. This assault ended in a fine after a hearing before the magistrates.

7. The late Jane Nicholson was a Scarborough witch of great repute, and was much feared. If any sailor met her in the morning he would not go to sea on that day, because she had power over the winds and could raise storms. Her evil eye never rested on any one who was not thereby doomed to bad luck for the rest of the day. Her mother was a Southcottian, and believed that she was destined to be the mother of some great prince; but in this she was much disappointed when her offspring was "only a girl."

8. The fairies still visit the secluded glades of East Yorkshire. My informant stated that he had often seen the rings left on the grass where they had been dancing, but he had never seen any of the little folks himself. When he was a boy he was told of a young man who fell in with a group of fairies dancing when he was passing over Scalby Wold towards Whitby. They were holding their revels in a secluded hollow not far from the footpath, and he saw them dancing in a ring to the strains of some delightful music. During one portion of the dance they all cried out "Whip! whip!" and then cracked their small hunting-whips. The looker-on also cried out "Whip! whip!" in amazement. This caused the fairies to give up their amusement, and in revenge they whipped him along the way for a considerable distance towards Whitby.

9. Some boys and myself bought some variegated stones of an old woman aged eighty-four. She spat upon our money, and wished for good sale during the day.

T. T. WILKINSON.

#### THE SABBATH EPISTLE.

The Jews of this country have long preserved a tradition that their famous writer, the renowned Aben Ezra, paid a visit to England during the dark ages, and published one of his letters here during his sojourn.

The *Quarterly Review* (vol. xxxv. p. 113), in alluding to this fact, makes the following remarks:

"It may astonish the inquirer into the literary productions of our country to be informed that one of the earliest books written here after the Conquest was by one of the most eminent of the rabbis, Aben Ezra. In 1159, the sixth year of Henry II., he wrote from London a letter on the proper time of keeping the Sabbath, in verse. We are afraid that there is not a copy of it in the British Museum, and yet it ought to be there as a national curiosity. It would be amusing to speculate on what were the opinions of the critical and scientific Jew on the state of civilisation and literature which he saw about him."

The writer of these observations is in error as regards the epistle being couched in poetical form: it is written in the purest Hebrew prose, and throws no light whatever upon the events of the day.

I have just perused two distinct copies of this celebrated letter, one contained in an eminent

periodical entitled *Cherem Chemed*, and another in an ordinary prayer-book published at Leghorn. The latter possesses a clerical error which vitiates the accuracy of the whole production. Instead of the words קצה הארץ, Land's End (Angleterre), the right locale of the letter, it has "the end of Arnon" instead. The tract consists of three chapters, with an introduction, prefaced by a fanciful sketch of the Sabbath appealing to the writer to defend it against some attacks rife at the period. The subject is treated in the usual happy vein of the illustrious author, but is too abstruse and scientific to be acceptable to the general reader. Frequent allusion is made to "this island," and incidental mention is recorded of the chief rabbi of the time, though not by name. There is nothing obscure in the style, which flows on with uniform simplicity; and the pungency of the rabbi only once betrays itself, when castigating an opponent who has not the patience to study, but requires a royal road to the knowledge of astronomy. Him the rabbi pricks with a lively sneer, and asks him pertinently whether he expects to gain knowledge by inspiration, "like unto the ass of Balaam."

The epistle exhibits an extraordinary intimacy with the intricacies of astronomy and Jewish theology. It is headed thus:—

"It came to pass in the year 4919 (i. e. A.D. 1159), at midnight, even on the Sabbath, on 14th day of Tebeth (January), 1, Abraham Aben Ezra, the Spaniard, being in one of the cities of the island, known as 'the end of the earth,' &c.

There exists some obscurity about an allusion to "this island" being "in the seventh division of the divisions of the inhabited land." Can any of your learned readers explain what it refers to?

MYER D. DAVIS.

#### PROVERBS AND PHRASES.

*Leading apes in hell.*

(4th S. ii. 459.)

There is a letter hereon in the *Gent. Mag.* 1798, i. 114. I may add the following:—

"*Mary*. . . . We may

Lead apes in hell for husbands, if you bind us

To articulate thus with our suitors."

Massinger's *City Madam*, Act II. Sc. 2.

*Out of God's blessing into the warm Sun.*

(4th S. ii. 459.)

"Being come from *France to Spaine*, make account for matter of fertility of soyle, that *you are come from Gods blessing, to the warme Sun.*"—Howell's *Instructions for Forreine Travell*, 1642. (Arber's reprint, 1869, p. 37.)\*

"*Abbot* frustrated the expectations of both parties: for when he was got into Gods Blessing and the warm Sun, and so near the Court, he grew an absolute Courtier."—Gregory, *Father-Greybeard*, . . . *Reflexions upon*

\* MR. ADDIS has also sent a reference to this passage.—Ed. "N. & Q."



.. *The Rehearsal Transposed. In a Letter . . . from*  
Edm. Hickerinill. 1673. P. 149.

*A copy of your countenance.*  
(4th S. ii. 460.)

"I know what you'll say; that all this modesty I now put on, is but a meer Copy of my Countenance."—Gregory, *Father Greybeard* (ut sup.) p. 2.

*A nine-days' wonder.*  
(1st S. iv. 192; 2nd S. xi. 297, 478.)

"The greatest wonder lasteth but nine daies."—Lyly's *Euphues* (Arber's reprint, 1868, p. 205.)

"Froth. Would that were the worst!  
That were but nine days wonder."

Massinger's *New Way to Pay Old Debts*, Act IV. Sc. 2.

"A book on any subject by a peasant, or a peer, is no longer so much as a nine-days wonder."—Ascham's *Schole-master*.

*No love lost.*  
(4th S. i. 29, 158, 279; ii. 213.)

"I have a friendship for you which I never felt for any other master."—"And I can assure thee, child," said I, 'there is no love lost; the very first moment thou camest to offer thy service, I was pleased with thy appearance.'" *Gil Blas* (Dr. Smollett's translation), b. ix. ch. 7.

*Corruptio optimi pessima.*

(1st S. v. 321; ix. 173; 3rd S. xi. 216, 266, 390.)

"*Corruptio optimi est pessima.*"—Howell's *Instructions* (ut sup.), p. 42.

W. C. B.

**ILLUMINATING: A SUGGESTION.**—The great difficulty with all modern illuminators is the printing of the text. Though we may successfully compete with the monkish illuminators in the art itself, there is no doubt that we cannot approach them in the beauty and regularity of their printing or handwriting, by whichever name it may be called. We lack not only the power but the requisite patience and application to achieve success in this branch. To meet the difficulty there are many cards printed in various kinds of antique type, with vacant spaces left for the capitals and borders, in which the modern emulator of the mediæval artists may exercise his skill. But there are many who, like myself, consider it a waste of time and artistic skill to apply one's energies to ornament a card or half-sheet which may be torn, damaged, or defaced tomorrow. But if some enterprising printer would print for us in mediæval type some small volumes with blank capitals and borders here and there, the case would be different. They might be religious, such as portions of the church service, morning or evening prayer, the Litany, &c., or short poems, such as Gray's *Elegy* and fifty others that will occur to any one. I am sure one or two small volumes, such as I have indicated, would have a large sale amongst the present large class of amateur illuminators. They might be printed on vellum, or fine drawing-paper, and should be issued unbound.

F. M. S.

**SCOTTISH FAMILIES EXTINCT.**—Among those Lowland Scottish septs which seem to be extinct, or nearly so, are the families of the three elder Scottish historians, Fordun, Boyce (or Boece), and Wyntoun. I believe there are a few persons living who bear the name of Winton. Of the elder Scottish poets there seem to be no representatives of Ettrick, Balnaves, Rouse, and Ballenden, unless the Ballantynes are identical with the last. The names of Balcanquel, Ged, Panther, Pont, Rollock, Scougal, and Winram, familiar to the readers of Scottish history, are unrepresented.

CHARLES ROGERS, LL.D.

Snowdon Villa, Lewisham, S.E.

**PROVERB:** "STILL WATERS RUN DEEP."—This, which I have always taken to be a purely English proverb, is a literal translation from Quintus Curtius, *De Rebus gestis Alexandri Magni*:—

"Altissima quæque flumina minimo sono labuntur."—Lib. vii. 10.

EDMUND TEW, M.A.

**THE DEFORMED TRANSFORMED.**—The old established periodical called *The Edinburgh Medical Journal*, of this month, narrates a case of amputation performed on a lad of thirteen, where at p. 127 we are told that his "left arm was caught between two pinion-wheels," injured, and subsequently most skilfully amputated. We have at pages 132, 3, 4, three portraits of the sufferer, in all of which, marvellous to relate, the left arm is present, and the right arm it is which appears to be missing.

At first sight I was inclined to attribute this *contresens*, which casts discredit on the whole report, to the supposed use of photography. It is well known that photographic negatives do present the anomaly of reversing the sitter; it was so with Daguerreotype, and still is so with some inferior photographic positives on glass; in which case a lady's wedding ring will be found on the wrong hand, unless shifted prior to the operation.

It now appears to me doubtful, from the style of woodcut used in the illustrations referred to, if the blame of this great anomaly can really be charged on photography.

A. H.

**CURIOUS OLD SAYING.**—An old woman, a native of Cumberland, said to me the other day, in reference to a child of six years old, and whom she styled the most old-fashioned little creature she ever met with, "I often say to her, 'Your head's too old for this world: I doubt you ran in the churchyard many a year before you were born.'" Being much struck with the expression, I asked her whether it was her own. She said, "No—she had heard the old folks say it many a time when she was a child." If new to you as it is to me, you may think it worthy a place in "N. & Q."

S. L.

**CANTING ARMS.**—In former Nos. of "N. & Q." have been several references to "canting" or allusive arms. I met with two very good instances on monuments of the noble families of Cisterna and Ferrari in the church of S. Dominic, Ancona. Cisterna: a well between two stags drinking; in chief three stars. Ferrari: an anvil with an arm holding a hammer in act of striking; three stars in chief. The colours were not marked.

The family of Porcello of Naples bear a tree between two hogs rampant and regardant.

W. M. M.

**THE HERON IN KENT.**—Near Faversham the heron is usually called a "kitty-hearn," while in Thanet it is known as a "hearn-shrow," the latter word pronounced similar to *throw*. If the word *heron* was mentioned to the common people, they would inquire if *herring* was meant.

GEORGE BEDO.

6, Palross Road, Brixton.

### Queries.

**COIN.**—Can any of your correspondents inform me if the coin I have in my possession is scarce? Upon the obverse, although half obliterated, are the features of a king with a beard, enclosed in a circle; with the monogram, \* S. MARCVS . VEN \*, and the date \* 11; on the reverse are the names CORFF, CEFALON, ZANTE, with an asterisk above and below.

H. W. R.

Jersey.

**DEAD DONKEYS.**—I ask a question in sober earnestness which has often been put in joke: What really do become of dead donkeys, and how is it that so few of us can ever lay our hands upon our hearts and declare that we have seen one? Of dead horses we know, and of dead cats and dead dogs and dead dickey-birds—that their interment is an uncertain one, sometimes under ground, sometimes under water, and sometimes down the throats of surviving fellow-creatures. But is any use made of donkey-flesh or skin? "If I had a donkey and he wouldn't"—live, what, practically, should I do with him, say, if he died in my London stable? I should be in a sad perplexity. R. C. L.

**HOGARTH'S "LAUGHING AUDIENCE."**—Is Hogarth's original painting of the "Laughing Audience" known to be in existence, and if it is so, where is it to be seen? I can find nothing said as to this in any account of the artist's works which have come under my notice. G.

Edinburgh.

**MILTON'S GRANDDAUGHTER.**—Did two performances take place of *Comus* and *Lethe* under the management of Garrick—one in 1749, and the other in 1750? and were the proceeds given to Milton's granddaughter? R. E. L.

**NIEF OR NIES.**—John of Gaunt records in his Register that "Agnes Snell of Knouthorp, near Ledes, *nostre nief* [or *nies*], is going on pilgrimage to Rome."

Can this word mean anything but *niece*? If this be its meaning, it would seem as if Agnes Snell were an illegitimate daughter of one of the Duke's brothers. Is anything more known of her? The date of the entry is Sept. 19, 4 Ric. II. [1380].

HERMENTRUDE.

**A NUN'S DISCIPLINE.**—There was sold at Messrs. Sotheby's, on July 31, a copy of *A Catalogue of the Rarities (upwards of 800) to be seen at Don Saltero's Coffee House at Chelsea*; and in a note specifying some of the rarities, mention is made of "A Nun's Discipline," "A Piece of Queen Catherine's Skin," &c. May I ask what is a "Nun's Discipline"? Is it the rule of the order, or what?

A. N.

**PROVERB.**—I have heard several times used the phrase "As ignorant as a carp." What is the origin of the saying?

C. J. R.

**WHEN AND WHERE DOES THE TECHNICAL TERM "RENAISSANCE" FIRST OCCUR?**—In Dr. Herman Riegel's interesting volume of Essays on German Art (*Deutsche Kunststudien*, Hanover, 1868), the author says, in one of the best essays the volume contains, *Die zweite "Wiedergeburt" (renaissance)*, i. e. "the second renaissance," or, as the art-critic in question also calls it, "An art-historical contemplation one hundred years after Winckelmann's death," dating, directly and indirectly, this "second renaissance" from the writings and the influence of Winckelmann (born 1717, died 1768) and Lessing (born 1729, died 1781):—

"When we speak of the second *renaissance* of the fine arts, we shall have in the first instance to answer the question: What is *renaissance*? The first instance of making use of this word seems to be found in Vasari,\* when he uses the expression with regard to the sculpture of the times of Giotto, 'quella prima età della sua rinasciti' [the new Florentine edit., iii. 10]."—Vide *antè*, *Kunststudien*, p. 470.

HERMANN KINDT.

Germany.

**SONNET WANTED:** "LET NO GAINSAING LIPS DESPISE THY YOUTH."—I remember seeing, a great many years ago, a very fine sonnet in an American church newspaper, on the consecration of a youthful bishop. I copied it out at the time, but have lost my copy. Could any of your readers help me to a recovery of it? That it is worth recovering, I think will be evident from the first three lines, which have remained on my memory, and which run thus:—

\* Born 1512, died 1578. His *Vite de' più eccellenti pittori, scultori ed architetti* was published at Florence in 1550, in two quarto volumes, and a second and augmented edition in three quarto volumes in 1568, two hundred years before Winckelmann's death.



"Let no gainsaying lips despise thy youth,  
Like his, the great Apostle's favourite son,  
Whose early rule at Ephesus begun."

D.

LISTS OF TRANSLATED WORKS.—Is there any list of Spanish and Portuguese works translated into French or English? W. M. M.

VERKOLJE.—Where can a list of his paintings be seen? R. E. L.

[Lists of the paintings of both John and Nicholas Verkolje are given by Nagler, *Künstler-Lexicon*, vol. xx. pp. 109-114.]

WHO THREW THE STOOL?—On Sunday, July 23, 1637, the Service-Book was by command of Charles I. read in St. Giles's Church, Edinburgh. Just as the dean, Dr. George Hanna, had opened the book there was a general confusion, groans and other interruptions proceeding from all directions. The right reverend bishop of the diocese, David Lindsay, proceeded from his throne to the pulpit to attempt the restoration of order. He had spoken only a few words, when a small stool, such as those commonly used by females in Scottish places of worship, passed his head; it had been thrown with some violence. The bishop and dean withdrew, and the Service-Book was closed for ever in the Scottish church.

Who threw the stool? Most Scotsmen will answer Jenny Geddes. This was an herbwoman, whose name has hitherto been popularly associated with the transaction. But there is another claimant: Mrs. Mein, the wife of a merchant in the city, alleged that she dashed the stool at the bishop's head, and in consequence her husband received, under an altered policy, the appointment of postmaster for Scotland. Jenny Geddes, on the other hand, appears from a contemporary journal to have contributed the materials of her stall to assist in a bonfire on April 23, 1661, in honour of the Restoration. One would suppose that an individual who so opposed the royal will in 1637 would not join in wishing "the auld Stuarts back" in 1661. Yet inconsistency largely pertains to poor human nature. In the opinion of those who have looked into the matter, who threw the stool? CHARLES ROGERS, LL.D.

Snowdon Villa, Lewisham, S.E.

[Jenny Geddes is still believed to have been the delinquent; her stool is engraved in Chambers's *Book of Days*, ii. 109, from the Antiquarian Museum, Edinburgh.—ED.]

### Queries with Answers.

MACKY'S "JOURNEY THROUGH SCOTLAND."—

"Macky's *Journey through Scotland*. London: printed for J. Pemberton, at the Buck and Sun, and J. Hooke, at the Flower-de-Luce, both against St. Dunstan's Church in Fleet Street. 1723."

Who was the real writer of this book, a copy

of which I picked up on a street book-stall in Glasgow a few days ago? Mr. Buckle, in his *List of Authors*, quotes the second edition as under the name of [Macky (J.)], indicating, in terms or his prefatory note, that the book is anonymous, and citing Watt's *Bibliotheca Britannica*, vol. ii. p. 631, M., as giving evidence regarding the authorship. I have not Watt, however, within my reach. "Macky" is cited by Burt, *Letters*, i. 7, edit. 1759; *Edin. Rev.* No. 204, p. 488 (Oct. 1854); *The Beauties of Upper Strathearn* (Crieff, 1860), p. 56; Chambers's *Domestic Annals*, vol. iii. p. 338, 433; Jervise's *Memorials of Angus and Mearns*, p. 218. "Macky" also published *A Journey through England*, in 1714 (4th edit. 1724.) "N. & Q." 3rd S. ii. 151. "Macky" is evidently a fictitious name. T. S.

Crieff, N.B.

[This work is attributed to John Macky by Gough in his *British Topography*, i. 39. He says: "In 1714 was published *A Journey through England in Familiar Letters from a Gentleman here to his Friend abroad*, 8vo, reprinted twice before 1724 and 1732. A second volume was afterwards added, reprinted with large additions, 1724 and 1732. This volume was occasioned by Misson's absurd observations on England, which are exposed in the preface. A third, containing *A Journey through Scotland*, on the same plan, and by the same author, J. Macky, 1723, reprinted 1729. Ireland was promised, but not executed." These works are also attributed to John Macky in the Catalogues of the British Museum and the Bodleian, as well as by Watt and Lowndes. There is also another work by the same writer, not so well known, entitled *A Journey through the Austrian Netherlands*, Lond. 1725, 8vo. We take the author to be that indefatigable and apparently fearless Scotsman who was very busily employed in secret services during the reigns of William III., Queen Anne, and George I. For Macky's services, Sir Robert Walpole allowed him a pension, upon which he managed to live in Holland and the Netherlands. He died at Rotterdam in the year 1726. The *Memoirs of his Secret Services, with his Characters of the Court of Great Britain*, &c. published by his son, Spring Macky, Esq. in 1733, is a most amusing book. These characters have been retouched by Dean Swift's marginal remarks. *Vide* "N. & Q." 3rd S. ii. 430.]

"TREAD UPON A WORM, IT WILL TURN AGAIN."

Can any one tell me the origin of this saying, and how it came to be used in the sense now popularly understood? PHILOLOGIST.

[Hazlitt, in his *English Proverbs and Proverbial Phrases*, p. 439, notes this proverb from Heywood,— "Tread a worm on the tail and it must turn again," and adds to it the following explanation from Ray:—

"Habet et musca penem. Ένεστι κὰν μύμηκη κὰν σέρφφ χολή. 'Inest et formica et serpho bilis.' The meanest or weakest person is not to be provoked or despised. No creature so small, weak, or contemptible, but,

if it be injured and abused, will endeavour to revenge itself."

We may remark here, that in the first edition of Ray, 1670, p. 159, he reads *splenem* not *penem*. Our correspondent probably remembers Shakespeare's use of this proverb in the *Third Part of Henry VI.*, Act II. Sc. 2:—

"The smallest worm will turn being trodden on,  
And doves will peck in safeguard of their young."

There is another analogous Latin saying:—"Nec aspernandum quamvis exiguum nullum."]

**THE TITLE OF DAME.**—To whom does the title of Dame belong? Is it equivalent to Lady? For instance, are the daughters of earls properly entitled Dame? Or is it restricted to the wives of baronets and knights? In the event of the latter being described, would the Christian name be mentioned after Dame? ANON.

[The title of Dame is considered to be that to which the wives of baronets and knights are entitled. By the letters patent of James I. the wives of baronets have the titles of *Lady*, *Madam*, or *Dame*, at their pleasure prefixed to their names. Dame is not applied to the daughters of earls, who are entitled to that of *Lady*. The wife of a knight or baronet adds her Christian name; thus the wife of Sir John Smith is Dame Elizabeth Smith.]

"**THE MANSE GARDEN.**"—A work on gardening with this title was published in Scotland, anonymously, about fifty years ago. I believe the author was a Dr. Paterson; but I should be glad to hear something more about him, for, whoever he was, he was no ordinary man. The book is a delightful one, full of sound philosophy upon a great many points besides gardening. It is as readable and interesting in its special subject as are Izaak Walton and Gilbert White on theirs.

F. M. S.

[The author is the Rev. Nathaniel Paterson, D.D., minister of the parish of Galashiels, Selkirkshire. He furnished the account of that parish to the *New Statistical Account of Scotland*, vol. iii.]

**CAUTELES.**—What is the precise meaning of *cauteles* and *cautele* in the following passage?—

"The physician, besides his *cauteles* of practice, hath this general *cautele* of art, that he dischargeth the weakness of his art upon supposed impossibilities; neither can his art be condemned when itself judgeth."—Lord Bacon's *Works*, edited by Spedding, vol. iii. p. 496.

[Cotgrave's explanation of the French word *cantelle* is, "A wile, cautell, sleight; a craftie reach or fetch, guilefull devise or endeavor; also craft, subteltie, trumperie, deceit, cousenage." Shakespeare uses the word in his *Hamlet*, Act I. Sc. 3:—

"Perhaps he loves you now;  
And now no soil, nor *cantel* doth besmirch  
The virtue of his will."]

## Replies.

### THE STUARTS AND FREEMASONRY.

(4th S. iii. 532; iv. 20.)

In Masonry there has, since 1813, been a great suppression of truth with the object of giving force to a noble but illogical theory of universality, and I do not doubt the accuracy of MR. SLEIGH's information as to the warrant of a "Longnor Lodge" having been granted by Prince Charles Edward Stuart. The chief difference between the "ancient" and "modern" Masons consisted in the recognition by the former of certain "high grades," claiming derivation from the Templars and Rosicrucians, who thus meeting in the Masonic lodges under Stuart patronage, are supposed to have modified the simple operative ceremonials of the period. James I. (of England) whilst residing at Stirling, patronised a lodge there, meeting in the old abbey; the members of which, it is alleged, attached a Chapter of St. John and the Temple immediately on the death of David Seton, the last landless Grand Prior. Viscount Dundee was Grand Master, and wore the Grand Cross of the order when he fell at Killiecrankie in 1689 (so we are informed on the authority of Dom Calmet). He was succeeded by Earl Mar, on whose demission, through the troubles of 1715, the order fell into abeyance; until the Duke of Athol, as Regent, assembled ten knights at Holyrood House, Sept. 1745, and admitted Prince Charles Edward, who was at once elected Grand Master. But no absolute proof has been given that to this time the order was Masonic, though the Stirling chapter show some very old copper-plate engravings, but state that the minutes, prior to 1743, have been lost or carried away in 1745. Last century the "ancient" Masons had a Templar degree of priests, which they dated from 1686 as the era of its establishment, and they alleged that the founders of the "modern" Grand Lodge of 1717, having only attained a low grade, were imperfectly informed. However that may be, the modern Grand Master visited Scotland in 1722, when the annual General Assembly (if ever held there) must have fallen into abeyance, and in 1736 a Grand Lodge on the modern system was established in Edinburgh. The Royal Order of Scotland, Heredom and Rosy Cross—claiming to have been substituted by Bruce for the Templar Order—was placed under separate government. This order is supposed to have originated the "high grades" of the French rite, which some allege were established by the Stuarts prior to the assembly of the French Ordre-du-Temple in 1705, under Philip of Orleans. However that may be, the badge or jewel of the degree of Rose Croix is identical with the standard James III. used in 1715; and



MR. MATTHEW COOK informs me that he has seen a Rose Croix warrant, granted by James III. from France in 1721, together with letters of Charles I. alluding to Freemasonry, in the hands of Dr. Leeson. Not only does the charter of the French non-Masonic Order of the Temple (the signatures of the Duke de Duras in 1681, and of Philip of Orleans in 1705, having been pronounced genuine) anathematise the "Scotch Templars and their brethren of St. John of Jerusalem," but it admits the alteration of the signs and words, to some "unknown to and out of the reach of the false brethren," which system of signs and words it seems scarcely likely the order would have had until after its connection with Freemasonry: the historian of the modern Masons asserting, in 1738, that the military fraternities had borrowed many solemn usages from his more ancient institution existing from the beginning. Prince Charles also granted a Rose Croix warrant to the Arras Chapter, April 10, 1747; and Baron Hinde, a member of the Clermont Chapter, established a theory, in 1754, that the Templars were connected with the Scotch lodges in 1314. I pledge myself to no particular views in the foregoing, and do not intend to be led into any discussion of difficult or doubtful points.

JOHN YARKER, JUN.

43, Chorlton Road, Manchester.

P.S. The ceremonial of the French Masonic rite connects James I. and the Templars with Freemasonry; but the Templar in Britain has always included the Order of St. John. The jewel of the French Ordre-du-Temple is a white Maltese cross, charged with a red cross patée; but this is possibly not older than the time of Grand Master Palaprat (1804-38).

The first question is, whether one of the alleged facts is authenticated. At all events, many of the alleged cases of the intervention of the Young Pretender, in English and Continental Masonic proceedings, are mythical. No assertion of the kind should be received without the document is produced and the signature authenticated. What is true is this, that Masonry in France was chiefly propagated in the early part of the last century by Jacobites; but the Grand Lodge of England was promoted by Hanoverians. Now comes the question, what did the Jacobites do? Did they have secret alliances with the opposition societies—the Gregorians, &c.? and was the York Grand Lodge movement ultimately supported by the Jacobite Masons? I have called attention to these broad facts, and suggested that the political leanings of the various personages publicly connected with Freemasonry between 1730 and 1750, as Grand Masters, &c., should be examined.

With regard to MR. YARKER'S proposition about Philip of Orleans holding a general assembly of French Templars in 1705, I also doubt there being

any authentic record of that, or that there is any validity in the claim of the Masonic branch of St. John and the Temple prior to 1686. All these are matters to be decided by historic evidence.

HYDE CLARKE.

32, St. George's Square, S.W.

#### TEMPLE OF MINERVA ON THE JAPYGIAN PROMONTORY.

(4th S. iii. 99, 225.)

I regret that I should have expressed myself so imperfectly as to cause your correspondent W. to imagine that I had access to Chaupy's work. If it had been so, I can assure him that it would never have occurred to me to entail on another the trouble of procuring the information which I am desirous to obtain, and which I could then so easily have got for myself. I found in Romanelli (*Antica Topografia del Regno di Napoli*) that Chaupy was said to be the first who placed the temple of Minerva at the Japygian promontory. The query I put was, "Did Chaupy form his opinion from personal examination of the promontory and country around, or was it merely a deduction from the description of Virgil?" This query is still unanswered, as the mere circumstance of Chaupy "taking a long and tedious journey by the Via Appia" in no way enables me to judge whether he had reached the extreme point of the Japygian peninsula. The Via Appia ended at Brundisium—

"Brundisium longæ finis chartæque viæque est,"—

where I saw, with much interest, the road along which Horace must have entered the city; and a spring, close to the entrance, which gave water to the wearied mules in ancient times. When you have reached this point, there is still a weary journey before you (upwards of seventy miles) southwards from Brundisium to the promontory; and I should feel greatly obliged to your correspondent if he can inform us whether Chaupy says that he made this journey. As Pratilli, whose work is before me, confines himself in a great measure to a description of the Via Appia, he does not seem to have gone beyond Brundisium. At all events, he does not mention the temple. The work of Galatæus, of which your correspondent speaks, is also before me, and in my former paper I gave an extract from it in reference to the grotto at Castro. The work is entitled, *Antonii de Ferrarii Galatæi De Situ Japygiæ Liber*, Lycii 1727. It is a work of interest, being remarkable for the purity of its Latin, and gives a great deal of curious information on the antiquities of Japygia. It was written in 1510 by Antonio de Ferrariis, better known as Galatæo, from his birth-place Galatana, a small village of Japygia, at the request of Spinelli,

Count of Cariati. It was first published at Basle in 1553 by a fellow countryman of Galateo, Bonifacio, Marquess of Uria, who had been obliged to fly his country on account of his heretical opinions. So well was it received by the learned, that it has gone through several editions. My edition was published at Lecce in 1727 by Bernardino Tafuro. The only passage in which he refers to the temple is the following, where he appears to copy the statement of some previous writer called "Guido":—

"Quæ de hac urbe Guido scripsit, hæc sunt: Hydruntum Minervium, in quo templum Minervæ, ubi Anchises pater Æneæ primo omen equos pascentes Italiam advectus prospexit (ut inquit Virgilius) et idem aptum mercimoniis Hydruntum scilicet, Hydruntumne an Brundisium intellexerit Virgilius, nescio."

Here we find Guido placing the temple at Hydruntum, the modern Otranto; while Galateo does not venture to give an opinion, and, when we turn to his description of the promontory, he says merely—

"Inde Iapygium promontorium in quo templum est divæ Mariæ, inclytum et antiquâ religione sacrum ac venerandum."

That temple of the Madonna di Finibus Terræ is still there, and in great repute, as I found that the peasants regarded me as a pilgrim wending my way thither, and were not in the least surprised at my appearance.

To save trouble to your correspondent, I give again the reference of Romanelli to Chaupy (Part III. p. 527), though I cannot warrant its correctness.

CRAUFURD TAIT RAMAGE.

#### GIPSIES: SHAW THE LIFE GUARDSMAN.

(4th S. iii. 405, 461, 518, 557.)

Some of your correspondents are in error in supposing that Shaw the Life Guardsman was born of gipsy parents; and lest this mistake should obtain confirmation by your endorsing it, I write to state that he was a native of Easingwold, Yorkshire, and was born in the year 1789 near the Spring Head in that town. His parents were poor and honest people, who had long been residents, and were highly respected by the townspeople and farmers amongst whom they found constant employment. Their son, the Life Guardsman, was a strong athletic lad, and the pure bracing air of his native town, with the invigorating water of the Spring Head which gushes from the rock near his humble home, caused him to be as robust as any mountaineer. Gymnastic exercises were his favourite amusement, and he outstripped all his playmates in physical strength and energy.

At the age of thirteen he was bound apprentice to a blacksmith in his native town, and his strength of arm and power of limb were greatly

increased by the constant use of the hammer and anvil. His frequent associations with the soldiers who passed through the town inspired him with a desire to join their ranks; and he often told them that he should become a Life Guardsman, and would then show the French how to handle a sword. At the expiration of his apprenticeship, but in opposition to the wishes of his parents, he enlisted into the Guards, being then six feet four inches in height, and he soon became one of the most expert and powerful swordsmen in the regiment.

Shaw's exploits at Waterloo, where he displayed the prowess of a Titan, must be briefly noted. In a cavalry fight of the most terrific nature, in which the Life Guards and the Oxford Blues were engaged with the French Cuirassiers, Shaw dashed in among these steel-plated invincibles (as Napoleon styled them), dragged them from their horses, hurled them to the ground, and then pierced them in their vulnerable part (the groin) with his sword. He thus slew with his own weapon at least nine or ten. At the close of the engagement he lay wounded on the field of battle, and being surrounded by a number of the French cavalry, he made a rush to seize their standard, and a sword-in-hand encounter took place, when, after slaying three of the enemy, his own sword broke; and he then took off his helmet, and for some time bravely warded off the blows of his assailants until he received a thrust under the arm-pit which prostrated him.

A YORKSHIREMAN.

#### CARNAC.

(4th S. iv. 1, 58, 77, 98.)

One of your correspondents, M. H. R., relying upon his knowledge of Welsh, intimates (p. 99) that *Carnac* must be synonymous with *Cairn*. In this he is perfectly correct, as may be seen by the following extract from a modern edition of Ogée:—

"En effet, *Carn* signifie dans le vieux langage breton, ainsi que dans l'idiome gallique, *pierre*, *rocher* (Gir. Camb. liv. i. ch. 6); et *Carnac* a dû avoir primitivement la terminaison adjectivale *ec*, par conséquent a dû être d'abord, *Carnec*, c'est-à-dire lieu où il y a beaucoup de pierres, lieu *pierreux*, comme dirait la langue française. Il y a plus: les Bretons ne nomment pas entre eux ce lieu *Carnac*, mais *Carnec* et même *Kerrec*, ce qui signifie exactement lieu de rochers, et l'une des plus grandes pierres est dite *Karreguen*, ou *roche séparée*."—Ogée, *Dictionnaire historique et géographique de la province de Bretagne*. Nouvelle édition, revue et augmentée, par MM. Marteville, Varin, etc., i. 155 (Rennes, 1843).

Believing, with a commentator upon Ogée's *Abridgement of the History of Brittany* when referring to the ranges of monumental stones at Carnac, that "la religion a pu seule soulever ces masses" (i. 74), I shall add a few notes to those



already forwarded, and that have no other object in view than to show the veneration entertained in this province of France for the memory of St. Ursula and her companions; and which notes are, therefore, intended to sustain the idea first promulgated by CANON JACKSON.

The most modern of Breton hagiographers thus alludes to St. Ursula and her fellow martyrs:—

"These heroines are certainly not to be regarded as foreigners in Brittany. Several of them perished in the sea which is alike common to us and the British islands; and there are writers who are of opinion that some of them were immolated near to the mouth of the Rance. In the MS. history which Camard de Pinterson has left behind him, it is said that the eleven thousand virgins had their abode at Piliér de Noirmontiers. That island which is now separated from the modern one was formerly included within the limits of ancient Brittany."—De Garoby, *Vies des Bienheureux et des Saints de Bretagne*, p. 508 (Saint-Brieune, 1839).

The martyrdom of the companions of St. Ursula was not confined to the banks of the Rhine. In the legend of St. Avoye it is positively stated that she was tortured to death in the neighbourhood of Boulogne; and it is declared by Artur de Mon-tier that it was near to that place the vessel in which she was a passenger was wrecked:—

"Un Navire de la flotte de Sainte Ursule s'estant échouée vers Bologne, port de France, nostre Sainte Avoye se retira dans une Forest, proche de la Bourgade appelée Diuernie au pays de Morinois, peuples de Bologne, Calais et du Comte de Flandres."—"La Vie de Sainte Avoye ou Aurée, Vierge et Martyre, de la Compagnie de Sainte Ursule," § iv., Damas de S. Lovys, *Sainte Ursule*, liv. iii. ch. xxvi. p. 344 (Paris, 1666).

Of another of these followers of St. Ursula this is stated:—

"St. Enémour, or Enèour, is the patron saint of Ploneur. His festival is celebrated there on the first Sunday in May and the 2nd of September. He is also the primitive patron of Ploneur-Menez and Ploneur-Trez. The devotion to this saint being peculiar to Finisterre, tends to the belief that it was in that district he was sanctified. He was brother to St. Thumelte, one of the companions of St. Ursula, and martyred in the year 383." ("Il était frère de Sainte Thumelte, compagne de Sainte Ursule."—De Garoby, p. 447.)

It is worthy of notice that, in the last-mentioned parish of St. Enémour, *i. e.* Ploneur-Trez, there is a Druidical monument to which a very curious legend is attached, it is—

"Le grand dolmen de Kerroc'h, que les habitants nomment les *Danseuses*, parce que, selon eux, ce sont de jeunes filles qui furent changées en pierres pour avoir dansé tandis que le Saint-Sacrement passait."—Ogéé, ii. 343.

In describing the parish of Ave, within a league of Nantes, it is stated by Ogéé (ii. 705):—

"L'Eglise est dédiée à Sainte Avé, compagne de Sainte Ursule."

The name of "Avé," however, may be a corruption of that of "Avoye," *alias* "Aurée," from which I have already shown (p. 78) the existing

town of Auray derives its designation. The legend of St. Avoye describes her as niece to St. Ursula, and mentions an especial devotion being paid to her in Brittany, where her intercession is sought for on behalf of weakly children incapable of walking, and for inciting to repentance old and hardened sinners. ("La Vie de Sainte Avoye," §§ v. vi., Damas de S. Lovys, pp. 347, 351, 356.)

I entertain little doubt that a diligent research as to the patron-saints of the various parishes in Brittany would add considerably to the number of those already cited by me (p. 78) as being honoured in this province as the male companions (priests or bishops), or as women who were worthy members of that great body of martyrs designated "the XI thousand virgins."

The number of and the peculiar title assigned to these martyrs are, I am well aware, carped at. As to the latter objection, it may be remarked that none of the legends of St. Ursula—at least, none that I know of—describe all the followers of St. Ursula as "virgins." On the contrary, we are told that amongst those followers were wives and widows. The fact I believe is, that numbers of these women were going to be, some married, and others reunited to the soldiers of which England had been denuded by their being enrolled in the legions of Maximus; and when the male military population of Britain, to use the words of Gildas (*De Excid. Brit.*, c. xi.), "never again returned to their native country."\*

As to the companions of St. Ursula, they are thus described by three very ancient authorities:—

1. "Arriva le Martyre des Onze Mille Vierges, et de quelques autres, tant Evesques que soldats, qui estoient dans la mesme Compagnie."

2. "Mais la Sainte Eglise de Cologne est reconnuë pour avoir triomphé par ce glorieux et Virginal College (duquel le nombre est seulement connu de Dieu), car bien soit qu'il y eust onze mille Vierges designées, il y eut encore dans la même Compagnie plusieurs milliers d'hommes, de femmes, et d'autres Vierges, nobles et roturiers."

3. "Il faut de surplus remarquer que Sainte Ursule fut suivie de plusieurs veuves, Vierges, et autres personnes de l'un et de l'autre sexe."—Damas de S. Lovys, "Seconde Prelude," pp. 8, 9, 11.

Thus it will be seen that those who suffered as companions of St. Ursula were not all virgins: still there is the probability that, amid that multitude of martyrs, there were "eleven thousand virgins."

In most ancient legends a peculiar importance is attached to certain numbers. Montalembert, in his *Monks of the West*, remarks, in a passage of which I regret to say I forgot to take a note, "how much he was surprised to find the same number recurring, over and over again, in various Irish

\* "Domum nusquam ultra rediit." See also, Bede, *Hist. Eccl.*, lib. i. c. xii.; and in lib. i., *De Nat. Rer.*, "nusquam ultra domum redierat."

legends." The Bretons are of the same race as the Irish, and an illustration of their veneration for particular numbers is to be found, not merely in the history of St. Ursula and her "xi thousand virgins," but also in the "7777 martyrs" of Occismor—a legend of which (with the comments upon it) I trust your readers will pardon me for presenting them with the following version:—

"The city of Occismor, situated in the commune of Plouneventer, was in the year 409 inhabited by a Roman colony so devoted to Christianity that it was everywhere called the *Holy City*, and its territory the *Universe of Perfection*.

"Its sovereign was a princess of the most exalted piety, and her name was Teresa.

"Idolaters came and wished to destroy the peace and unity which this holy city had so long enjoyed. They attacked the Occismi, drove them out of their city, and won a great victory over them in that district which is now called Saint-Servais. The battle was so disastrous that the blood of the Occismi reddened all the waters of the Bouillard, and the field in which the battle was fought has ever since been called the *Land of Suffering*.

"The holy army was not, however, as yet entirely destroyed—there were remnants of it left, who retreated to the territory of *Rivoara*, in Bas-Leon; and there, being again defeated, and overwhelmed by a multitude of barbarians, they consummated their faith. These martyrs repose in the cemetery of Lanrivouré. The loss of the Occismi in these two battles amounted to 7777, that is, according to the Breton mode of calculation, 7 thousand, 7 hundred, 7 twenties, and 7, which we would thus set down 7847.

"The Occismi have left after them unequivocal monuments of their love for religion, in the vast number of crosses to be found—even until the year 1789—upon the soil of their ancient country. Tradition tells us that the first Bishops of Leon, out of respect for this holy district, had, for some time, their abode there." (De Kerdonet.)

"Beside the common churchyard belonging to the parish of Lanrivouré, there is another into which no one is now permitted to enter, except upon certain festival days; and even then no one would be allowed to go there but with his head and feet uncovered, because, according to tradition, there are there interred 7777 martyrs of the Christian religion. This cemetery is enclosed with a low wall, except on the western side, where there are gross arcades, in the midst of which is a porch and a statue of the Blessed Virgin. In this enclosure there is a large space covered with stones in all sorts of figures, and bordered by a species of pavement in black marble. Beneath these slabs repose the 7777 saints.

"Who, then, were these saints? They were an entire population occupying the land of Rivoara, and who, being newly converted to Christianity, were attacked by a neighbouring and barbarous population, still continuing Pagans, and by them exterminated. (De Fremenville, *Antiquités de Finistère*.)

"The tradition is, that there was a great battle fought at Lanrivouré. There is a churchyard there which is called 'the Cemetery of the Saints,' or 'of the Seven Thousand.' (Cambri, *Voyage dans le Finistère*.)

"In 1664, Alexander VII. approved of the confraternity of all the saints at Lanrivouré.

"An immemorial tradition in this district, and in all the ancient bishopric of Léon, leads us to believe that the cemetery of Lanrivouré contains the relics of several martyrs. The Cemetery of Holy Martyrs is enclosed with a wall; and no one enters it without first taking off his shoes. I can certify that pilgrims are to be seen,

almost every day, coming to visit the cemetery." Glion, the priest, officiating at Lanrivouré, June 1839. De Garoby, pp. 408, 409, 410.\*

Thousands of crosses were erected in honour of the 7777 martyrs of Occismor. The REV. CANON JACKSON suggests that thousands of sepulchral stones were planted in honour of the "eleven thousand" Ursuline martyrs. Both practices are in accordance with the religious feelings of the Bretons. The fact in the one case is notorious, and as to the Canon's suggestion, all probabilities are in its favour, with a single exception, and that is, that the parish in which are the stones of Carnac is not under the patronage of St. Ursula, but of St. Cornelius, and there is a legend connecting Cornelius with the Carnac rocks; but that legend is so absurd, that it is thus treated with derision by a Roman Catholic priest:—

"Les habitants donnent aux blocs de rochers qui le composent, le sobriquet de Soldats de Saint Cornelle, patron de leur paroisse: *métaphore* que quelques auteurs ont prise au sérieux, pour avoir occasion de faire de l'esprit au dépens de ce bon peuple."—Manet (prêtre), *Histoire de la Petite-Bretagne*, i. 84 (Saint-Malo, 1834).

Whatever decision may be arrived at as regards the idea first started by CANON JACKSON, one thing is certain, viz. no proposition could possibly be more modestly urged; and no person, I hope, can have read his communication to "N. & Q." concerning Carnac without entertaining a sincere respect for the abilities and good feeling manifested by its author.

WM. B. MAC CABE.

Place St-Sauveur, Dinan, France.

I quote the following lines from the article on Carnac, given on pp. 98, 99:—

"Blind Harry, in his *Metrical Life of Wallace*, gives a long account of a victory gained at Biggar by the patriot hero over an army commanded by Edward I. in person. Now it is proved by the English rolls that King Edward could not have been in Scotland at the time; and when we come to examine the details of the conflict, we find that they are simply reproductions of the events of the battle at Roslin, and even then it is a mistake to suppose that Edward was personally present, although he at one time intended to have been so."

I have read the life of Wallace with a feeling of as much impartiality as may be reasonably expected on the part of a Scot; and, some twelve years ago, I examined the field of Biggar for the express purpose of finding proofs of the old minstrel's narrative. I then made the following note:—

As an instance of unfairness towards Blind Harry, I refer to the incredulity with which the battle of Biggar is treated, the assigned reason being that it is not mentioned by other historians,

\* Some very interesting particulars respecting Occismor, as the site of a Roman station, will be found in Emile Souvestre, *Le Finistère en 1836*, pp. 26, 27, and in Ogée, vol. i. p. 456.



as if such omission justified it being imputed to him that his account is fictitious.

King Edward may or may not have been present on the ground, but it would be quite consistent with his conduct in having removed all the national annals on which he could lay his hands, to destroy any account of his personal discomfiture. He might have been in the battle, and left one of his generals to act the vicarious part of the defeated commander.

Such an occurrence is not without example in our times, as I happen to know from a dispatch dated more than fifty years ago.

Blind Harry's account is too circumstantial to be a fiction. The places mentioned by him are easily traced.

Wallace, leaving his camp at Tinto to reconnoitre that of the English, which was between Biggar and Corseryne, approached it from the village, whence he could see the low ground towards the south-east. He had disguised himself as a cadger (pedlar), as the old minstrel humorously describes; and on his hasty return, suspicion having arisen among the English, he passed the Biggar rivulet at the old foot-bridge which bears the name of the "Cadger's brig."

Wallace kept the high ground towards Birryberry, after the battle, and the English were forced to retire to Culter by Rops-bog and Biggar-bog.

SCOTUS.

CROQUET (4th S. iii. 551.)—I was surprised to read the two communications upon the origin of this word from W. DE AULA and from JAYDEE. *Croquet* is simply the diminutive of *croc*, a crook, and is etymologically identical with *crochet*, with our English *crockett* in architecture and *crotchet*, and with the Italian *crocchietta*. It is explained in Ducange's *Glossary*, vii. 115 (ed. Paris, 1850):—

"CROQUE, CROQUEBOIS, CROQUEPOIS, CROQUET, bâton armé d'un croc ou qui est recourbé. GL. CROQUUM."

And upon turning to this word, we find—

"CROQUUM, a Gall. *croc*, uncus. Hinc *croque* et *croquet* apparatus nostri quicquid unco munitum vel ad formam unci recurvum erat."

The author then quotes from a MS. of date 1398—

"Lequel bergier haussa un *Croquet* qu'il tenoit en sa main, dont il rechassoit ses brebis."

In short, it is the old French term for bandy-stick; and, as it is not contracted from a word in *est*, it ought of course to be written without the foolish circumflex over the *e* of the last syllable.

R. C. A. PRIOR.

BASKERVILLE'S LETTER TO HORACE WALPOLE (4th S. ii. 296.)—When I inquired last September whence Mr. Nichols derived his copy of this letter? whether the original was still in existence? whether it was sold at Strawberry Hill?

and who was the present possessor? I did not hope that the original letter would be so soon discovered, and certainly never dreamed that it would fall into my own hands. Fortunately, I am able to answer my own query, and to state that at the sale of Mr. Dillon's autographs by Messrs. Sotheby, Wilkinson & Hodge, on June 10, 1869, I found—

"Lot 73.—BASKERVILLE (JOHN), eminent Printer, b. 1706, d. 1775. A.L. s. 1 page folio, long and closely written letter to Horace Walpole, specimen sheet of his type, &c."

The lot was sold to my good friend Mr. John Waller, of Fleet Street, for 6*l.* 2*s.* 6*d.*, and would have been knocked down for a much smaller sum, but for the fact that a rare little note of Daniel Elzevir had been placed in the same lot.

The letter is in very fine condition, only one word having been lost by the careless removal of a wafer, and unfortunately this word gives the value of the patrimony which Baskerville feared he should have to sacrifice to "this business of printing." Mr. Nichols has, however, given the amount, and probably the word was legible when his copy was made. The most interesting fact connected with the letter is, that the "specimen" sheet of Baskerville's type has been preserved with the letter which carried it to Walpole's notice, and is a very valuable "specimen" of the Roman and Italic type which Baskerville designed and used with so much taste and skill.

SAM. TIMMINS.

Birmingham.

"WHEN MY EYESTRINGS BREAK IN DEATH" (4th S. iv. 57, 106.)—I do not think it is necessary to go so far as A. H. does for the meaning of this line. There is a common opinion that the muscles which raise and lower the eyelids break when death takes place—an opinion, I need hardly say, not corroborated by anatomical experience. The version of the line to which A. H. gives the preference, viz.,—

"When mine eyelids close in death,"

may be the best from a rhythmical point of view, but the simile is weakened by its want of truth, as the eyes do not necessarily close with the approach of death. This line was discussed in the *Church Times*, I think, about three or four years ago.

R. B. P.

It seems, from some of the oldest copies of Toplady's hymn, "Rock of Ages," that the author's—

"When my eyestrings break in death,"—

was the line he penned, rather than the common form—

"When my eyelids close in death,"—

which is now generally adopted: preferable on many accounts, and answering to the inspired expression—"he fell asleep." In addition to the

text referred to by A. H., there is a stanza in Dr. Watts's hymn (Book i. 19, v. 6) with which, no doubt, Toplady was familiar, and perhaps borrowed the idea; painfully poetic, as it strikes every reader:—

"Then while ye hear my heartstrings break,  
How sweet my minutes roll;  
A mortal paleness on my cheek,  
And glory in my soul."

E. W.

I would venture to suggest that this strange phrase, "eye-strings," of Toplady's, if not a misprint, is a mere author's *incuria* for "heart-strings." Heart-strings is not so uncommon a word; and it occurs in a poem likely enough to have been seen by Toplady, viz. in Watts's shambling sapphics on the "Day of Judgment": "Thoughts, like old vultures, prey upon their heart-strings," &c. &c.

W. S.

POPULAR NAMES OF PLANTS: BAYLE: PAIGLE (4th S. iii. 106, 242, 341, 469.)—If MR. BRITEN has not seen Jacob's *Plantæ Favershamienses* (1777), he will there find much information on the names given to wild plants in East Kent. In this work I find *Thymus acinus* is called wild basil (bayle?); while *Primula veris major* is named common pagil or cowlspil.

GEORGE BEDO.

6, Pulross Road, Brixton.

FRENCH HUGUENOTS AT THE CAPE (4th S. iii. 178.)—I had the pleasure of reading MR. HALL's notice of the French Huguenots at the Cape in a late number of "N. & Q." to some of their descendants in this neighbourhood, who appeared highly pleased that they should be still remembered in Europe, and promised to hunt me up, if possible, some traditions or memorials of their forefathers, the original exiles.

I send you a table of the names of the principal families in South Africa at present who are of French descent, but they are now widely scattered from Table Mountain to the remote Limpopo, and the Drachenberg Mountains, where, amongst the Transvaal republicans and colonists of Natal, their names may be found, but in many cases the original French is quite lost in the Dutch pronunciation of it. Very many, too, of the families who emigrated here have become extinct, and some few have returned to France.

The dark eye and hair, the smaller and more active figure and sharply-cut features yet distinguish the Cape farmer of French descent from his Batavian brother, whose dull grey and rather fishy-looking eye, and tall, corpulent, though slow-moving figure cannot be mistaken as of the genuine Holland type, although the frequent intermarriages of the two races are fast obliterating even these distinctions, and the tendency of the

climate, favoured no doubt by the abundant use of animal food, is to increase the human frame both in height and weight, while as they advance in years the same tendency no doubt indisposes the Boers to active exercise, and so shortens life.

J. V.

Stellenbosch, Cape Colony.

Table of principal Families of French Descent now found in South Africa.

Aling.	Du Pre.	Mechau.
Aspellin.	Du Preez.	Meiring.
Auret.	Du Toit.	Mostert.
Basson.	Faure.	Mouton.
Berragué.	Fourie.	Naudé.
Biccard.	Gie.	Rabie.
Bisseux.	Hugo.	Raynier.
Buissinné.	Joubert.	Retief.
Cauvin.	Jourdain.	Rocher.
Cilliers.	Le Roux or Roos.	Roubaix.
De Roubaux or	Le Sœur.	Roussouw.
Roubaix.	Le Grange.	Serrurier.
De Villiers.	Maritz.	Tredoux.
Delporte.	Malan.	Theron.
Desfontaines.	Marais.	Vosges.
Desvosges.	Malherbes.	Vivier.
Durant.	Marillier.	
Du Plessis.	Maynier.	

Note.—In the Table of Chronological Events to Hall's *South African Geography*, the number of French exiles between 1685 and 1690 is stated to amount to 300.—J. V.

SCOTTISH LESSER BARONS, ETC. (4th S. iv. 70.) The expressions *marriage* and *brydells* in the tack of 1661, quoted by ESPEDARE, have nothing to do with the performance of the marriage ceremony, but relate to a well-known feudal casualty belonging to the over-lord, or superior, which he was entitled to claim in the event of any of his vassals entering into a matrimonial alliance. The whole matter is fully explained by Lord Stair in his well-known work, book ii. title iv. § 60 *et antè*. In fact the tack referred to conferred on Andrew Smith, the blacksmith, the character of the *donator* mentioned by Lord Stair. As this *fine*, to use an English law expression, amounted to a *year's rent of the feu*, unless expressly limited by the terms of the original grant, a tack of it became a matter of considerable value if the sub-vassals happened to be numerous.

While writing the above, I happened to recollect a charter of Abbot Henry of Kelso, 1208-1218, by which he conferred on Gilemer, son of Gilconel, certain lands in the parish of Lesmahago. It contains the following clause:—

"Molet autem ad molendinum nostrum ipse et homines sui et molendinum faciunt sicut ceteri homines nostri. Habebit autem merchetas de filiabus hominum suorum." (*Liber de Calchon*, p. 108.)

GEORGE VERE IRVING.

SUN-DIALS (4th S. iv. 74.)—In reply to the inquiry of MR. A. B. GROSART, I beg to inform him that at Tredegar Park, the ancient seat of the Morgan family, in the county of Monmouth, in a room panelled with cedar, one pane of the



window is marked with the lines and hours for a sun-dial, radiating from an ancestral projecting gnomon, and beneath it is the motto burnt in the glass, "Lumen et umbra Dei. 1672."

OCTAVIUS MORGAN.

POPULATION OF LONDON, *temp.* HENRY II. (4th S. iv. 74).—Lying before me I have some, but not all, the uncorrected proof-sheets of the forthcoming "Catalogue of Textiles in the South Kensington Museum," by Dr. Rock, wherein I find an answer to the above question in these words:—

"Though in the reign of Henry II. London was the head city of this kingdom, and the chief home of royalty, some reader may perhaps be startled on hearing that while its churches were 120, the inhabitants amounted only to the number of 40,000, as we learn from Peter, its then archdeacon: 'Nam quum sint in illa civitate (Londinensi) quadraginta millia hominum, atque centum et viginti ecclesie,' &c. (Petri Blesensis *Opera*, ed. Giles, t. ii. p. 85.) Yet at that very time the capital of Sicily—Palermo—by itself was yielding to its king a yearly revenue quite equal in amount to the whole income of England's sovereign, as we are told by Gerald Barry, the learned Welsh writer then living: 'Urbs etenim una Sicillia, Palernica scilicet, plus certi redditus regi Siculo singulis annis reddere solet, quam Anglorum regi nunc reddit Anglia tota.' (Giraldus Cambrensis, *De Institutione Principum*, ed. J. S. Stewart, p. 168.) This great wealth was gathered to Sicily by her trade in silken textiles."—*Catalogue of Textiles*, Introduction, p. cxviii., by Dr. Rock.

Δ.

CARDINAL OF YORK (4th S. iii. 242, 366, 418, 442, 391, 587).—I quite understand and agree with MR. PROWETT in his appeal to the great mediæval principle of non-representation, but allow me to question his conclusions. I have given some time and pains to the investigation of this subject, and have arrived at the following opinion. The question of representation was not generally uncertain over Europe, as I have seen implied by more than one writer; but each country had its "custom" in this matter. Representation was the "custom" of France, Normandy, Touraine, Maine, and Anjou; non-representation was the "custom" of England and Artois. The law of England excluding representation, John was undoubtedly the true heir to this crown, and Arthur ought to have inherited Normandy and the smaller fiefs in which representation obtained. Edward III., with great inconsistency, attempted to establish representation in England just before his death, by persuading his nobles to acknowledge his grandson Richard as his heir, while he had spent a great part of his life in the attempt to establish in France the precisely opposite principle. It may be urged that the principle was the same in both cases, because Edward himself represented his mother. I think not. There was at this time in France no heir left without admitting the representative principle to a greater or less extent; for the idea of female succession

never occurred to either party. Edward's argument was that the least possible amount of representation should be the point selected, and his mother, as a woman, went for nothing; beside which she was still alive, so that there was no real representation in the case according to the mediæval idea, which held that death dissolved the link between the crown and the individual representative. The entire struggle of the Wars of the Roses was based upon this principle, and it was only laid at rest by the marriage of Elizabeth of York, the representative of representation, with Henry VII., the woefully inconsistent representative of a representative of non-representation. The causes which led to the accession of Richard II.—the first successful attempt to abrogate this law—are too voluminous to be discussed here; but I am entering fully into the question in my forthcoming "Lives of the Consorts of English Princes," which is progressing as quickly as delicate health and other engagements will permit of it.

HERMENTRUDE.

HEYRE (4th S. iv. 9).—There ought not to be the least doubt about this word; most certainly it means a hair-cloth. It occurs in Langland's *Piers Plowman*, text A. v. 48, and in Chaucer's *Romaunt of the Rose*, l. 438; two quite sufficient authorities.

WALTER W. SKEAT.

FREE TRADE (4th S. iii. 343).—I do hope that Aristotle's shade has not disturbed MR. BUCKTON'S dreams by night or repose by day, but *it* (or that of Eudemos) must have been somewhat restless, when it found its *magnum nomen* pressed into "free trade," as far as the passage in *De Moribus*, v. 5, goes. This passage speaks of ἐκούσια (α), and ἀκούσια (β), συναλλάγματα; (α) such as Greek would call ἂ ἐκὼν παρ' ἐκόντος, *e. g.*, as the writer says, buying, selling, lending, borrowing, &c.; (β) where the "doer" is ἐκὼν, but the "done-by" is ἄκων (ἐκὼν παρ' ἄκοντος), *e. g.*, as the writer also says, thieving, murder, robbery, &c. What has this to do with "free trade"? Ἀκούσια συναλλάγματα, I admit, have some connection with freebooting. I have not yet found an interpretation of συναλλάγμα. Ἐκούσιον συναλλάγμα clearly is "a dealing, bargaining." ἀκούσιον σ. is a transaction between A. and B., but how that is to be expressed in one word I do not see. To give a familiar illustration: A. sits beside B. in an omnibus. A. finds himself, after quitting the omnibus, relieved of his purse. Here A. and B. have had a συναλλάγμα—there has been ἄλλαγή—still there has been no "dealing." (A. may say B. has dealt very unfairly with him, I grant.) The words οἱ ἂν ἀρχὴ τῶν συναλλαγματῶν τούτων ἐκούσιος refer simply to the ἐκούσιον συναλλάγμα. MR. BUCKTON has omitted (accidentally of course) τούτων.

CHARLES THIRIOLD.

Cambridge.

HEARSE (4th S. iv. 51).—What is the meaning of *herse* in the following lines of Browne's *Britannia's Pastorals* (book i. song 2)?—

"What Muse? what Powre? or what thrice saered  
Herse,  
That livers immortall in a well-tuned Verse,  
Can lend me such a sight that I might see  
A guilty conscience true *Anatomic*?"

Some glossator (who is evidently nothing if not classical) has suggested "*Ερση*" in the margin of my copy.

Is it quite clear that the absurdity is Spenser's in *F. Q.* iii. 2, 48, and not that of his commentator T. Warton? I venture with much diffidence to disagree with MR. SKEAT; but *herse* in that passage seems to me not to be put for *rehearsal* at all, but to mean simply the *hercia*, the "*candelabrum ecclesiasticum*" of which MR. SKEAT has written. Way, in a note on "*Heerce*" in *Prompt. Parv.*, says:—

"It (the *hercia*) was not, at first, exclusively a part of funeral display, but was used in the solemn services of the holy week; thus by the statute of the Synod of Exeter, 1287, every parish was bound to provide the '*hercia ad tenebras*.'"

I am willing to think that Spenser had not the word *rehearsal* in his thoughts when he wrote "*holy herse*," but put that expression for "*the holy service*." JOHN ADDIS, M.A.

Rustington, near Littlehampton, Sussex.

METRICAL PREDICTION (3rd S. viii. 326; 4th S. iv. 81).—I am much obliged to MR. LUMBY for correcting my mistakes, and those of your compositor, for I am not responsible for all those he has amended, and in fairness to myself I think you will allow me to say so. Such as are mine I thank him for pointing out; but I beg he will understand that I was not guilty of such blunders as "*gute*" for "*graunte*," or "*comforting*" for "*comforhyng*." HERMENTRUDE.

A CAMBRIDGESHIRE TIG (4th S. iv. 74).—The *tig*, or more correctly *tyg*, was made in the Staffordshire potteries in large quantities in the seventeenth and eighteenth centuries. Some had two handles, and were said to have been "*parting cups*"; and those with three or more handles "*loving cups*," being so arranged that several people could drink out of them, each using a different handle, and so bringing their lips to a different part of the rim. This is the explanation of Mr. Jewitt in his *Life of Wedgwood*, p. 25. He figures four examples; two found in a disused lead mine at Great Hucklow, Derby, where they must have been for two hundred years; and two in the Museum of Practical Geology. Miss Meteyard (*Life of Wedgwood*, i. 75) figures a Staffordshire *tyg*, bearing the date 1612, formed of brown clay, and covered with a lead glaze, in the Mayer collection. She states they were known in England before

the reign of Elizabeth. I never heard before of a silver *tyg*, as mentioned by your correspondent.

JOHN PIGGOT, JUN., F.S.A.

DUCKING-STOOL AND CUCKING-STOOL (4th S. iii. 526; iv. 61).—Surely it ought to be noted that these two things are quite different, as is well explained in Chambers's *Book of Days*, i. 211. Brand confounds the two, but he should have known better. The curious who require the derivation of the latter are referred to a verb used in the eighth line of Pope's "*Imitation of Spenser*," to which he gave the name of "*The Alley*." This poem Pope wrote in his youth, but did not burn in his maturer age, as he might very well have done.

WALTER W. SKEAT.

I am well acquainted with this interesting relic; and the illustration of it in Mr. Townsend's *Leominster* (mentioned by your correspondent at page 61) is from my pencil. I am able to say, that MR. NOAKE was not correctly informed in what he wrote at p. 526 of the preceding volume of "*N. & Q.*;" and I know enough of him and his valuable works to feel sure that he will be the first to rejoice in the real circumstances of the case. I am informed, on the best authority, that they are as follows:—The restoration of Leominster church has necessitated the usage of the northern aisle for divine service, and the consequent removal of the cumbrous ducking-stool, which for some years had stood there. As the southern portion of the church is now undergoing restoration, it was clear that the ducking-stool must be taken somewhere to be out of the way. At this juncture the member for the borough, R. Arkwright, Esq., of Hampton Court, Herefordshire (who had already shown his care for the antiquities of Leominster by purchasing the old Town Hall and re-erecting it on the Grange), offered to be at the cost of repairing and renovating the ducking-stool in order that it might be preserved to posterity. It was accordingly removed to the place where it was seen by MR. NOAKE, and taken to pieces, so that it might be painted and varnished, and its broken iron-work repaired. This is being done at the sole cost of Mr. Arkwright. The question now is, where to place the ducking-stool? CUTHBERT BEDE.

It may be interesting to note that at Lostwithiel, in Cornwall, there was formerly a ducking-stool over a stream known as the Copper Lake, near the present railway station. E. H. W. D. Greenwich.

STEAMSHIPS PREDICTED (4th S. iv. 28, 85).—I missed the first of the above noted replies; but I infer that most students must be familiar with Darwin's simple prophecy, promising us not only steamships, but locomotives and navigable balloons:—



"Soon shall thine arm, unconquer'd steam, afar  
Drag the slow barge, and drive the rapid car;  
Or, on wide waving wings extended bear  
The flying chariot through the realms of air."

I quote from memory. As a contribution to the bibliography of improvements in navigation, I may mention that in an old number of the *Monthly Magazine* (conducted by Sir Richard Phillips) I lately met with a very curious letter from Mr. Playfair, the engineer, who states that in his youth he was employed as a draughtsman in the office of Messrs. Boulton and Watt, and that a friend of the first-named gentleman brought to him the model of a ship in tin, which was propelled rapidly across a large pond by means of a revolving screw placed underneath the keel. The form of the screw, he said, was similar to that used in raising malt to the granaries at Whitbread's brewhouse. The screw was set in motion by clockwork. Mr. Boulton was very much struck with the idea; but Watt laughed at it, declaring it to be a "gimcrack," only fit to send to Japan. The date of this transaction was, I think, 1780; but if I can hunt up the particular volume of the *Monthly* (of which I have sixty-nine) in which the letter appeared, I will send it to you.

G. A. SALA.

EARLIEST SPECIMEN OF PAPER (4th S. iv. 96.) Matthias Koop, in his historical account of the invention of paper and of the substances used in making the same (London, 1801), at p. 167, says: "that the art of making it from cotton was only imported into Europe in the eleventh century, but that it had been known and practised by the Chinese, Persians, Tartars, and Arabians for some three centuries (or more) earlier"; and at pp. 176-7 that "it came into use in France shortly after its invention, but at what period it was introduced into England cannot be ascertained with accuracy. The most ancient MS. which can be produced (qv. where or by whom?) is of A.D. 1049"; and he adds, "that the material was gradually supplanted by linen in 1342."

E. B.

Highgate.

HALL FAMILIES (4th S. iii. 528.)—The Rev. John Hall, appointed vicar of Bromsgrove, Worcestershire, in 1624, was a son of Richard Hall of Worcester, clothier, by Elizabeth, *née* Bonner, his wife. Richard Hall had another son, Thomas, born 1610, incumbent of King's Norton. He died issueless in 1665.

The Bishop of Bristol died in 1709-10, *æt.* seventy-seven, and was buried at Bromsgrove. He gave the rents of his property at Hollowfields, Hanbury, for charitable purposes. The Rev. John Spilsbury, son of William Spilsbury of Bewdley, married the bishop's sister. He was of Magdalen College, Oxford; admitted October 20, 1646, *æt.* sixteen, and afterwards vicar of Broms-

grove, but ejected in 1662. His only child, John Spilsbury, was the bishop's heir and executor.

In 1824 the Rev. Thomas Spilsbury, "grandson and heir-at-law of John Spilsbury, nephew and executor of Bishop Hall," was living at Kidderminster.

The Halls of Hallow bore, according to Nash, *Erm.* 3 hounds' heads erased; but the bishop bore, *Sa.* crusuly arg. 3 talbots' heads erased of the second, langued gu.

I find in Berry's *Heraldic Dictionary* a coat attributed to Spilsburie of "Hustolbury near Worcester," viz. "Sa. a fesse gules between 3 unicorns' heads argent. Crest: a unicorn's head gorged with a band and four pearls as appertaining to a baron's coronet.

"Hustolbury" is, I suppose, *Hartlebury*; but what is Mr. Berry's authority for the coat so quaintly blazoned? H. S. G.

BELLS AND SPEARS (4th S. iv. 30, 82.)—By bells Lingard means hawk's-bells. I need scarcely remind the readers of "N. & Q." that the hawk's-bell is a hollow sphere of metal, with a pebble or some other rattling object inside. There are two holes near each other in the sphere, with a slit between them to let out the sound. On the south front of Greenway's Chapel, St. Peter's Church, Tiverton, Devon, there are sculptures of ships of the time of Elizabeth; and at the end of the pendant of one of them a hawk's-bell is fastened to make a jingling as the pendant flutters. But, to go back to more ancient times, I may observe that plate iii. of Sir Samuel Meyrick's *Costume of the Original Inhabitants of the British Islands* represents two figures, of which one, a Caledonian, holds a spear, attached to which is a thong and a hawk's-bell. The hawk's-bell is of bronze, and as large as an orange. The description says:—

"At the butt end of it is a round ball of brass filled with pieces of metal, to make a noise when engaged with cavalry. This ball, in the Highland-Scotch or Irish language, was called 'Cnopstara'—i. e. the active ball."

A note refers to "Xiphilin ex Dione Nicæo in Sever," and another remarks: "The ball seems the prototype of the bells for waggon horses." The use of hawk's-bells attached to horses is not yet gone out.

P. HUTCHINSON.

BIBLICAL HERALDRY (4th S. iii. 554; iv. 46.)—I possess a "breeches" Bible, the title-page to each testament being covered with woodcuts representing the scutcheons of the twelve tribes, also the distinguishing badges of Christ's apostles, and also the four evangelists. Particulars of these latter shall be given if wished for. The woodcuts of the twelve tribes do not quite agree with Master Sylvanus Morgan's lines, as Joseph is represented with a strong ox standing, and Levi with an open book on his shield. The Bible has

bound with it "Two right profitable and fruitful Concordances, or large and ample Tables Alphabetically," &c. &c., the preface to which is dated 1578 and signed "Robert F. Herry." The plates of the woodcuts are dated respectively 1608 and 1610. I should be obliged by being told if I possess a valuable book. A. T. F. P.

In a little English Peerage in my possession (the title is gone, but the date of the last creation is 1720) at the end is a dissertation on Gentry and Bearing of Arms, in which occurs the following passage:—

"Abel, the second son of Adam, bore his father's coat quartered with that of his mother Eve, she being an heiresse, viz. Gules and argent; and Joseph's coat was, Party per pale, argent and gules."

I think this little volume is called the *British Compendium*. UPTHORPE.

PARK (4th S. iv. 83).—It may be of interest to some of your correspondents to know that *park* is commonly used for a field or close in Cornwall. I have collected from tithe apportionments and other documents about 1000 Celtic names beginning with Park. These are found mostly in the western part of the county. In the eastern part, Park is more commonly found as a suffix with a common English prefix, ordinarily an equivalent to a Celtic suffix. Thus in the west we have, 1. Park an Als; 2. Park an Bew; 3. Park Anchy; 4. Park Andrea; 5. Park an Ean; 6. Park an Gear; 7. Park an Gelly; 8. Park an Yet; 9. Park an Pons; 10. Park an Skeber; 11. Park Venton; 12. Park an Hale; 13. Park Bannel; 14. Park Behan; 15. Park Bellas; 16. Park Cadjaw; 17. Park Colas; 18. Park Dowrick; 19. Park Davis; 20. Park Drannack; 21. Park Garrack; 22. Park Guernen; 23. Park Gurn, &c.; and in the east, exactly corresponding with these, 1. Cliff Park; 2. Cow Park; 3. House Park; 4. Home Park; 5. Lamb's Park; 6. Camp Park; 7. Grove Park; 8. Gate Park; 9. Bridge Park; 10. Barn Park; 11. Spring Park; 12. Moor Park; 13. Broom Park; 14. Behan or Little Park; 15. Pillas or Poor Park; 16. Daisy Park; 17. Bottom Park; 18. Water Park; 19. Sheep Park; 20. Thorn Park; 21. Rock Park; 22. Alder Park; 23. White Park, &c. In copying the above, I have given the spelling as I find it, as I always do in the *Glossary of Cornish Names*, now being published. J. BANNISTER.

S. Day, Cornwall.

PIECES FROM MSS. No. VI. (4th S. iv. 94).—"Houre combelly kyng hary" may have been Henry VII. The rich Sir Wm. Stanley of Holt, brother of the king's step-father, was lord chamberlain; but he was beheaded in 1495, when Arthur Prince of Wales was only nine years of age; there may, however, have been subsequent lord chamberlains in Henry's reign, though none so prominent.

The word "fueryn" may be meant for Fitz-Warina. John Bouchier, third Lord Fitz-Warina and first Earl of Bath, was a very wealthy and prominent peer, 1479-1539. A. HALL.

If this carol be of the fifteenth century, I do not see to what king it can refer except Henry IV. That he deserved the epithet of "comely," any person who has seen his portrait in Creton's MS. will own. It may help MR. FURNIVALL at least to his "Lord Chamberlain" to have the following list of the King's Council from Rot. Pat. 5 H. IV., Part 2:—

"L'Arceveque de York; l'Eveque de Lincoln, Chancelier d'Engleterre [Henry Beaufort]; le Sire de Ros, Tresorier; le Dean, Gardien du Privé Seal; le Sire de Gray, Chamberlain du Roy; le Sire de Wylughby; Mons. Thomas de Erpyngham, Seneschal del houstell du Roy; l'Abbé de Leycestre, Confessor du Roy; Mons. Roger Leche, Contreroullour al houstell du Roy; Johan de Norbury; and Johan Curson, Conseillers du Roy." HERMENTRUDE.

SHERBOURNE MISSAL (4th S. iii. 482).—The Sherbourne Missal was bought at the sale of Mr. Mills' library by Hugh, second Duke of Northumberland, for 215*l.*, as shown by a priced catalogue. It still remains in the library of Alnwick Castle, and is probably, quite apart from its great liturgical value, the most gorgeous example of English mediæval art which is extant in this country. D. H.

#### A CANCELLARIAN QUOTATION (4th S. iii. 425.)

"The Duke of Buckingham concluded his speech as follows:—'The noble and learned Lord on the woolsack (Lord Brougham) and his colleagues think they have buried the noble Earl (Grey) in his political sepulchre, and that he will no more disturb them, but they will find themselves mistaken. The spirit of the noble Earl will burst its cements, and will haunt them in their festivities, and disturb the noble and learned Lord on the woolsack in the midst of his "potations pottle deep."' Lord Brougham said, 'Stop a minute! As to the concluding observations of the noble Duke, all I shall say is, that I do not frequent the same cabaret or alehouse as he does. At all events, I do not recollect having met the noble Marquis (Londonderry) at the noble Duke's alehouse potations. My Lords, I have not a slang-dictionary at hand.' Lord Brougham remained for some time on his legs as if desirous of proceeding, but at last resumed his seat, without uttering a word.—The Duke of Buckingham: 'I meant the observation merely as a joke. I was only making use of the language of Shakspeare in his tragedy of *Hamlet*.'—*Random Recollections of the House of Lords*. Lond. 1836. "Scenes in the House," p. 60-64.

JOSEPH RIX, M.D.

St. Neots.

MILTON'S "PARADISE LOST" (4th S. iv. 96).—My impression of the edition referred to (the fourth, 1688) has an illustration to book viii. which, though without the name of painter or engraver, is evidently from the same hands as the other "sculptures." On the left corner of the page is "lib. viii." CHARLES WYLIE.



SIR THOMAS MORE (4th S. iv. 82, 104).—In the second edition of the *Life of Sir Thomas More* by Dominico Regi, Bologna, 1681, in 12mo (and not in the first edition of Milano, 1675), it is stated that Sir Thomas More was descended from the noble Venetian family of Moro:—

"Il che tanto più di buona voglia si è eseguito da me, quanto che afferma Personaggio d' eminente grado, e di rara eruditione, haver certezza ne' suoi copiosi scritti: che Soggetto degno di Casa Moro, già per suoi affari da Venetia solio à Londra, e presavi Consorte, ivi propagò la sua nobil famiglia; quindi in Venetia si hà il nostro Moro per origine suo Patritio, e Nepote del Duce Christoforo Moro. . . . e forse di quà nacque, che nell' Inghilterra non si reputò molto antica la famiglia Moro."

ROBERT S. TURNER.

1, Park Square.

The fact adduced by MR. WM. A. WRIGHT as bringing into further connexion the name of More and Graunger also tends to identify the John More who is named in the MS. in the Gale Collection as marrying Agnes Graunger in 1474, with John More the judge, as he was one of the sergeants called in 1503, and was of Lincoln's Inn.

EDWARD FOSS.

HERALDIC (4th S. iv. 75).—In reference to the inquiry of W. W. S., I think it most probable that the arms, Gu. a chevron engrailed between 3 *leopards' faces* or, are those of Coplestone; if *roses*, they are the arms of Wadham, allowing the variation of the chevron not being engrailed. Being a *full-faced* portrait, it can hardly represent Cardinal Wolsey, who is (as I have very recently read) always painted in profile, having lost one eye early in life; nor are the *arms* those of the *Cardinal*. The red robe may be an academical habit, easily explained by those who are conversant with the university habits of doctors in the three faculties; and I can easily suppose that a careful examination of the pedigree of Coplestone, an ancient and distinguished family, may furnish a solution of the question asked, and the name of the coat, argent, two bars between three bulls (?), which, though I am unable to discover it, may be found to be that of some heiress with whom Coplestone intermarried.

E. W.

PROVERB (4th S. iii. 529).—This proverb in another form was mentioned to me by a Berkshire farmer. He was speaking to an eccentric old man who was mending the road, when the old fellow said: "I no more wants that than a *toad wants side pockets*." "What do you mean?" was the reply. "Why, a toad don't want side pockets, do he? Nor do I want what you says."

UPTHORPE.

OUR END LINKED TO OUR BEGINNING (4th S. iv. 60).—Bunyan, in *Pilgrim's Progress*, part II., gives as a quotation an additional illustration to those furnished by MR. M'GRATH. I am not

aware that any commentator on *The Pilgrim's Progress* has furnished the name of "the one who saith" pretty much the proverb which has given rise to the papers in "N. & Q.":—

"Our tears to joy, our fears to faith,  
Are turned as we see;  
And our beginning (as one saith)  
Shews what our end will be."

E. W.

LUSHER: ETYMOLOGY OF THE NAME (4th S. iv. 32).—There can be little doubt that this is one of the many names derived from a former calling or occupation, that of an "usher," "*huissier*," or door-keeper. As some proof of this, in page 134 of the *Liber Custumarum* (printed ed.), a person is named as "Galfridus Lussher," while on the next page he is called "Galfridus Le Ussher," "Geoffrey the Usher." HENRY THOMAS RILEY.

EXPLANATIONS WANTED (4th S. iv. 96).—In the Roll of Disbursements, Whitby Abbey, 1394-5, as given in Young's *History of Whitby*, I find the following entry:—

"Itm. p. ij panels et i house ad cellas nras. iij s. vid."

The panels were of wood and used in making saddles (*cellas*), as appears from another series of entries in the same roll; and probably the word *house* (=housing) explains the word *heuses*, inquired about by HERMENTRUDE.

J. C. ATKINSON.

A fabric roll of Rochester Castle is given in *Archæologia Cantiana*, vol. ii., in which the word *assheler* frequently occurs. It is intended for *ashlar*, which is a general term for all kinds of worked stone. The roll mentioned relates to the repairs of Rochester Castle in the time of Edward III.

GEORGE BEDO.

6, Pulross Road, Brixton.

MISS RAY (4th S. iii. 489, 514).—The burial-place of this unfortunate woman is distinctly stated in the following extract:—

"On the 14 April (1779) the remains of Miss Ray were interred near those of her mother in the parish church of Elstree in Hertfordshire, in a vault in the chancel which had been prepared for their reception. For some years she had maintained her parents in this village; her father being still living at the period of her death, and her mother having died about three years previously."—*George Selwyn and his Contemporaries*, by J. H. Jesse, iv. 64.

CHARLES WYLIE.

SIR PHILIP DE LA VACHE (4th S. iv. 97).—Some particulars of this knight, who died in 1407—of interest to C. J. R.—will be found in Lipscomb's *History of Bucks*, i. 15, &c.

It is probable that the knight's family was so denominated from "The Vache," the original seat in the parish of Chalfont St. Giles, where his ancestor resided in the time of Edward III.

H. M. VANE.

74, Eaton Place, S.W.

**HERRINGS** (4th S. iv. 98.)—Order to pay for the Duke's purveyance of *pesson sale et harang*, at Blakenby and Yernemouth, up to 80*l.* out of the allowance of the Duchess, which is to be repaid to her. Rothewell, Sept. 28, anno 5 [1382]. The purveyance is to be sent to "our own town of Snayth." (*Register of John of Gaunt*, ii. fol. 53.)

HERMENTRUDE.

**LEGAL FICTION** (3rd S. x. 345.)—May I ask what authority MR. T. J. BUCKTON has for his statement that "acts done at sea are represented as done on the Royal Exchange at London"?

CYRIL.

"**SING OLD ROSE AND BURN THE BELLOWS**" (2nd S. ix. 264.)—In a MS., *temp.* Charles II. (Harl. 6395), mention is made (No. 179) of "Rose the old viole-maker." Perhaps he was Izaak's missing hero.

CYRIL.

**LAWRENCE** (4th S. iv. 31.)—There was a George Lawrence in or near Llanvrechva between 1688 and 1779, who was buried in Llantarnam church, and his descendants can be traced.

GLWYSIG.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Calendar of State Papers, Foreign Series, of the Reign of Elizabeth, 1563, preserved in the State Paper Department of Her Majesty's Public Record Office.* Edited by Joseph Stevenson, M.A. (Longmans.)

*Calendar of the Carew Manuscripts preserved in the Archbishop's Library at Lambeth.* Edited by J. S. Brewer, M.A., and William Bullen, Esq. (Longmans.)

*Calendar of State Papers, Domestic Series, of the Reign of Charles I. 1637-8, preserved in Her Majesty's Public Record Office.* Edited by John Bruce, Esq., F.S.A. (Longmans.)

The zeal and industry of the band of scholars, who under the direction of the Master of the Rolls, are calendaring for the use of future historians, biographers, topographers, and literary inquirers of all classes, the manuscript treasures which are in the Lordship's custody is so great that our panting pen toils after them in vain; and we are necessarily compelled merely to chronicle the appearance of the successive volumes instead of treating them to the long and elaborate notices which their importance would justify.

Thus we find at this minute no less than three Calendars to which we have to direct the attention of our readers. The first, the new volume of Mr. Stephenson's *Calendar of Foreign Papers*, is chiefly occupied with the account of our intercourse with France, where Throckmorton was anxiously watching the progress of events. His account of the battle of Dreux and of his interview with the Duke of Guise, will be read with great interest. The *Calendar of the Carew MSS.* (from 1589 to 1600) furnishes striking evidence of the growing prosperity of the English pale under the reign of Elizabeth. While Mr. Bruce's *Calendar of Domestic Papers* (1637-8) fairly launches us, as he well observes, into that period of the reign of Charles I. to which may be applied a phrase lately grown into common use—the beginning of the

end. Each of these volumes has a very elaborate Index, which at once gives it completeness and adds greatly to its value.

*El Hecho de los Tradados del Matrimonio pretendido por el Principe de Gales con la Serenissima Infanta de España Maria, tomado desde sus Principios para maior Demostracion de la Verdad, y ajustado con los Papeles originales desde consta, por el Maestro F. Francisco de Jesus, Predicador del Rey nuestro Señor. Narrative of the Spanish Marriage Treaty.* Edited and translated by Samuel Rawson Gardiner. (Printed for the Camden Society.)

Some years since, when pursuing those researches to which we owe the two books, *The History of England from the Accession of James I. to the Disgrace of Chief Justice Coke*, and *Prince Charles and the Spanish Marriage*, with which Mr. Gardiner has enriched English historical literature, he discovered in the Library of the British Museum the MS. from which this book is printed. Though unable at that time to form any opinion as to the accuracy of the facts alleged in it, Mr. Gardiner was struck with its value as a full statement of the Spanish case against James and his son. Subsequent researches at Simancas and elsewhere having convinced him that the narrative was not only valuable as an argument from the side from which no argument had hitherto reached us, but was a thoroughly trustworthy representation of the facts as they would naturally appear to a Spanish Catholic, he suggested it as a fitting publication for the Camden Society. The council readily accepted Mr. Gardiner's offer to edit and translate it. This he has done with great care, adding some few illustrative documents in the Appendix; and the volume will be found one of great interest for the light it throws upon a very striking incident in our history.

#### BOOKS AND ODD VOLUMES

##### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

**JOURNAL OF SACRED LITERATURE.** No. 1. New Series, April 1862. Three or four copies.

Wanted by Mr. Fr. Norgate, 14, Henrietta Street, Covent Garden, W.C.

FULLER'S POEMS AND TRANSLATIONS. Large paper.

GILES FLETCHER'S POEMS. Large paper. Botta in the "Fuller Worthies Library." Six copies or more.

Wanted by Rev. A. B. Grosart, 15, St. Alban's Place, Blackburn, Lancashire.

**CHURCH HISTORY**, by Professor Haase.

LIFE OF JESUS, ditto. Published in English by Appleton, New York, 1865.

Wanted by William Hitchman, Esq. M.D. 23, Erskine Street, Liverpool.

#### Notices to Correspondents.

**UNIVERSAL CATALOGUE OF ART BOOKS.** All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

CORRESPONDENTS are once more particularly requested to write legibly, more particularly proper names and the words or phrases of which they desire an explanation. It is too much to ask us to puzzle out what a Correspondent does not think it worth the trouble of writing distinctly.

G. H. A. Abraham was of Jewish origin, and, we believe, first appeared as Master Abrahams.

IGNOTUS' former letter, like his present, was probably so indistinctly written that it was necessarily laid aside.

W. D. W. The token is one of those struck by Sir Charles Sedley, whose initials (C. S.) and crest (a griffin) it bears, and who was Lord of the Manor of Honychurch at the date when it was struck, 1672. It is left with the publisher.

L. G. (Enfield.) It is our interest to have as many Correspondents as we can encourage to assist us.

IRON CROWN OF LOMBARDY.—C. A. is referred to "N. & Q." 3rd S. vii. 223.

"NOTES AND QUERIES" is registered for transmission abroad.



LONDON, SATURDAY, AUGUST 21, 1869.

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## Notes.

## CORRESPONDENCE BETWEEN LYTTTELTON, BISHOP OF CARLISLE, AND OSBALDESTON, BISHOP OF LONDON.

We are indebted to the kindness of LORD LYTTTELTON for the opportunity of publishing the following amusing specimens of episcopal correspondence which arose on the translation of Dr. Richard Osbaldeston, who had been consecrated Bishop of Carlisle on Oct. 4, 1747, to the see of London. Dr. Lyttelton, the Dean of Exeter, being thereupon appointed to the see of Carlisle (he was consecrated at Whitehall on March 21, 1762), naturally called upon his predecessor to pay for the dilapidations at Rose Castle, the episcopal residence. This did not please Dr. Osbaldeston; and the controversy on the subject of repairs, sour claret, and port wine that had to be strained before it could be used, make up a very pretty quarrel.

Honrd Sir,

I Cannot help troubling y<sup>r</sup> Lordship, as I think it my Duty to Let you know how things are hear, & I know not how to proceed to get this house in any order for y<sup>r</sup> Lordships Coming. hear is a great deal wants to be Done, Severall windows being very Bad, Ready to fall, Severall Dorens not fit to Stand, Especially in y<sup>e</sup> Brew-house, where y<sup>e</sup> Durns & Dore are Just Downe, y<sup>e</sup> flours Extraimly bad, in Sume of y<sup>e</sup> Rums Large hols & Sunk Just Ready to Brack through. I wold be glad to know if they are to Continue as they be till y<sup>r</sup> Lordship Comes, or if they are to be mended. I have Consided about

Hanging y<sup>e</sup> Rums, & as there is Space betwix y<sup>e</sup> walls & y<sup>e</sup> Hangings, & y<sup>e</sup> Rats are very so very plenty thay will most Likley Eate y<sup>e</sup> Hangins at y<sup>e</sup> first putting up; & I find all y<sup>e</sup> Bords yousd abought this house are from y<sup>e</sup> Trees Cut downe hear. if I Could get Some thin Bords to put y<sup>e</sup> Paper upon it wold be Dryar & Secure from y<sup>e</sup> Rats, & I belive not much more Expenche. But wold be glad to know if y<sup>r</sup> Lordship aproves of this way. I am very Loth to Trouble y<sup>r</sup> Lordship with what I Sopose cannot be Recalld, yet I think it my Duty to Say y<sup>r</sup> Lordship has not had Justes Done you in y<sup>e</sup> appraisment of y<sup>e</sup> Goods. it is not Possabil for me to menchon how many yousless & Worthless things hear be, but hear is a ould painted oyle Cloth with very great hols in it; y<sup>e</sup> maid in y<sup>e</sup> House says it never was yousd in y<sup>e</sup> Late Bishops time, but Cramd into a Littell Closset; it is of no velle, but it is valled to y<sup>r</sup> Lordship at 12 sheling. there is fore plain Shelves in a Closset by y<sup>r</sup> Lordships Bed-chamber maid of y<sup>e</sup> Bords, timber Cut Down hear; I belive a man wold put them up in two Days, thay are vailed at 3l. 10s. 0d.—in Shorr it is all of a peece, y<sup>e</sup> Best & only furniture fit for y<sup>r</sup> Lordship is y<sup>e</sup> Mahogony Tables & Drayrs, & 12 very orderney Chiars in y<sup>e</sup> Best Paller, but new by ye Last Bishop. hear was not a pot or Saspan in y<sup>e</sup> Kitchen but what was as Black with inside as with out, Eait out with Rust & Canker. I have Sent them all to be tind, which will be a great Expenche, but till one was done wee Cold not Dress abit of meat fit to Eate. I gave y<sup>r</sup> Lordship account of y<sup>e</sup> Beads before, I only wish y<sup>r</sup> Lordship Could Seem them when I Did, thay are all aird & Cleand as well as they Can be, but thay will only be ould Rags: this is atrue a Count, which I have been very uneasey abought wheather I should Let y<sup>r</sup> Lordship know till you Came, but feard I might be Blamd if I did not. Pardon me Sir if I have Done Rong. y<sup>e</sup> Chimlys have not been Sweep for Severall years past till now; y<sup>e</sup> nessaiiry things that must be Bought, as mops, all Sorts of Brushes, Dust pans, & other things, will Caust more thin I Could wish, but I will bye no more then is at present needfull. y<sup>e</sup> Bacon hear is not Burnt but Scalded as in Devon & Cornwell, & not Better. I am afraid what I Sent from Exeter will be Spoyld by y<sup>e</sup> Length of time being packd up close, as well as y<sup>e</sup> Sweetmeats, but it Cannot be helpd. Permitte me, Sir, to wish y<sup>r</sup> Lordship health & Subcribe my Self y<sup>r</sup> Most Dutifull faithfull obedint Humble Servant,

J. TURNER.

Rose,

June 10, 1762.

M<sup>r</sup> Nickonal & her neece Calld hear to Inquiar after y<sup>r</sup> Lordship's health, & Invited me to Come to See them. her Mother is alive but weeck, & has Lost her memory a good Deail.

Pardon my Bad Riting, I Cannot get a Pen to Rite.

Copy of my Letter to y<sup>e</sup> Bp of London.

Rose Castle, Aug 12th, 1762.

My Lord,

M<sup>r</sup> Denton having delivered the Key of the Cellar to my Butler on our Arrival here, containing the Wine I bought of your Lordship, on comparing them with the List you gave me, a greater quantity appears to have been charged, & paid for by me, than the Cellar contains, the particulars of which are stated in the enclosed Paper, and some of the Wines also that I paid for as sound & good, prove as sour as Verjuice. M<sup>r</sup> Denton attended my Butler when he counted the Bottles, & tasted the Liquors, so, if your Lordship has any doubt of the truth of these facts, Denton can fully verify them. When I talked last with your Lordship about the Dilapidations, you desired me when I got to Rose to have all Repara-

tions made that I found necessary both within & without doors; but knowing my own Ignorance in these matters, & consequently fearing that I might injure your Lordship or my Self had I trusted solely to my own Judgment in this affair, I therefore order'd Ben. Railton to view the Premises and make an Estimate (Railton being as I am told an intelligent honest man, & one whom you used to employ your Self on many occasions). This Estimate had been finished & transmitted to your Lordship before this time, if the Plummer could have been procured who is to examine the Lead in & upon the Castle, but we have been forced to wait some time for him, & probably must do so some days longer.

I am glad to hear from Dr Parker that your Lordship has found so much benefit by your Journey to Hutton Bushel, & remain,

My Lord,  
Your Aff. Brother  
& humble Servant,  
C. CARLISLE.

I should have been obliged to your L<sup>d</sup>ship to have told me that you would not leave your Chaplain's old Surplice in the Chapel here, that a new one might have been provided ag<sup>t</sup> my coming. My Chaplain has been forced to read Prayers without one ever since I came, & this in the sight of half the County who have been to visit me.

My Lord,

I am concerned that the wine in the Cellar your Lordship purchased shou'd not contain the number of bottles sold, and that part of it shou'd be turned sour; as these misfortunes have happened, I shal be very ready to allow you the money you demand on that account to be paid you by Denton; I desire the bottles and sour wine described may be returned to him, and given to friends of mine, who, I doubt not, will have a grateful remembrance of me even for vinegar.

After seriously attending to the real Interest of the Bishoprick of Carlisle for many years during my Incumbency, for the sake of myself and successors, and disbursing 1000*l*. (if I say double that sum, I believe I do not err) for improvements in the house at Rose Castle and elsewhere, I did not expect to be called upon, in the rude manner I was, for Dilapidations, nor to have the like demand renewed by your Lordship's letter of the 12<sup>th</sup> instant, after I had told you I shou'd be ready to comply with any thing reasonable for that purpose: a generous mind that sees and considers the House, offices, and revenues of that Bishoprick in it's present state, and is informed of the condition these were in when I entered upon it, I think can have no pretence to proceed against me in the manner intimated by you; By your eyes you see the condition of the House, &c., and if your friend behind the Curtain will not, I appeal to the stones and repairs in every office, and to the beams and wainscot in such rooms as I beautified, to do me Justice. Look but at the gate of your Castle, or out of it, and almost every thing you view will in some measure bear testimony to the truth of what I assert.

There was a security given to me for the price of wood sold, to be laid out in buildings for improving that part of the Demesne called Lingy Park, and contracts made with artificers for erecting such buildings. Denton negotiated that affair; and when you think proper, I shal with pleasure transmit it to him, that he may receive the money and pay the workmen, for I always proposed to disburse the sum received, and neither to gain nor lose by these bargains.

I am, my Lord,  
Your Lordship's affectionate  
brother and humble servant,  
RIC. LONDON.

Hutton Bushel,  
Aug<sup>t</sup> 18<sup>th</sup>, 1762.

After this long letter I shou'd not have added any thing further, had not your Postscript called upon me to vindicate myself from the reproach of not leaving the Surplices I had at York: in answer to this, I tell you I found none at Rose, nor indeed Books, Cushions, or other Furniture proper for the Chapel, which, with part of the Communion Plate I left there, was not of less expence to me than the sum of 100*l*., and this I judge the County of Cumberland knows, and is visible to that half of it that has visited you.

Copy of my 2<sup>d</sup> Letter to y<sup>e</sup> B<sup>d</sup> of London.

Rose Castle, Sep<sup>r</sup> 6<sup>th</sup>, 1762.

My Lord,

I have recieved your Letter & y<sup>e</sup> Money from Mr Denton on the Cellar Account, to whom my Butler is ready to deliver the Ten Bottles of sour wine for a *Present* to your *Cumberland Friends* agreeable to your Lordship's express Directions. As I take it for granted you would not compliment your Friends with such Liquor, if you credit y<sup>e</sup> account I gave you of it; consequently by ordering it to be disposed of in this manner, your Lordsh<sup>p</sup> undoubtedly believes & means to insinuate that I misrepresented y<sup>e</sup> condition of your Claret in order to throw it back on your hands, which carries in it so mean a suspicion as raises my Contempt more than my Anger. As I bought y<sup>e</sup> wines of you at y<sup>e</sup> price set by your own Appraiser, and that merely for your convenience, (the stock I sent from Exeter being much larger than I can use in some years) I could not think myself under any Obligation to let your Lordship pocket y<sup>e</sup> money I had paid you for good wine & which proved stark naught, no more than for wine reckon'd to me which did not exist. I had cause enough to complain of your other wines, y<sup>e</sup> Port being so foul that every Bottle must be filter'd before it can be drunk, and this circumstance your own Butler acquainted mine with before we left London, wherefore your Lordship could hardly be a stranger to it; but as I could make tolerable shift with it, I said nothing in my Letter to your Lordship about it, tho' sh<sup>d</sup> have been very glad to have return'd *that* & all y<sup>e</sup> rest of your wines, for less money than I paid for them.

Your Lordsh<sup>p</sup> is pleased to tell me, "that after attending to the real Interest of the Bishoprick of Carlisle for many years for y<sup>e</sup> sake of yourself & successors, & disbursing 1000*l*. (and perhaps double that Sum) in Improvements in y<sup>e</sup> House at Rose Castle & elsewhere, you did not expect to be call'd upon in the rude manner you was, for Dilapidations, nor to have the like Demand renew'd by my Letter of y<sup>e</sup> 12<sup>th</sup> inst. after having told me you should be ready to comply with anything reasonable for that purpose."

As this contains a pretty strong Charge of Rudeness & Incivility in me towards your Lordship, in my Application for Dilapidations, Let us see how justly it can be deduced from y<sup>e</sup> words of my Letter on which it is principally grounded. The words are these (viz.) "When I last talk'd with your Lordsh<sup>p</sup> about y<sup>e</sup> Dilapidations, you desired me, when I got to Rose, to have all Reparations made that I found necessary both within & without doors; but knowing my own Ignorance in these matters, & consequently fearing that I might injure your Lordsh<sup>p</sup> or myself had I trusted solely to my own Judgment in this Affair, I therefore order'd Ben. Railton to view y<sup>e</sup> Premises & make an Estimate (Railton being, as I am told, an intelligent honest man & one whom you used to employ yourself on many occasions). This Estimate had been finished & transmitted to your Lordsh<sup>p</sup> before this time if y<sup>e</sup> Plummer could have been procured, who is to survey y<sup>e</sup> Lead in & upon y<sup>e</sup> Castle; but we have been forced to wait some time for him, & probably must do sometime longer."



Now as this is every Word in my Letter that relates to y<sup>e</sup> point in question, your Lordship must have a strange Propensity to take offence where none is offer'd, or be very sharp sighted indeed to point out a single expression that even borders on Rudeness or Ill-breeding; But 'tis y<sup>e</sup> application itself & not y<sup>e</sup> mode of making it, w<sup>ch</sup> your Lordship really means by a *Rude Attack* upon you. That this is not a chimerical but a well grounded opinion, I am convinced by your having brought y<sup>e</sup> like charge against my Secretary in London, M<sup>r</sup> Pearson, of having treated you *rudely* when he deliver'd my message to your Lordship concerning y<sup>e</sup> Dilapidations: for on my mentioning it to him in consequence of your Complaint to me against him, He solemnly denied y<sup>e</sup> Charge of Incivility or Disrespect towards your Lordship, but affirm'd that you express'd great Anger on his barely delivering my message, y<sup>e</sup> purport of which 'tis necessary for me here to refresh your memory with.

After I had paid you 400*l.* & upwards for y<sup>e</sup> Stock & Furniture here at Rose, which, agreeable to y<sup>e</sup> usual way of dealing on these occasions, permit me to say, your Lordsh<sup>p</sup> ought to have declined taking till y<sup>e</sup> Dilapidation Account was settled; Mr. Pearson had my orders to wait upon you & acquaint your Lordship, that I sh<sup>d</sup> soon write to Carlisle & commission somebody there to take a view of y<sup>e</sup> Episcopal House, &c. in order to estimate y<sup>e</sup> Dilapidations, but would defer it till I knew whether or not your Lordship would chuse to appoint another on your side to accompany mine in this business. Civil as this Proposal was, you rejected it with Disdain, & treated it as a high Affront offer'd to you; but surely, my Lord, it deserv'd a better Reception, tho' you might not think fit to comply with it; especially as my behaviour to your Lordship in this instance was so very different, in point of Civility, from yours to me not long before on a similar occasion. I mean, when you so hastily order'd all your Goods here to be appraised without vouchsafing to acquaint me with it, and on y<sup>e</sup> Inventory being return'd to you prized lower than you expected, your Lordship instantly order'd every thing to be sold at a publick survey. How unkind & unpolite this was to your Successor, I leave any candid man to judge; but tho' I was not insensible to it, yet I readily overlook't it as y<sup>e</sup> effect of Passion & Disappointment, & immediately offer'd, in case your Lordship would countermand y<sup>e</sup> Sale, to be at y<sup>e</sup> Expence of sending a Man from Durham, to meet another of your own appointing to make a joint Valuation, & take y<sup>e</sup> whole as they sh<sup>d</sup> Appraise it. This reasonable Proposal your Lordship at last complied with, but not without some reservations in your own Favour.

The next Charge your Letter contains, is a strong insinuation of my having made an ungratefull & ungenerous Return to your Lordship by demanding Dilapidation Money after you had attended so many years to y<sup>e</sup> real Interest of y<sup>e</sup> Bishoprick of Carlisle for y<sup>e</sup> sake of yourself & Successors, & disbursing 1000*l.* (or perhaps 2000*l.*) in Improvements at Rose & elsewhere. Now though I am as thankful for any Improvements your Lordship has made as Man can be, & as ready to make all *proper* Return, yet when y<sup>e</sup> merit of them is carried to so extravagant a Height, that I am to be precluded from all Demand of Dilapidation Money, unless some little Trifle, in consideration of y<sup>e</sup> great Obligation you are pleased to insinuate I owe you on this account, I have a right to remind your Lordship that when y<sup>e</sup> 250*l.* you received from B<sup>p</sup> Fleming's Executors, & several Hundreds more you raised by y<sup>e</sup> Fall of Wood on y<sup>e</sup> Episcopal Lands are brought to account, a considerable Defalcation must be made from y<sup>e</sup> Sum total of your Disbursements in Improvements: But after all my Lord, supposing you had expended during a long course of years one or two

Thousand pounds over & above what you received, am I to pay you so expensive a Complement as to make no Demand for Dilapidations, though they amount to two or three Hundred pounds on y<sup>e</sup> fairest Calculation, because you have been a Benefactor to y<sup>e</sup> Bishoprick? Your Lordship I am sure has set me a very different Example (and can I follow a better) in having demanded & received 250*l.* from y<sup>e</sup> Executors of your Predecessor for Dilapidations, & yet He was a good Benefactor to this See; and at this hour you are suing B<sup>p</sup> Sherlocks Executor (& very rightly so) for Dilapidations, notwithstanding the Bishop expended above 2000*l.* in Improvements at Fulham.

As to y<sup>e</sup> Improvements your Lordship made in y<sup>e</sup> Revenues of the Bishoprick, you had the *full* benefit of them, & several years Enjoyment of your other Improvements in & about Rose Castle. Had you left any Leases open for the benefit of your Successor, that you might have avail'd yourself of before your Translation to London, your Lordship might have pleaded an Exemption from Dilapidations with somewhat a better grace. That generous & good Prelate B<sup>p</sup> Thomas of Winchester left a Lease worth five or six Hundred pounds for his Successor at Peterborough; which he might have fill'd up, & yet He paid Dilapidations: the like did M<sup>r</sup> Madox to y<sup>e</sup> present Bishop of Worcester, & others that I could name, where y<sup>e</sup> decess'd Bishops had been great Benefactors to their respective Sees, but these Instances are sufficient to shew how constant & invariable y<sup>e</sup> Practice is, & consequently how unjustly you reproach me with want of Gratitude & Generosity on this occasion.

The Jealousy & Suspicion you express with regard to M<sup>r</sup> Nicholson, of his having privately encouraged me, out of Malice to your Lordship, to bring a Demand upon you for Dilapidations, is as ill founded as your Charge of Rudeness & Ingratitude; for I wrote to Denton a month before I came to Rose & order'd him to employ Railton to survey y<sup>e</sup> Castle, &c.; and in no one Instance to charge a single Article, but where myself or my Executors would be liable in case of my Removal or Death. for y<sup>e</sup>, truth of this I Appeal to M<sup>r</sup> Denton, who has my Letter & will transmit it to your Lordship, whenever you chuse to call for it.

What your Lordship means by styling M<sup>r</sup> Nicholson in your Letter *my Friend behind y<sup>e</sup> Curtain*, I don't well understand. his Situation certainly puts him above any Dependence on your L<sup>ship</sup>, & consequently indifferent whether you are pleased or displeased with giving me his advice on any point I may think fit to consult him upon. On y<sup>e</sup> other hand, surely your Lordship can't suppose, that because you have taken a Pique ag<sup>t</sup> him, I avoid having any *open* Connection for fear of giving you Offence, but am secretly directed by him. If this is your meaning, I must be free to tell your Lordship, that I disdain such low and mean Conduct, or did my Interest ever so much depend upon it, would I adopt your Resentments or those of any man living. Having indeed discover'd in y<sup>e</sup> course of my Transactions with your Lordship, y<sup>e</sup> Jealousy you entertain'd of this Gentleman, & being desirous, if possible, of settling all things amicably with you, I would not even request him to take a view of y<sup>e</sup> Goods & Furniture here before I agreed with your Lordship for them, though He was y<sup>e</sup> only Person in this Country I had any reason to confide in, being an entire Stranger to every one else; but what abundant Cause I now find to repent of my Delicacy towards you in this instance, is too late for me to point out to your Lordship.

I am, my Lord,

Your Obed<sup>t</sup> Humb. Ser<sup>t</sup>,

CHA: CARLISLE.

P.S. What your Lordship is pleas'd to call a *Reproach* from me on your taking away y<sup>e</sup> Surplises, had you con-

sider'd my words with Candour and Temper, would have appear'd at most a mild complaint for removing them without acquainting me with it; as I naturally expected to find a Surplice among y<sup>e</sup> rest of y<sup>e</sup> Chapel Furniture, I gave away my own at Exeter, & my Chaplain has been forced to appear without one till yesterday, which was no very decent Sight in a Bishop's Chapel.

My Lord,

I am very ready, as I have always signified to you, to make all reasonable acknowledgments for Dilapidations, if there be any at Rose Castle, the sum mentioned in the estimate inclosed in your last letter, tho' seemingly demanded, I suppose, is not expected to be paid, as it never will be by

My Lord,  
Your most humble servant,  
RIC. LONDON.

Fulham,  
Sept 26<sup>th</sup> 1762.

The Table Cloth and Napkin inclosed for some time ago, was by mistake sent with other Linen hither. it is now found, and shal be restored to you in London this winter, where all other disputes may be amicably adjusted.

Copy of my 3<sup>d</sup> Letter to y<sup>e</sup> B<sup>p</sup> of London.

Hagley, Worcest'shire,  
Oct. 9<sup>th</sup>, 1762.

My Lord,

I have your Letter of y<sup>e</sup> 26<sup>th</sup> ult. in which you tell me, "that you are ready to make all reasonable acknowledgments for Dilapidations if there be any at Rose Castle, but will never pay the Sum mention'd in y<sup>e</sup> Estimate, tho' seemingly demanded."

That my sending your Lordship y<sup>e</sup> original Estimate was no other than a civil manner of notifying to you what my Demand for Dilapidations amounts to, is very certain, and as at y<sup>e</sup> same time I inform'd your Lordship that y<sup>e</sup> Appraisers had my positive orders not to insert a single Article, but where myself or Executors would be charg'd in case of my Removal or Death, your Lordship can hardly suppose so just & reasonable a Claim will be waived, because your Lordship thinks fit, without vouchsafing to point out any one Article which is over rated or that ought not to be inserted, peremptorily to declare that you will not pay y<sup>e</sup> sum demanded.

If my Demand is reasonable & just, your Lordship must be guilty of manifest Injustice in refusing to comply with it. If it be not so, shew me in what particular instances, and I am ready to give up that part of y<sup>e</sup> Demand; but as much as I hate Contention, and endeavour agreeable to y<sup>e</sup> Apostles direction, to live peaceably with all Men, your Lordship is greatly mistaken if you imagine I will tamely submit to suffer a considerable Loss in my Dilapidations, especially after what I have already sustained in y<sup>e</sup> purchase of your Furniture, because it is your Will & Pleasure that I shall do so.

I am, &c.

My Lord,

It was my intention, for your ease and mine, to have closed any further correspondence with you by letter, till we meet in London, that there all matters in dispute between us might be amicably finished, as I hope they will be, not indeed upon the plan of the extraordinary estimate sent me for Dilapidations, which seems to me to contain many articles that can never be allowed in that account, and to signify that the estimators did not know what Dilapidations are.

I repent as much as you can, that you had any part of my Furniture, &c., by which I have suffered much.

I shal add nothing further, but refer you to this and my former letter, to assure you that I shal be ready, when in London, to accommodate all differences with you in a friendly manner; if this does not satisfy you, use your will and pleasure. I am,

My Lord,  
Your most humble servant,  
RIC. LONDON.

Bath, Oct<sup>r</sup> 18<sup>th</sup> 1762.

Copy of my fourth Letter to y<sup>e</sup> B<sup>p</sup> of London.

Old Burl. Street, Nov<sup>r</sup> 10<sup>th</sup>, 1762.

My Lord,

I had your Letter of y<sup>e</sup> 18<sup>th</sup> ult. some time before I left Hagley, wherein you express an Inclination that all matters in dispute between us might sleep till we met in London, & then they might be amicably adjusted.

As I was equally desirous with your Lordship to pursue gentle rather than violent methods, I avoided troubling you with any more Letters on this disagreeable subject, nor sh<sup>d</sup> do now, could I have met your Lordship in Thrift Street, where I call'd yesterday in hopes of seeing you, but as your Servant inform'd me that you reside altogether at Fulham, I must so far resume y<sup>e</sup> Correspondence as to beg to know of your Lordship what method you propose taking in order to settle y<sup>e</sup> differences between us? The only reasonable one seems to be, by referring the Dilapidation Estimate to two Friends, one to be named by your Lordship & the other by me.

It may be of importance to both of us, but will certainly be so to your Lordship, that y<sup>e</sup> Dilapidations be settled soon, for y<sup>e</sup> House suffers by every Storm (a whole window & much Glass beside being blown out of y<sup>e</sup> Frames before I left Rose), and the Banks of y<sup>e</sup> River (already in a ruinous condition), will receive much more damage by y<sup>e</sup> winter Torrents, & y<sup>e</sup> Demand on this Article be proportionably increased.

Your Lordship never made any Answer to my Proposal with regard to y<sup>e</sup> Money remaining in Mr Railton's & y<sup>e</sup> other Contractors' hands for y<sup>e</sup> last Fall of Wood you made in & about Rose. I should hope that, as well as y<sup>e</sup> Dilapidation Estimate, may come under amicable consideration; and y<sup>e</sup> rather, as I have, manifestly in my own wrong, permitted Mr How & Co to cut & carry away my Timber, in consideration of his having paid your Lordship a good Fine where none was ever paid before, w<sup>ch</sup> he told me himself he would not have paid, unless Timber had been granted him for building y<sup>e</sup> House for y<sup>e</sup> Forge Men, &c.

As your Lordship apprehends you are a Sufferer by my having purchased your Furniture at y<sup>e</sup> appraised price, I shal be much obliged to you to return me y<sup>e</sup> Money I paid your Lordship on that Article, notwithstanding y<sup>e</sup> Expence I have been at in new Tinning every bit of y<sup>e</sup> Kitchen Furniture & other reparations; and you shal then have it all deliver'd to your order & sent to Fulham or sold at a publick Survey.

I am  
Your Lordships  
Obed<sup>t</sup> Hum. Serv<sup>t</sup>,  
C. C.

#### AN ERROR IN "FABYAN'S CHRONICLES."

There is a singular error in the dates of the reign of Edward III. in *Fabyan's Chronicles*, which seems to have escaped the notice of the editor, Sir H. Ellis, and which is of some importance.



The year of our Lord is given wrongly during nearly the whole of the reign, and this may easily mislead a reader who trusts to this author. I am referring to the edition of 1811, wherein the reader, by turning to p. 441, will find the entry, "Anno Domini . m.ccc.xxx. John Pountnay — Anno Domini m.ccc.xxxi; Anno V," meaning that the *fifth* year of Edward's reign began in the last-mentioned date—viz. 1331 (Jan. 25.) But on the next page we have the following entry: "Anno Domini m.ccc.xxxi—Anno Domini m.ccc.xxxii; Anno VII," which is as much as to say that the next year to the *fifth* year was the *seventh*. The *sixth* year, in fact, is simply lost sight of, and the error is continued down to the very end of the reign. One consequence is that the years are wrongly calculated down to the end of the reign; another is that Edward's reign is made a year longer than it was. He died in the fifty-first year of his reign, having reigned fifty years and about five months; but at p. 487 of Fabyan we have the entry, "Anno lii." The regnal years and mayor's years are difficult to arrange, because they began at different times. Fabyan begins the reign by passing over the mayoralty of Chickwell, and calls Betayne the *first* mayor; whereas he was not elected till October, 1327, when Edward had reigned about nine months. This explains the expression on p. 439—"In the ende of y<sup>e</sup> firste yere of this kynge Edward, & begynnyng of this mayres yere"; where "this mayre" is the *first* one, the above-named Betayne. But, if he begins to reckon thus, he should have continued it. By the same reckoning the *fourth* mayor would be elected in the end of the *fourth* year of the king; yet on p. 441 we read—"In this .iiii. mayres yere, & ende of y<sup>e</sup> *thyrde* yere of thys kynge," where for *thyrde* we must certainly read *fourth*. In the same way, the battle of Cressy is said to have taken place in the *twenty-first* year of Edward's reign, but it was fought during the *twentieth* (1346). And so on throughout.

By way of further example, let me explain the entry on p. 480. We there find "Anno Domini . m.ccc.lxviii. John Chycheester — Anno Domini . m.ccc.lxix. Anno xliiii." This refers, not to the 44th, but to the 43rd year, from Jan. 1369 to Jan. 1370, towards the close of which—viz. in October 1369, Chichester was elected as mayor. Hence the entry, under this year, of the death of Queen Philippa (Aug. 15, 1369). It follows that Chichester was still mayor in April 1370, as is proved also by a notice of him as mayor in that very month and year in Riley's *Memorials of London*, p. 344. Hence follows the complete solution of the date of *Piers the Plowman*. When Langland mentions 1370 as Chichester's year he is right enough. I have said, at p. xxxii. of the preface to text A of the poem, that "our author seems to be a year wrong." But I am glad to

find that the error lies, not with Langland, but with Fabyan; and the date of the *second* version of the poem is irrefragably proved to be later than 1370. Other indications point to the year 1377 as the date thereof.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

#### THE SEVEN SORTS OF GAME; THE SEVEN TRADES; AND THE SEVEN ROPES IN A SHIP.

I make a note of a curious piece of information recently given to me by an old man in my rambles. He asked me if I knew how many sorts of game there were; to which I replied in the negative. Secondly, if I knew how many trades there were; upon which I said, "Oh! no end of them." Thirdly, he asked if I knew how many ropes there were in a ship; to which my reply was the confident one that there was only *one* rope in a ship, namely, the bucket-rope, all other ropes (as landsmen would call them) having distinct names, such as stays, braces, halyards, &c. In fact, the last is the question we have been advised to ask itinerant beggars in the garb of sailors, with the view of testing their sincerity.

My questioner then said: "All wrong! there are only seven sorts of game, only seven trades, and seven ropes in a ship." Thereupon he gave me the following items:—

The seven sorts of game: 1. Cock Robin; 2. Woodcock; 3. Hare; 4. Partridge; 5. Grouse; 6. Snipe; 7. Heron.

It is rather odd to find our old nursery friend Cock Robin included, and, indeed, taking the first place among game; but it should be remembered that Cock Robin is one of the most plucky and desperate fighters of the volatiles, and our old nursery legend seems to uphold the fact of his invincibility in the ordinary way of bird-fighting by informing us that he was killed by the sparrow with a "bow and arrow." Another remark may be made as to the exclusion of the other species of birds now classed among game; but the above standard seems to have been established at a remote period before foreign importations of game birds, their crossings (one result being our famous game-cock), and the regulations by Acts of Parliament.

The seven trades: 1. Sweep; 2. Whitesmith; 3. Cordwainer; 4. Shoemaker; 5. Mason; 6. Cabinetmaker; 7. Wheelwright.

Here we must make a few observations. Cordwainer is a well-known City term, applied to the Company of Shoemakers, obviously derived from the French word of the same significance—*cordonnier*. Secondly, the fourth trade, shoemaker, is not a repetition, but means a shoer of horses, or what we now call a blacksmith. Finally, it is odd that we should have in the list cabinetmaker

instead of carpenter; although, perhaps, the fact points to the remoteness of the standard, since the original carpenters could only have been makers of cabins, of which the word *cabinet* is the French diminutive; but how the French word *cordonnier* should be adopted, and neither *charpentier*, nor *menuisier*, nor *ébéniste*, should have come into vogue, is somewhat of a puzzle.

The seven ropes in a ship: 1. Bucket-rope; 2. Man-rope; 3. Buoy-rope; 4. Foot-rope; 5. Swab-rope; 6. Bilge-rope; 7. Head-rope.

I think it unnecessary to explain the uses of all these ropes; but now that they have been brought to my remembrance after many voyages, in which I have rendered myself familiar with all nautical knowledge, it has been a matter of surprise to me that, with everybody else, I have been content with the answer of "only one rope on board ship, namely, the bucket-rope," in testing a sailor.\*

A. S.

#### OLD CLEVELAND WORDS.

In going over the extracts given by Young in his *History of Whitby* (pp. 920-928) from Computus and Roll of Disbursements connected with the abbey, I find the following entries, all more or less interesting, and of several of which I shall be glad to meet with illustration or explanation:—

De j *franke* vend-apd. Semar, xx<sup>s</sup>. [A fat hog?]

De *forheug* or *forheng*, viij<sup>s</sup>. [?]

De Northsefare dcxxviiij *kelings* prec. xxij<sup>li</sup> ix<sup>s</sup> vj<sup>d</sup>.  
[“Large codfish.” Hal.]

De quibus in *horaell*, ccxxviii. [?]

De *hofware*, viii<sup>s</sup> vj<sup>s</sup> xj<sup>d</sup>.

De allec. vend. *landherigfare*, xlvij<sup>s</sup> v<sup>d</sup>. [?]

*Northsefare* I take to be fishing expeditions made to the ocean or North Sea. *Hofware* is, I believe, *hav-fare*, or the deep-sea fishery, a term still preserved in the name applied to the long line employed in the said fishery, which is sounded *hauser*, and spelt *haavre* by Young, p. 821. *Landherigfare* I am unable to explain.

De di. quart. *blandkorne* vend. (apd. Aton), xijj<sup>d</sup>. [Our Cleveland *blencorn*, or *meslin*.]

Itm. p. ij *reynys*, ij *polys*, et i *hedstall*, xxijj<sup>d</sup>. [?]

Itm. p. *serging* uni<sup>s</sup> equi et cura *alterius*, xxijj<sup>d</sup>. [? firing.]

Itm. celler. panis et servis. i *kympe*, ii<sup>s</sup> v<sup>d</sup>.

The word *kympe* or *kymp* occurs three or four times, and I think it is scarcely doubtful that our still commonly used word *kimlin* is a direct derivative from it. Comp. Sw.-D. *kimma*, a tub or large wooden vessel with a top, to keep meal, butter, &c. in, *kimb*, the stave of a barrel; E. *chimb*.

P. *cannis* et *sqvill* subulco vi<sup>d</sup>. [Cleveland *can*, and *swill*, a shallow, loosely made wicker basket.]

Itm. p. viii. *floks*, x<sup>d</sup>.

\* The same informant stated that the word *sailor*, or rather perhaps *sailer*, was originally applied to the maker of sails for windmills.

Halliwell gives *flock*, a hurdle, as a Devonshire word; and I believe the *floks* of 1394 to be what are now called *fleeiks* (written *flakes* in my Cleveland Glossary) by our Dalesfolk.

It. p. i. *skoop* willo plumar, vi<sup>d</sup>. [Scoop (of lead); pronunciation unaltered.]

It. p. i. *hamerton* ad portand. aquam, vi<sup>d</sup>. [?]

Itm. p. *ligaturis obbar*. dni Abbis, iiij<sup>d</sup>. [?]

Itm. p. *strom* p. le brewhous, iiij<sup>d</sup>.

Halliwell gives “*Strom*, an instrument to keep the malt in the vat,” on Ray’s authority. The modern Cleveland form of the word is, I am told, *stum* or *stom*, which originates in the customary metathesis of *r* and its vowel, followed by what is almost a pronunciational absorption of the consonant, as in *dozz* or *duzz* for *drose*, *dozzle* for *drizzle*, &c.

Itm. p. i. *vasc*. p. *muskilvat*.

I suspect (as in several other places) a misreading, *muskilvat* for *maskilvat*. In the Finchale Priory Inventory the form is *maskefat*.

Itm. p. ii. *palys* dno Abbi, vi<sup>d</sup>.

Itm. p. i. *bolt clath* dno Abbi, viii<sup>d</sup>.

I am uncertain about *palys*, though from the *bolt-clath* mentioned immediately below it would appear not unreasonable to refer to Halliwell’s “*Paly*. A roll of bran such as is given to hounds”; “*paly* of brynne,” Promp. Parv.

It. s’vintibz portant. *kyds* ap. Duns., vi<sup>d</sup>.

It. p. vii *kyds* de Newham, xx<sup>s</sup>. [Kid, a small faggot of brushwood.]

It. uni homini qui ludebat cum *Jak*, vi<sup>d</sup>. [?]

It. i par. beds (pair of beads), x<sup>d</sup>.

It. ad contribution. p. le *oys*, lvij<sup>s</sup> iv<sup>d</sup>. [?]

It. *paietto* aule ad socular. per vices, ij<sup>s</sup>. [?]

It. *paietto* Celerarii ad togam, xvij<sup>d</sup>.

P. purgation. uni<sup>s</sup> *gunsy*, xij<sup>d</sup>. [No doubt *gonze*, A.-S. *gong*, gang, a privy.]

Itm. p. i. *sproyscay* (?) dno Abbi, xij<sup>d</sup>. [?]

Itm. p. i. *horslok* ad Wodhous garth, viij<sup>d</sup>. [?]

Itm. p. i. *band* ad fenestr. camere Abbis, j<sup>s</sup>. [Cleveland, a pair o’ bands = a hinge, comprising both parts.]

Itm. p. i. *bunchis* ad fenestr. dormitorii, xx<sup>d</sup>. [?]

Itm. illis qui foderunt *flaghts*, ad potum, iiij<sup>d</sup>. [Compare Dan. *flag-törr*, flag, *flage*, flat sods of turf pared from a grass-grown surface.]

It. de j *Hoie* de Northfolk j chald. carbon, iiij<sup>s</sup> iiij<sup>d</sup>. [A *Hoy*, the vessel so called.]

It j *swan* p. xxiiij dies minanti plauvtr., iiij<sup>s</sup>. [A *swain*, a boy or lad.]

Itm. p. iiij<sup>s</sup> pese de *waintowcebs*, xx<sup>d</sup>. [Wameton, a bellyband.]

Itm. p. ij<sup>s</sup> dosan *wam tow shafts*, ij<sup>s</sup>.

Itm. p. ij<sup>s</sup> dosan *heltirschafts*, xij<sup>d</sup>.

The word *shaft* seems to have gone out of use. *Heltershank* is employed in the same sense at no great distance from Cleveland. I must observe that *helter* in Yorkshire is the hempen headband used for leading a horse. One made of leather is called a *collar*. The *shank* or *shaft* is the cord or rope attached to the head-stall.

Itm. p. vii *wymthecws*, vij<sup>s</sup> x<sup>d</sup>. [Compare the *thowts* of a boat.]



Itm. p. ii dosan *plewstrakys*, iiij<sup>a</sup>. [? the same as *plough-starts*.]

Itm. p. ix *molebrodcloutys*, iij<sup>x</sup> d. [Mouldboard clouts, the earlier form, I take it, of the modern iron mould-board plate.]

Expn. c'ca *Fehows*. [Compare N. *fəhuus*, a cattle-house.]

Itm. p. iij bands ad Walkmylne, xx<sup>d</sup>. [Cl. *walkmiln* = a fulling-mill.]

J. C. ATKINSON.

Danby in Cleveland.

### SMOKE.

Holding in my recollection recent notes here upon "Snuff," I was amused to come upon the following quotation from Cavendish's "Life of Wolsey" in *Retrospective Review*, v. 15:—

"And even as my Lord Piercy was commanded to avoid her company, so she was discharged of the court, and sent home to her father for a season; *whereat she smoked*: for all this while she knew nothing of the king's extended purpose."

I confess at the first moment a ludicrous image rose up before me of Mistress Anne Bulleine taking to cigarettes as a solace for her broken flirtation. *Smoke* used thus absolutely is of scarce occurrence. There is, however, a somewhat similar use of the word in Deuteronomy, xxix. 20—

"... the anger of the Lord and his jealousy shall *smoke* against that man."

If Mistress Anne had been said to *fume*, like Kate the Shrew ("Frets call you these?" quoth she: "I'll *fume* with them"), or like Eleanor, Duchess of Gloucester ("her *fume* can need no spurs," *Second Part of Henry VI.*, i. 3), the passage would have passed unnoticed; or if she had been said to have had a *fit of the vapours*, it would have seemed a quite natural proceeding on the part of a love-lorn and court-banished damsel.

Nevertheless, I am by no means sure how far *smoke* in the passage of Cavendish is equivalent to *fume*. Wedgwood says:—

"The ultimate origin (of *smoke*) is, I believe, to be found in a representation of the nasal sounds made in sniffing an odour or in gasping for breath. . . . The inarticulate sounds made in muttering, sobbing, sniffing, were imitated in Gr. by the syllable *μν*, which must sometimes have been strengthened by a final guttural, shown in *μνχμός*, groaning; *μνκῆρ*, the nose or snout; *μνκός*, snivel, the mucus of the nose; *μνκς*, snuff of a lamp. The same imitation gives rise to G. *mucken*, *mucksen*, Mag. *mukhani*, Fin. *mukhatta*, to make slight inarticulate sounds with the mouth closed; Gael. *mùch*, mutter, hum; *mugach*, snuffling; *smuc*, a snivel, snore, nasal sound; *smuacach*, snivelling, snuffling, snoring."

Wedgwood goes on to observe the not uncommon use of *smoke* in the sense of *to sniff out*, *to detect*. Thus Parolles in *All's Well that Ends Well* (iv. 1), "They begin to *smoke* me."

He does not notice the slang schoolboy phrase of *to smoke* = to blush. (Is this phrase peculiar

to Harrow?) However, under the word "Funk," he gives much that is suggestive upon this point.

Neither does he notice *smoke* = to beat, to thrash. For example, the Bastard says to Austria in *King John* (ii. 1), "I'll *smoke* your skin-coat."

Finally, it seems probable that "to *smoke tobacco*" means rather to inhale its odour than to have reference to the burning of the herb. In old plays, "to take tobacco" and "to drink tobacco" are as common forms as "to smoke tobacco." (See notes in Dodsley's *Old Plays*, iii. 398, v. 6.)

Turning to "*Fume*" in Wedgwood, I find a Walloon proverb, "*foumi sain pip* = to smoke without pipe, to be out of temper," which is specially pertinent to the vapours of Mistress Anne.

The slang phrase, "Put that in your pipe and smoke it," is worth recalling in connection with the above notes.

The Greek *μνκός* and *μνκς* in my quotation from Wedgwood bear upon the double meaning of *emungo*, &c. which I noted at p. 36.

JOHN ADDIS, M.A.

Rustington, near Littlehampton, Sussex.

HENRY CRABB ROBINSON. — Having known Robinson most intimately from about the close of the eighteenth century till his death (he resided in my father's house, as one of his family, for a good many years), I have in my possession various letters and papers relating to him and his career. One of the very earliest is a note from Thomas Hardy, who had been tried for high treason in 1794, which contains a passage referring to a speech delivered by Robinson at what was called "The London Forum," in Feb. 1798. The note is dated Feb. 14, and what relates to Robinson is as follows:—

"I had an account of the debate this evening, which was represented to me as very interesting; and a young man of the name of Robinson made such an animated, eloquent, and argumentative speech, as was never heard before in that room."

It was in consequence of this speech, and others on similar occasions, that my father made Robinson's acquaintance. I was then about nine years old, and I well remember that, after attending the Forum, Robinson often accompanied my father and mother home to supper.

J. PAYNE COLLIER.

GOLD-FINDING IN A COUNTRY COURT-YARD. — A few days ago a little boy in this village was playing, as little boys will play, at knocking stones one against the other, and thus breaking them; when he was somewhat surprised by seeing a glittering substance in the heart of a paving stone which he had broken in a court-yard. However, he paid no attention to this on the first time of

finding it; but on again seeing a bit of the same bright metal in another piece of quartz in the yard, he took it to a jeweller's in the adjoining town (Baintree), who pronounced it to be a nugget of remarkably pure gold, and gave him sixpence for it. A member of my family, hearing of this unusual occurrence, accompanied the young gentleman to the jeweller's, and bought back the nugget as a curiosity. Since then, two more particles of gold have been found; and it is hardly necessary to add, that my young friend is now occupied in diligently breaking up all the paving-stones in the court-yard, in the hopes of becoming the veritable treasure-finder of the story.

The stones have been down too long for it to be possible to ascertain whence they came from; but it is clear that, wherever that may be, there must also be a considerable abundance of gold.

EVELYN CARRINGTON.

Deanery, Bocking, Essex, Aug. 10, 1869.

AN ERROR CORRECTED.—In the late Mr. Frost's very interesting *Notices relative to the Early History . . . of Hull*, may be seen the Comptus of John Leverage and John Tutbury, the collectors of the subsidy for the second year of Henry IV. The document is an important mercantile record, and seems to be very carefully printed. There is, however, one error occurring many times, which it may be well to point out. The word "sungmat" or "sungm" has no existence, except as a blunder of the transcriber or printer. The true reading is certainly *smigma* or *smegma*, i. e. soap.

EDWARD PEACOCK.

D<sup>R</sup>. JOHNSON AND LORD CHESTERFIELD.—Permit me to point out a curious mistake into which Miss Martineau has fallen in her *Memoir of Samuel Rogers*. In her *Biographical Sketches*, p. 368 (Macmillan, 1869), she says:—

"He was a youth of fifteen or thereabouts when half the town was scandalised at Dr. Johnson's audacity in saying what he did to Lord Chesterfield; and the other half was delighted at the rebuke."

Now as Rogers was ninety-six years old when he died in Dec. 1855, he must have been born in Dec. 1759, that is, four years after the Doctor's celebrated letter to Lord Chesterfield, which is dated Feb. 7, 1755, and its existence was well known to the town for thirty-five years before it appeared in the pages of Boswell in 1791, when Rogers was thirty-two years old. (*Vide Croker's Boswell*, 8th edit. p. 86.) Doddsley says:—

"It lay on his (Lord Chesterfield's) table, where any one might see it. He sent it to me; said 'This man has great powers; pointed out the severest passages,' &c.

H. HALL.

Portsmouth.

CAUTION TO NOVELISTS.—Mr. Shirley Brookes, in his entertaining column of the *Illustrated London News*, has lately shown that "writers of fiction

must have a care as to what names they give to their characters." I was particularly reminded of this remark on coming to a paragraph in a novel where the actual name (Packer), the actual occupation (law-writer), and the actual locality (Cursitor Street) were each and every of them introduced.

I do not know if the person in question (who has written for me many hundreds of folios, and has for years been in America) was ever aware of having been so accidentally distinguished by the illustrious author of *Bleak House*; but if he were, sure I am he would be the last to act as the individual did whose name was by chance imported by Mr. Brookes into a laughable farce, who thereupon wrote to say "having heard such was the case, must request, *as such*, it might be omitted."

HARRY SANDARS.

Oxford.

A CURIOUS MEDAL.—I forward the annexed clipping from *The Times* of Monday, August 2, 1869, which I think worthy of a chink in "N. & Q." :—

"A unique medal of Charles I. was included in the sale of the cabinet of coins of the late Mr. Thomas Brown, which terminated on Saturday, under the hammer of Messrs. Sotheby, Wilkinson, and Hodge. The following is an extract from the catalogue:—"574. Five-broad piece, an extraordinary and priceless pattern, by Briot, *m.m.* rose, CAROLVS. D.G. MAG. BRIT. FRAN. ET. HIBERNIAE. REX, bare-headed bust of the king to left, with long flowing hair, and Vandyke lace collar; rev. same, *m. m.*, FLORENT. CONCORDIA. REGNA, arms in high relief, on a garnished shield, crowned; at the sides, c.r. crowned, edge engrailed, highly preserved, and unique. This memorable piece possesses considerable historic interest from the circumstance of its having been given by King Charles I. to Bishop Juxon, most probably during the last scene in the eventful life of the unfortunate monarch, it being well known that the faithful prelate was in attendance on the scaffold.' It was bought by Mr. Webster for 35*l.*"

A. L.

## Queries.

INSCRIPTIONS AT BAALBEK.—On the roof of the long arched hall of the principal entrance to the ruins of Baalbek I discovered, on July 8, 1869, the following inscription:—

DIVISI  
MOSCI

It is cut out on one of the centre stones of the arch, and close to it is a large figure in relief. As the passage is without light from above, and as the inscription is about sixty feet from the entrance, it can only be observed between the hours of 10 and 11 A.M., which may account for visitors not having seen it before.

Some of your readers may also be interested in the two following inscriptions; one from the re-



puted tomb of Neby Sheet (Prophet Seth) on Anti Lebanon:—

VEITIVSRACATAE

VIXIT ANN,

and the other from a stone on the south-west end of the Prophet Noah's tomb at Karak in Cælo-Syria:—

CN . IVLIVS . L . F . FAB .

RVFVS . P . P .

HIC SITVS EST . VIX .

ANNIS . LXXXIV .

Can any information be obtained from your readers respecting these inscriptions?

JOHN SCOTT RATTRAY.

Karak, Cælo-Syria.

"LA BIBLE DANS L'INDE: VIE DE JEZEUS CHRISTINA" (par Louis Jacolliot).—I should be very glad to hear if any of your correspondents have read this work (published this year at Paris by the Librairie Internationale, 15, Boulevard Montmartre), and if it has been noticed by any eminent Indian scholar?

OSPHAL.

BYRONIANA: "SEQUEL TO DON JUAN."—A second edition of "five cantos" of *Sequel* was issued (by Paget & Co., 2, Bury Street, St. James's), and eleven more cantos were promised. The author said he should "feel bound to reveal himself should the remaining eleven cantos of his poem be called for." No date is given on the title or in the preface, but a date casually introduced in a note shows the volume was printed after 1841. The stanzas and style are close imitations of the original, and the poet displays fluent and brilliant powers of rhyme. Who was the author? Were any more cantos issued? An *Apology for Don Juan* (two cantos only) was published by "T. Green, 76, Fleet Street, 1824." Who was the author?

ESTE.

CANDIDATE JOBS.—Under the above heading some verses, containing an account of an undergraduate's examination, appeared in either *The Churchman* or *Christian Remembrancer* between 1843-1846, or 1851-1853. Can any of your readers oblige me with a copy of them? Who was the author?

R. F. W. S.

A CARD QUERY.—Are there any games at cards where queens are not used? I have been shown a beautiful pack of cards, of Spanish design, which are said to have belonged to Marie Antoinette. There are no queens; and as the cards are numbered in the corner 1, 2, &c., up to 10, with 11 for the knave and 12 for the king, there would seem to have been no queens provided.

M. E. D.

"CHARQUASILLA": "CHOWDER PARTY."—What do these words mean? The former is said to be Spanish; the latter appeared lately in a scrap of news from the United States.

ESTE.

CHÂTEAU COULARD.—A short time since a friend told me that, when travelling in the South of France, he had seen an old château called "Château Coulard." If any of your numerous correspondents can give me any clue to its whereabouts, or a description of the château, and more especially of the armorial bearings thereon, I should feel much obliged.

C. LETHBRIDGE COULARD.

LIEUT.-COLONEL COLLYER.—I should be much obliged for any information about the parentage, marriage, and armorial bearings of Lieut.-Col. Collyer, Lieut.-Governor of Jersey, one of whose daughters (Mary) married the Hon. Lewis Mordaunt, and died 1740; and another daughter, Elizabeth, was third wife to the Hon. George Mordaunt, brother of Lewis.

EDMUND M. BOYLE.

Cavendish House, Buxton.

ANCIENT COURT ROLLS.—I have in my possession several very early court rolls relating to the moiety of the manor of Bitton called *Oldland*, and rolls relating to the hundred of Bitton. They were purchased at Messrs. Puttick and Simpson's in 1851-2. The probability is, that other ancient rolls belonging to Bitton and Hanham were turned out from some lawyer's store-room, and dispersed at the same time. I shall be thankful if any possessor of such will do me the favour to communicate with me direct, as I wish to publish the whole series.

H. T. ELLACOMBE.

Rectory, Clyst St. George, Topsham.

"DE COMITIIS ATHENIENSIVM."—A volume bearing the heading "De Comitibus Atheniensium," from which the title is absent, has recently come under my notice. The date, 1819, occurs at the end of the preface. I should be glad if any correspondent could furnish me with the name of the author.

TREVOR PESSAR.

Glasgow.

LIVING ENGLISH ENGRAVERS.—The Editor of "N. & Q." will greatly oblige me by allowing me to make use of his widely-circulated journal and obliging correspondents, for the purpose of inquiring for short biographical notes (birthplace—date of birth—master under whom studied—principal masters—and works after which worked, &c. &c.) of the following living English engravers:—John Fred. Bromley, F. Bacon, Rob. Bell, Thomas Oldham Barlow, Henry Beckwith, Sam. Bellin, Sam. H. Baker, C. and J. Cousen, J. J. Chant, Sam. Carter, W. Chevalier, and H. Cousins. *Early* replies will be thankfully received, as the notes are to be used for a work on engravers and their works.

HERMANN KINDT.

Germany.

FURZE AT A BANQUET.—Gundulph, Bishop of Rochester, appointed that at every feast of St. Andrew the monks of the cathedral should provide a large quantity of provisions at the festival.

In Fisher's *History of Rochester* is a long list of the good things; among them appears the singular item of *sixty bundles of furze*. Was the furze used for cooking purposes?

GEORGE BEDO.

6, Pulross Road, Brixton.

KEWE.—I am unable to find the derivation of this word, which is applied in Norden's map to the horse-shoe cloister at St. George's Chapel, Windsor. Can any of your readers give me the information?

C. B. T.

LADIES TRAVELLING ON HORSEBACK.—In Fielding's *Tom Jones* we read of ladies travelling in this manner, and it appears that all the inns where horses were kept for hire were furnished with side-saddles for this purpose. In this way Sophia Western and her maid travel from her father's house in Somersetshire to Evesham, in Worcestershire; accompanied, as appears to have been the custom, by a mounted guide. Is there any mention of this custom anywhere else? I have not met with such in any other work that I have read belonging to the eighteenth century.

THOS. KEIGHTLEY.

WANTED: LA TRAPPE.—Some account of "La Trappe" and its connection with the Duchesse de Montbargon. The precise meaning of the word *Rococo*.

N. K.

MEDAL WITH HEAD OF CROMWELL.—Could any of your numerous contributors give a clue to the period or for what purpose the following badge or medal was struck? It is of silver, oval form, one and a half or two inches in diameter. On one side a head evidently intended for Oliver Cromwell's, and the reverse a shield of arms surmounted by a marquess' coronet—Argent, a bar gules, three torteaux in chief. That may not be the proper blazonry, as the engraving of the arms is much worn, and a guess has partly to be made as to the colours.

A. T. H.

NAME AND TITLES WANTED.—"Raja of Bisnagar, or Narsingua, A.D. 1505" (Osorio's *History of the Portuguese*, i. 243).—What was the name and titles of the Raja of Bisnagar, or Narsingua, who in 1505 sent an ambassador on board the ship of Don Francisco de Almeida, Viceroy of Goa, when at anchor off Cannanor, proposing a marriage between his daughter,\* "a virgin of reputed beauty," and John, the son of Emmanuel, the King of Portugal? And what reply was made to the proposal?

Is he the same as Janamejaya, son of Párikshita, Pándu-vansi, who was styled Sarpa Satra, or enemy of the Sarpas, or Nágas, literally serpents or snakes, on account of the barbarous massacre of this tribe, made at Harihara, 150 miles south-

\* A beautiful princess, the sister and not daughter of the Raja of Bisnagar, according to Lafitau, *Conquestes des Portugais dans le Nouveau Monde*, i. 214.

east from Goa, on the occasion of the solar eclipse visible at that place on Sunday, April 7, 1521,\* when a vast number of them were burnt to death with cold-blooded cruelty, in fires kindled for the purpose?

R. R. W. ELLIS.

Starcross, near Exeter.

POLITICAL PRISONERS IN POLAND.—During any of the three Polish revolutions, were any of the political prisoners sent to work for life, or for a less period, in the salt-mine of Wielitska?

N. K.

GUNNER OF TILBURY FORT.—In the parish register of Gravesend I find the following entry—"1712. July 14, the wife of Mr. Daniel Hall, Gunner of Tilbury Fort, buried." Daniel Hall was not merely a common gunner in the sense we use the term now, as is clear from his being entered in the *Heralds' Visitation of Herts* for 1669. What was the nature of the office he held? Can any correspondent give me a list of the gunners of Tilbury at that time, with an account of their duties?

G. W. M.

WATLING STREET IN KENT.—I should like to know the reasons for concluding, as most writers do, that the Roman military way from Rochester to Canterbury went as the coach road now does through the Blean Forest, *via* Boughton Hill and Harbaldown. Of course, I know it is the nearest; but I have strong reasons for doubting whether a road in the track of the present one existed during the occupation of the country by the Romans. I find the Watling Street generally called Roman, but some authors call it Saxon. Which is correct, what is the origin of the name, and who first used it? I have been told that the *Archæologia* contains a few papers on Roman roads and stations, but I cannot find what I want; perhaps some one will kindly refer me to the particular volumes containing information on the above subject? I have forgotten the number of yards in a Roman mile, and have nothing at hand which supplies the required information. I looked at the old *Magna Britannia*, but it does not contain what I want. There are three scales of ten miles called respectively "great," "middle" (*sic*), and "small." What is the meaning of this?

GEORGE BEDO.

6, Pulross Road, Brixton.

#### GENEALOGICAL QUERIES.

[Answers to be sent direct to Querists, whose addresses are subscribed.]

Ames Family.—Can any of your readers give me a clue to the early history and origin of the Ames family? A history of the American branch of the family is being compiled by one of the name in that country, and he informs me that it

\* "N. & Q.," 4th S. i. 510.



is to be published in two years. They trace to one who emigrated from Bruton, in Somersetshire, about 1635. My own family, as far as I have traced them, were at Shepton Mallet, Somerset, and were most of them buried at Doulting. There were Ames's in Norfolk early in the fifteenth century. Were they of the same family? The name is remarkable for its uniform spelling for the last four hundred years. One theory of its origin is a derivation from the French name *Exmés*. Can they have sprung from the Amyas family?

REGINALD AMES.

New University Club, St. James's Street.

**FAMILY HISTORY.**—Wanted, pedigrees of the following families:—Yeomans; Bowcher Roe of Shabden, Devon; Cole of Thetford, Norfolk; Priest; Shove of Oporto; Ivens of Oporto; Egerton; Hore; Isherwood; Church of Devon; Barons of Goodman's Fields; Parry, Light, Isaac, Rodman, and Faxon.

Address, H. A. BRIDGE, Mr. Lewis, Stationer, Gower Street, Euston Square.

### Queries with Answers.

**ST. JOHN'S DAY AND ST. SWITHIN.**—Can you tell me the proverb relating to the effect of rain on St. John's Day, also the words of any proverb relating to St. Swithin?

S. A.

[Perhaps the two following, which we transcribe from Hazlitt's *English Proverbs and Proverbial Phrases*, are those which our correspondent is in search of:—

"All the tears that St. Swithin can cry,  
St. Bartholomew's dusty mantle can dry."—P. 49.

"If St. Swithin weep, that year, the proverb says,  
The weather will be foul for forty days."—P. 221.

The Germans have a somewhat similar proverb:—"Regnet's an Unserer-Frauen Tag" (Heimsuchung Maria, July 14), wenn sie über's Gebirge geht, so regnet's nach einander vierzig Tage."

Mr. Hazlitt's note on the latter proverb which we have quoted from him shows other instances of the popular belief in long-continued rain about this period:—St. Swithin seems to have usurped the place of two giants, Processus and Martinianus, whose day was the 2nd of July. The latter day, as early as the twelfth century, enjoyed the same disagreeable notoriety:—

"Si pluit in Festo Processi et Martiniari,  
Quadraginta dies continuare solet."

The French say the same of the days of St. Médard and St. Gervais:—

"S'il pleut le jour Saint-Médard,  
Il pleuvra quarante jours plus tard."

"Quand il pleut à Saint-Gervais,  
Il pleut quarante jours après."

These latter proverbs have apparently been quoted by Mr. Hazlitt from Pluquet's *Contes Populaires*, etc.; but

our correspondent will find much additional matter respecting them in Le Roux de Lincy's *Livre des Proverbes français*, etc. tom. i. p. 78, 80.]

**FANATICISM AND TREASON.**—Among a collection of tracts published during the last half of the last century, I find one with the following title:—

"Fanaticism and Treason; or, a dispassionate History of the Rise, Progress, and Suppression of the Rebellious Insurrections in June, 1780, by a Real Friend to Religion and to Britain. London: printed for G. Kearsley, No. 46, Fleet Street, M.DCC.LXXX."

The work is a demy 8vo of ninety-two pages. On the last page there is a postscript containing the following announcement:—

"Should this meet the approbation of the public, it will be followed by a short appendix, after the trials of all the rioters, and the final extinction of all the embers of rebellion."

The work contains many anecdotes not usually found in the histories of that period. I wish to ask if the author is known, and if the appendix and trial of the rioters ever appeared?

T. B.

Shortlands.

[The third edition of *Fanaticism and Treason*, with considerable additions and corrections, was published in 1781. The Appendix contains thirty-two pages of additional matter. The writer says, "It was the intention to have given a particular account of the trials of all the rioters; but such an account what reader would wish to peruse? The writer is glad to escape from a task which appears as unnecessary, as it certainly would be unpleasant. Suffice it that, at the Old Bailey, eighty-five were tried for the riots, of whom thirty-five were capitally convicted; at St. Margaret's Hill twenty-four out of fifty." The names of all the prisoners are given at pages 114 to 120. The authorship of the work is unknown.]

**BUSHEL.**—I have before me in MS. "Memoirs of y<sup>e</sup> Life of Tho. Bushel, Esq." containing about five pages folio. He is said to have "lived in James I., Charles I., and Charles II.'s time," and to have been "a very ingenious and learned man, but of no great estate, so that he was in some sort of office several years under the famous Chancellor Bacon." Who was he, and is there any account of him already in print?

CHARLES JACKSON.

Doncaster.

[Thomas Bushel was born in Worcestershire in 1594, and educated at Balliol College, Oxford. He was afterwards in the service of Lord Chancellor Bacon, on whose disgrace he retired into Oxfordshire, to reside on his estate. He was strongly attached to the royal cause, and had the honour to entertain Charles I. and his queen at his seat; and for his services was made master of the royal mines in Wales. In this new appointment he established a mint, and coined money, which he sent to his sovereign at Oxford. At the Restoration he was permitted, by Act of Parliament, to work and improve the lead mines of Mendip, in Somersetshire. He died in 1674,

and was buried in the cloisters of Westminster Abbey, He published—1. *Speeches and Songs at the Presentment of the Rock at Euston to the Queen*, in 1636, 4to. 2. *A Just and True Remonstrance of His Majesty's Mines Royal in Wales*, 1642, 4to. 3. *An Extract of the Lord Bacon's Philosophical Theory in Mineral Prosecutions*, 1660, 4to. *Vide* Manning and Bray's *Surrey*, iii. 523, and p. cxlix.; and Chambers's *Biography of Worcestershire*, p. 120.]

SIR FRANCIS DRAKE.—Are any of the immediate descendants of Sir Francis Drake still alive?

M. A. PAULL.

Plymouth.

[There are no immediate descendants of Sir Francis Drake living. The famous admiral died childless. His brother, Captain Thomas Drake, of Plymouth, inherited his estates, and was succeeded by his eldest son, Sir Francis Drake "the younger," who was created a baronet in 1622. His last lineal descendant was Sir Francis Henry Drake, who dying unmarried in 1794, the baronetcy expired. In 1821 it was revived in the person of Mr. Thomas Trayton Fuller, nephew to the second and last Baron Heathfield, from whom he inherited the Devonshire estates of the Drake family, and thereupon assumed the joint names of Elliott and Drake.]

RIDING THE STANG.—I should like full particulars respecting the remarkable ceremony of "riding the stang," also customary in Yorkshire; with a complete copy of the quaint verses addressed to the husband who was considered to have taken the law too much into his own hands and inflicted improper punishment upon his wife.

M. A. PAULL.

Plymouth.

[Full particulars of this custom (with an engraving) are given in Chambers's *Book of Days*, ii. 510. Consult also Brand's *Popular Antiquities*, ed. 1849, ii. 188; and "N. & Q." 2nd S. x. 477, 519; xii. 411, 483; 3rd S. iv. 37.]

LAW ON HOMICIDE.—Was there not a law by which the homicide should be tied to the dead body, and thrown with it into the sea? Who was the originator of such a practice? and was the punishment ever introduced into England?

II. W. R.

Jersey.

[The subject of the punishment which the Roman law inflicted upon murderers is still somewhat obscure. This much, however, is known that those who committed murder on the person of a relative within a certain prescribed degree of affinity were still, in the time of Cicero, liable to the ancient punishment of being tied up in a sack and thrown into the sea. This is the best information we can give our correspondent. Punishment by drowning has never been recognised by the laws of England.]

## Replies.

### STONEHENGE AND CARNAC

(4th S. iv. 58.)

When I lately put before the archaeological world, through the pages of "N. & Q.," the idea which had struck me about the possible origin of Carnac, I did so, not from any self-sufficient conviction that I had discovered the truth, but simply from a wish to offer, upon a most obscure and perplexing subject, an opportunity of bringing out opinions on this side and on that. A good-tempered discussion (a rare but not impossible thing,) to be conducted by persons who had paid attention to such matters, who would first carefully read what had been written, and then as carefully weigh what they were going to say themselves, would not be amiss, end how it might. So, in order to give some guarantee for good behaviour, I added my name and address.

The first "learned gentleman on the other side" who makes his appearance, enters with a mask over his face, under the initials of W. W. W. (p. 58). This is hardly according to the rules of a literary tournament.

Before replying to his remarks I would just say to all who have done me the honour of reading my paper, that I have no doubt it may have appeared to offer what at first sight would be immediately pronounced, by many, to be a strange and incredible explanation of the stones of Carnac. But on second thoughts and a little reflection, it may possibly be recollected that no explanation could very well be otherwise, seeing that there is one thing yet much more strange and improbable, and that is, the stones of Carnac themselves. Just as in the case of Egypt: who that had never heard of such a work would believe that a man had once employed thousands of labourers for many years to pile up a huge solid mass of mighty stones 200 feet higher than St. Paul's Cathedral, and covering a space as large as Lincoln's Inn Fields, only for the purpose of containing his empty cranium, ribs, &c., after his death? Nobody. But go to the Great Pyramid, creep into it, and there is the explanation, believe it or not. And so, if it did not actually exist, who would ever believe that some other person caused ten or twelve thousand large blocks of granite to be set on end for seven or eight miles over a wild heath? Again, nobody. But go to Carnac, and there they are. Explain it how you will, the explanation must be strange. I have ventured to suggest that Carnac is a stupendous work which owes its origin to a powerful religious motive: that it represents some public tragic event of the deepest interest at the time. The particular event suggested to me by the history of the country itself may not be the right one. I do not assert



that it is. But will any one name a stronger motive, or any solution more obviously likely? At all events the idea, being novel, seemed to me to deserve a little consideration. It might lead to inquiry, closer research, and more accurate description. Only, if we are to wait until some explanation is given that shall *not* sound strange, it will be a considerable time before the stones of Carnac are explained at all.

Such preliminary ideas as these cannot have occurred to W. W. W.; or perhaps he would have been somewhat less in a hurry to demolish me, and he would have written with a little less confidence. As he has chosen to tinge his words, here and there, with a flavour of irony, he will excuse my saying at once, that instead of generously assisting a difficult inquiry in the spirit in which I courted assistance, he rushes against me with an impetuosity which only ends in clogging the discussion with inaccuracy and rather crude objections. I take his inaccuracy first. It refers to Stonehenge and the opinion of the late Mr. Henry Wansey of Warminster.

Now the point is to general readers so utterly insignificant that I am sorry to take up their time with it. But as W. W. W. does his best to damage me by laying great stress upon it, I cannot deprive myself of the pleasure of informing him that he is altogether in the wrong. Why he should so emphatically exalt Mr. Wansey as a great authority upon Stonehenge, is best known to himself. Wiltshire archaeologists are not ignorant of who Mr. Wansey was, and of his merits as an antiquary. He supplied the late Sir R. C. Hoare with some local information about Warminster; but in Sir R. C. Hoare's full account of Stonehenge no opinion of Mr. Wansey's is recognised. I have had a little trouble in finding it, and having at last done so, am able to inform W. W. W. that he actually does not know what Mr. Wansey's opinion was. W. W. W. says it was the "sepulchral theory"; that this was Wansey's "Sanctum," his special private property, secured to him, I suppose, by patent; that Wansey "*propounded*" the theory "that Stonehenge was erected A.D. 450, to perpetuate the treacherous massacre by Hengist." This he again mentions as the "revived theory of Wansey," which, he says, I have appropriated.

Now supposing that Wansey *had* held that theory, I beg to ask W. W. W., how could it possibly be Wansey's "Sanctum" and special property, when both Leland and Thos. Warton, whom I named in my paper, had held it long before him? I will save W. W. W. the trouble of trying to get out of this difficulty, by presenting him with a greater, viz., that Wansey never held this sepulchral theory at all! He held exactly the contrary; for his words are, "It is *not* probable that Stonehenge was erected to perpetuate

the massacre." Wansey's opinion was (as stated by himself) that Stonehenge was the oldest monument we have, an "Ante-Druidical Astronomical Tropical Temple." Even this was no original notion of his own; for a Mr. Warltire, Dr. Smith, and others, had said the same thing long before him. So that he had no "Sanctum" of any kind. What he thought about Stonehenge was merely what others had put into his head; and as to the "sepulchral theory" which I am paraded (by W. W. W.) before the public as having appropriated from Wansey, it was the very one which he denied. My authority is Mr. Wansey himself. See a little pamphlet called *Stonehenge, with Various Conjectures* (Piper & Co., Paternoster Row, 1855), under "Wansey 1796," p. 53; also, *Gent. Mag.* 1824, part ii. p. 505. So much for W. W. W.'s accuracy. Now for his objections; and first as to what I said about Stonehenge.

On this he observes: "Similar structures" (*i. e.* similar to Stonehenge) "are scattered all over the world." Now I do not wish to be hypercritical, but this statement is surely a little too broad. It might have been safer to say that "structures of a similar class, or character," are not uncommon: otherwise it might be supposed that the great wonder of Salisbury Plain is no such wonder after all. The similarity which W. W. W. speaks of is very slight indeed, but the differences are very great. In several respects Stonehenge is quite unique.

Of these various circles of detached blocks (the greater part of which are insignificant when compared with Stonehenge) W. W. W. says, "they are Temples of the Sun." Some of them very possibly may have been so; I never said they were not: but it is rather remarkable that the only stone structures (so far as I know) in *Europe*, that present any approach in similarity to the peculiar features of Stonehenge are *not Temples of the Sun*, but *sepulchral monuments*.

In Olaus Magnus's *History* (Basle, 1567, p. 37) is a rude woodcut of stones, some of which are set up in the trilithon form: and in Keysler (*Antiq. Septentrionales* (12mo, Hanover, 1720, p. 7) is an equally rude representation of a circle of stones, with blocks overlying them. I have also a reference to a circle between Magdeburg and Brandenburg, said to be something like Stonehenge, as described in Tollius's *Epistole Itinerariæ*, but I have never seen the book. In all these cases the several authors describe the monuments as *sepulchral memorials*.

Another of this critic's criticisms. In the little I said about Stonehenge I stated that I had, after much difficulty, found *some rest* in the opinions of others, and I named Leland and Thomas Warton. My meaning was that I concurred with them, but *not altogether*. They appear to have believed that Stonehenge was erected wholly,

and for the first time, in memory of the massacre. My own idea is that there did exist already on the spot certain ancient holy stones, which made the place very sacred in the eyes of the people; that *that* was the very reason why the king selected it, and that having done so he enlarged the structure by the addition of other holy stones also of some peculiar celebrity. The legendary story says he fetched the fresh ones from Ireland. Without insisting upon that (although it seems to me far from improbable, for several reasons too long to enter upon), still, supposing the additional stones alluded to to have been those of the smaller circle, certain it is that they must have been brought not less than a hundred miles. But W. W. W. is ready in a moment to annihilate any notion of enlarging the structure at the period supposed (A.D. 470) by a conclusive argument—viz. Britain, he says, was at the time in too disturbed a condition to admit of the operation. The inner circle of thirty stones (the original number, I believe, was forty), weighing *several hundred tons*, must have been brought a distance of a hundred miles at least; and how could such an “astonishing” feat have been performed? The answer is simple enough. The stones he speaks of (judging from the most perfect that remain) are, as blocks of stone, absolutely nothing. There is many an old Wiltshire milestone, such as we call “long stones,” quite as large. The whole thirty (I deal only with W. W. W.’s own figures) would not weigh more than 130 tons—if so much. Now, in order to convey thirty (call them) *double* milestones, for three or four days, with a gang of bullocks and drays, was it really necessary that all Britain should be at profound peace? Messrs. Pickford & Co. would smile. Certainly people cannot well be doing two things at the same time. If they are fighting, they cannot be driving bullocks, and *vice versa*. But when a country is disturbed, it is not everybody that is busy murdering everybody else. Let me recall to my critic’s memory the “troublous days of King Stephen” which he happens to name. Never was this country in greater disquietude than at that time, yet (so say our histories) never were more castles and monasteries built—castles, more than eleven hundred; and as to monasteries, the preface to Tanner’s *Notitia* (edit. 1744, p. viii.) informs us that “the troubles which this kingdom was involved in for a great part of this reign could not restrain the piety and charity of the people from building religious houses; for, in eighteen years and nine months, there were now founded” 131 monasteries! which, I think, must have required somewhat more labour than the hauling of 130 tons of stone!

But the real truth (entirely overlooked by this critic in his haste) is, that at the time when I

suppose Stonehenge to have been enlarged into a memorial, Britain was *actually at peace* from one end to the other. The days were no longer “troublous.” Turn to Geoffrey’s *History* (Giles’s translation, p. 156), and it will be found that the fighting was over; and that the king having routed all his enemies, went about ordering restoration of churches at York, London, Winchester, &c., and that, arriving in the course of his tour at Ambresbury, he ordered a sepulchral memorial to be set up to the nobility who had been massacred there a few years before.

But, no: W. W. W. will not allow me to enlarge Stonehenge in A.D. 470 at any price. “The Saxon Chronicle” (says he) “is utterly silent on the subject of the building.” Well: the Saxon Chronicle was not a communicative public informant that reported all that was going on. It is sometimes mighty brief in its news. The whole events of an entire year are now and then compressed into a single line: as, for example, “Anno 544. This year Whitgar died—and they buried him.” This is the whole record for the year 544, and sometimes years are given without any record at all.

I pass over a whole column which appears to refer, not to me, but to something that the late Archdeacon Williams said or did.

At last he notices that which was in reality the main point of my paper—Carnac. This he (having hitherto said not a word about it) dismisses, telling us that “he has little to add: beyond the fact that *similar* parallellitha (but upon a very inferior scale) are to be seen on the heights of Dartmoor.” The “similarity” is again very slight, but the difference enormous. The only suggestion, however, that he can make for the origin of the petty *rows* of stone on Dartmoor (which are by no means abundant, for it is *circles* that are there more frequently found) is, that they may possibly have been put up for the healthful exercise of running races among them! Does he mean to suggest *that* as the origin of Carnac? I cannot for a moment suppose that he does; but all I have to say is that this is *the* solitary ray of light which his paper throws upon that very dark subject.

One more of his objections must not pass without notice.

“Had this terrible catastrophe [the shipwreck and fate of the emigrant ladies] on the coast of Brittany happened, there would have been no Fluellin a few centuries later to compare the rivers of Macedon and Monmouth; the pedigrees of Welshmen (to whose nation it is my happiness to belong) would have been more effectually cut off than by the waters of the Deluge. In fine, the race of the Cymry would have been as completely extinguished as the Dodo in the Eastern or the Moa in the Southern Hemisphere.”

If I could ever for a moment have imagined that such fearful results would have ensued upon the drowning of poor Princess Ursula and her



companions, far, very far, would it have been from me even to have mentioned the subject. But allow me (like the running engine-man at Swindon Station) just to give with my hammer a gentle tap to the *metal* of this argument, and see what sort of *ring* it returns.

It amounts to this: that when old Britain sent out a *colony*, consisting of about as many men, women, children, and sweethearts, as any of our large London parishes (say St. Pancras) now contains, the whole of Britain was depopulated, not a man or woman left! Well, as I must give, as gravely as I can, an answer to a statement so elaborately put forth, it is this.

It is remarkable that whenever the population of Britain in those early days is mentioned in old writers, it is always reported as very great. Julius Cæsar described it as "*infinita multitudo*," Diodorus Siculus as "very thickly inhabited, having many kings and princes." Tacitus speaks of "*validissimas gentes*." Boadicea's army alone consisted of 120,000. Procopius says, "So great is the fecundity of these British islands that every year vast numbers migrate with their wives and children, and go to the Franks." Valerius Maximus's account is "*ingens multitudo*." Other Roman authorities, as well as our old British historians, speak of the great territorial wealth of the country in corn and cattle, mines, &c. All this tells the tale of abundant population. To talk of all Britain being depopulated by a colony to Armorica is mere extravagance. I therefore think that this *wheel* had better be withdrawn without loss of time from the carriage of W. W. W.'s reasoning, or else Fluellin, the Dodo, and the Moa, sitting inside in their opposite hemispheres, will surely come to grief.

This gentleman finishes his remarks by a sneer at my "*credulity*." Now this seems to me the poorest argument of all. How much or how little I may choose to believe, about the legendary history of "*Saint*" Ursula, is nothing to the purpose. There are two things connected with it which I not only believe, but am quite sure of. The first is, that hundreds of thousands of other people believed it all most thoroughly; and that this, like many other legends, gave rise to costly works of architecture, to large religious foundations, to fine paintings, mosaics, sculpture, and the like. A very large part of the noblest works of art of every kind that have come down to us owe their origin to legends. But if I attribute this and that to legends, does that pin me to the belief in the legends? I go into Westminster Abbey, and, on the tomb of Edward the Confessor, I see a group carved in stone. What it represents may perhaps be doubtful. I suggest that it very likely represents the three ambassadors sent by Edward the Confessor to visit the Seven Sleepers, to see whether they had turned round, as was reported, from

the right to the left. Edward the Confessor may have believed in the Seven Sleepers; but his credulity must not be fastened upon me. Well, then, even if I had suggested that to the legendary story of "*Saint*" Ursula we may perhaps owe the stones of Carnac, that would not have in any way pledged me to be the champion of the marvellous part of her history. It is by no means unlikely that a legend so notorious, so rich in its results all over Europe (and especially in Brittany, as MR. MAC CABE has been so good as to inform us), might of itself have so far worked upon popular feeling as to lead to the erection of the great monument. But I did not lean upon the legend. As clearly as I could express myself, I distinctly stated that I attribute the monument to the *original historical event*, and to the *times when that event happened*, long before the legend was heard of.

And I am simple enough to believe further, that legends, though marvellously embellished to please the credulity of the world, still may have a real origin in history. The historical fact may have been perverted or variously reported; writers in different countries may have been anxious, for some special purpose, to have claimed their own country for the scene. I took the historical account from an old British author, who placed it on the coast of Armorica, and who tells us that the facts of his history were taken by him from a much older MS. history found in Armorica itself. To call upon me at this time of day to reconcile all the various claims that have been made in so ancient an affair, is, I think, a little too much. My idea about Carnac may be erroneous, but I have had no answer yet to prove it so. As for W. W. W.'s answer, I consider it none at all—and that is my reply to him.

I would make just one remark upon Mr. G. V. IRVING's communication (p. 98). He says that he has tried my "*key*," and that there are many wards which it will not unlock. I receive his report with great equanimity; but for curiosity's sake, should like to know which they are? The only one named by him may perhaps be eased by a drop of oil. He will not at all allow Stonehenge and Carnac to be sepulchral monuments in memory of great tragic events. His reason (if I do not misunderstand him) being, that there are, elsewhere, a great number of small stone circles which have been used for actual interment or other purposes. I do not quite see the force of this. Apply the argument to another case:—Some hundreds of years hence the tall column in Trafalgar Square may have lost its insignia, and the antiquaries of those days may be disputing its origin. Supposing one of them were to suggest that, possibly, it had been a monument to some great national hero. If another antiquary were to reply: "There are in various places, in the

centres of squares in country towns, or on the points of hills in gentlemen's private grounds, many small obelisks or pillars which appear to have been set up, not for any national purpose, but for some private object, often for mere ornament: so that the large one in Trafalgar Square cannot possibly have been erected to any national hero." Would such an answer be conclusive? I scarcely think it would.

As to Stonehenge: When MR. IRVING observes that the great difficulty is, that "never the smallest trace of interment has been found within the circle"—if he means no interment connected with the massacre—that is not a difficulty in the way of anything I have said. It rather confirms the view I take of the matter; which is, that the nobles massacred were buried most likely near or at Ambresbury monastery, and that, if Stonehenge circle were dug all over, none of their bodies would be found: for I consider that place, *as we see it*, to be a cenotaph, not a cemetery.

The etymological coincidence of *Carnac* and *Carneth*, mentioned by another contributor, M. H. R. (p. 99), had not escaped me. Several other little verbal resemblances, of a like kind, I might perhaps have enlisted in my service; but etymology, unless perfectly obvious, is a dangerous staff to lean upon.

J. E. JACKSON, Hon. Canon of Bristol.

Leigh Delamere, Chippenham.

In this controversy I have not seen the following work alluded to:—

"Choir Gaur; the Grand Orrery of the Ancient Druids, commonly called Stone Henge, astronomically explained, and mathematically proved to be a Temple erected in the earliest Ages, for observing the Motions of the Heavenly Bodies. 4to, Salisbury, 1771."

It will be found in the British Museum. J. K.

ROBERT BLAIR, AUTHOR OF "THE GRAVE."

(4th S. iv. 28, 120.)

MR. W. B. COOK is wrong in attributing to the Rev. Robert Blair the authorship of "several of the most beautiful paraphrases of Scripture, authorised by the General Assembly." The truth is, he did not compose or edit any one of them. But I have frequently remarked that when an erroneous notion gets abroad, it is almost impossible to substitute the correct one. A Scottish friend informed me the other evening that some one, in his presence, lately offered to hazard his literary reputation on the fact that Burns composed "The Land o' the Leal"! Well, but here are my sentiments on the present theme transcribed from *Lyra Britannica*, p. 665 (London, 1867):—

"Respecting the authorship of the Scottish Paraphrases, modern hymnists have entered into some unprofitable

discussions. In *Notes and Queries*, May 21, 1859, appeared a list of authors of the Paraphrases communicated by a correspondent, T. G. S., and dated Edinburgh. In this paper, the fourth paraphrase is assigned to Robert Blair, author of 'The Grave.' The author of other three paraphrases is denoted by the name 'Blair' being placed in juxtaposition with their respective numbers in the series. A London hymnologist, struck with the official aspect of the list, and probably unaware of Dr. Hugh Blair's connection with the Paraphrases, hastened to make known the supposed discovery that Robert Blair, author of 'The Grave,' was also entitled to reputation as a hymn-writer. The information was accepted, and the hymnist was congratulated, in a memoir of Robert Blair, on the importance of his discovery. There was error throughout. Robert Blair was mentioned in *Notes and Queries* as author of the fourth paraphrase only. The other 'Blair' of 'the list' was Dr. Hugh Blair of Edinburgh. But error did not stop here. One of the paraphrases, the forty-fourth, ascribed to 'Blair,' has proved to be a cento from the forty-third of Dr. Joseph Stennett's 'Lord's Supper Hymns,' and from Hymn 614 in the Wesleyan Hymn-Book, one of Charles Wesley's compositions. The fourth paraphrase, assigned in 'the list' to Robert Blair, consists of five verses; while in the original version of 'Scriptural Translations,' issued by the General Assembly in 1745, only three verses are given, and those much inferior to the present version, and totally unworthy of the ingenious author of 'The Grave.' Robert Blair died in 1746. We have now before us a letter from Robert Blair, Esq., of Avontown, grandson of the author of 'The Grave,' stating that his ancestor was not known to his descendants as having composed a single hymn! With respect to 'the list of Paraphrase-writers,' we have received a communication from T. G. S., who communicated it to *Notes and Queries*. He states that his information was not derived from original sources, but was chiefly drawn from an edition of the Paraphrases published at Edinburgh in 1836, with notes by Dr. Stebbing."

Dr. Hugh Blair, I may add, was collegiate minister of the High Church of Edinburgh, and Professor of Rhetoric in the University of Edinburgh. His "Lectures" and "Sermons" are well known. He remodelled one of Watts's hymns (Book I. No. 125), which appears as the fifty-seventh of the Church of Scotland Paraphrases. His father was cousin of the author of "The Grave."

CHARLES ROGERS, LL.D.

Snowdon Villa, Lewisham, S.E.

ARCHBISHOP MATHEW (4th S. iii. 264.)—Though "N. & Q." has a large circulation at the antipodes, it takes some time to reply from thence to the articles contained in its pages, or I should previously have pointed out the error of the descent given to the Archbishop of York, Toby Mathew (one *t*), in No. 64 of March 20, p. 264.

The strange mistake into which Thoresby was led by an old lady, whose memory blundered between two prelates, was notorious at the time; yet the archbishop's immediate genealogy has not, I believe, been clearly *proved*, although in one of the Glamorganshire descents of Mathew in the British Museum a John, son of James of Roos in that county, is named as "of Bristol," and as "married to an Englishwoman."



John of Bristol, father of Tobias, who died in 1551, names in his will his sister Elizabeth Brown of Ross (qy. Roos) "in Wales"; and some research at Ross and at Roos might clear up the point, especially if accompanied by an examination of any other and previous Mathew wills at Bristol.

I have been unable to find the descent of the Mathew family by Rice Merrick, or by Lewis Dwynd, but Sir J. Heard gives those of two *distinct* families of the name in Glamorganshire. Cannot the arms borne by the archbishop when at Durham or at York be ascertained? Many of his letters to Camden are in the Museum, and some may touch on his descent.

Many years ago I saw at the British Museum, in a large and well-written quarto, a long descent of Mathew of Linton, co. Hereford, from a John Mathew of Radyr, Glamorgan, with the arms emblazoned in colours. But whether the volume was a copy of a Visitation or, as I rather suspect, a general collection, I am not sure. I think, however, that it was one of the Harleian MSS.

I think that I am right in stating that the archbishop lived for many years at Ragland Castle, claiming kindred with the family; or, could it have been his son after his "conversion"? Q.

BLANDYCK (4th S. iv. 115.)—This word is not a Flemish name for a holiday, or day of recreation; but, as employed at Stonyhurst College, owes its origin to an ancient custom of the collegians when at Liege. Blandyck was the name of a country house to which they used to go at times to spend a day of recreation. Thence it became customary to call such a day a *Blandyck*. When the college was transferred to Stonyhurst, the old customs of Liege would very naturally be kept up. Thus the same days of recreation were observed, and have gone ever since by the name of *Blandyck*. F. C. H.

SIR PHILIP LE VACHE (4th S. iv. 97), or more correctly De la Vache, married Elizabeth (not Eleanor), daughter of Sir Lewis Clifford. Blanche, his daughter and coheir (from which it is plain that he had no son, or none who left issue) was the first wife of Richard, Lord Grey de Wilton. Elizabeth, Lady de la Vache, died about 1413. The following notices of Sir Philip in the Rolls may perhaps interest C. J. R.:—

1375. Marriage of John, son and heir of John Mowbray of Axihold, granted to Philip Courtenay (son of Earl of Devon) and Philip la Vache. Westminster, Nov. 4. (*Rot. Pat.*, 49 Edw. III., p. 2.) He died unmarried.

1378. Le Roy a tous, etc. Porce que le reurent piere en dieu William Evesque de Londres, et nostre cher et foiel cosin Richard Conte d'Arondell ont liueze a nos Tresorer et Chamberleins de nostre Eschequer a nostre cepts les ioialx que ensuiuent: Cestassavoir, 3 grandes coronnes dor ouesq3 Rubies, Saffirs, Emeraudes et perles

grosses, viz. le meilloure corone troué en le garde de Mons<sup>r</sup> Philippe la Vache gardein des dits ioialx, et la corone de Spaigne et la tierce meilloure corone troué aussi en la garde de dit Mons. Philippe. Item, vne grande nouché ouesq3 vne grant cerf blank en my lieu naufers dune rubie poissante, 4l. 0s. 20d. Item, la palet despaigne tout dor et de perre ouesq3 les 3 peeces de la suite. Item, toute la vessel dor trouez en la garde de dit Mons. Philippe, touz les queux ioialx estient nadgairs baillez as ditz Evesque et Conte, a garder en ouele main pur greindre seurte de paiement de vne some de dys mille liures desterlinges pur Johan Philipot, Citein de Londres et certains autres merchantz apprestee a nous en eide et auancement dune viage et armee lors ordenez destre fait sur la meer. Westminster, Mar. 19. (*Rot. Pat.*, 1 Ric. II., p. 4.)

1399. The custody of Wallingford Castle, in which is at present the hospicium of Isabelle Queen of England, is committed to William [Le Scrope] Earl of Wiltshire, John Bussy, Knight, Henry Grene, Knight, William Bagot, Knight; the offices of the castle are granted to Hugh le Despenser and Philip la Vache. Witness the Regent [Edmund Duke of York], at St. Albans, July 10. (*Rot. Pat.*, 23 Ric. II.)

1400. Philip de la Vache, Chamberlain of our dearest cousin the Queen [Isabelle, widow of Richard II.]. Westminster, July 13. (*Rot. Pat.*, 1 Hen. IV., p. 8.)

1414. Elizabeth, wife of Philip de la Vache, Knight, *jam defuncta*. Mar. 12. (*Rot. Pat.*, 1 Hen. V. p. 5.)

HERMENTRUDE.

WILTSHIRE MOONRAKERS (4th S. iv. 76.)—Mr. John Yonge Akerman, in his *Wiltshire Tales*, puts the following explanation, in the dialect of the county, into the mouth of a Wiltshire peasant:—

"Piple zay as how they gied th' neam o' moonrakers to we Wiltshire vauk, bekase a passel o' stupid bodies one night tried to rake the shadow o' th' moon out o' th' bruk, and tuk 't vor a thin cheese. But that's th' wrong ind o' th' story. The chaps as was doin' o' this was smugglers, and they was a vishing up zome kegs o' sperrits, and only pertended to rake out a cheese. Zo the exciseman as axed 'em the questiu had his grin at 'em; but they had a good laugh at he, when 'em got whoame the stuff."

I used to see in Southampton some thirty years ago, at the junction of French and Bugle Streets, where it may still exist, the sign of a public-house called "Wiltshire Moonrakers." It represented two men standing by a pond, in which appeared the reflection of a full moon. A sailor was seen in the background, running towards them; doubtless a coast-guard, which would be in a sea-port town the natural idea of any officer of either the customs or excise. This would seem to confirm Mr. Akerman's version; and I have reason to believe that formerly a great deal of smuggling was carried on between Southampton and South Wilts. The other version is that certain Wiltshire peasants actually raked for the reflection of the moon, in the full belief that it was a cheese.

I have lived in Wiltshire more than sixty years, and have heard both legends given indiscriminately, according as the object might be to exhibit us as rogues or fools. AN OLD MOONRAKER.

YOUART: YOOGHOOFT (4th S. iv. 91.)—The passage in Homer to which MR. HERMANN KINDT desires to be directed occurs in *Iliad*, v. 902, 903.

Ἦς δ' ἔτ' ὁπὸς γάλα λευκὸν ἐπειγόμενος συνέπτηξεν,  
Ἴτγρον ἔδν, μάλα δ' ὤκα περιστρέφεται κυκλῶντι.

EDMUND TEW, M.A.

Patching Rectory, Arundel.

This preparation is not, as MR. HERMANN KINDT thinks, the same as Devonshire clouted or clotted cream, for he has accurately described the acid flavour of *yoghhoort*. The representative of clotted cream is called *kaimac*, and is prepared from the milk of the common cow, or buffalo cow. *Yoghhoort* is by some considered to produce fever. It is variously applied, for some have a fancy to wash their faces with it.

HYDE CLARKE.

The passage in Homer to which HERR KINDT refers is *Iliad* v. 902. On this passage Eustathius (p. 472, 20) says:—*λέγεται μέντοι ὁπὸς καὶ τὸ γαλακτιάδες τῆς σικκῆς*.

C. T. RAMAGE.

CLOSING OF THE THAMES TUNNEL (4th S. iv. 95.)—In noting this fact it is well to point out an inaccuracy in the quotation from *The Times*, which has already gone the round of the papers, but now embalmed in "N. & Q.," will become an historical record for future reference. Brunel's initials were not "I. S.," as given by *The Times*, but M. I., his Christian names being Mark Isambard. The tunnel was commenced by Mr. (not Sir) M. I. Brunel in 1824. He was knighted in 1841.

P. LE NEVE FOSTER.

THE DODO'S PORTRAITS (4th S. iii. 240, 391, 448.)—A correspondent of "N. & Q." inquired after portraits of the dodo. I think that Roland Savary often painted this extinct and curious bird in his pictures representing the Golden Age, or the Garden of Eden. Unfortunately I can only refer your correspondent to two such portraits. The pictures which contain them are numbered respectively 710 in the Royal Museum of Berlin and 133 in the Museum of the Hague. There are portraits of the dodo in the British Museum and in the Ashmolean, but by whom painted I know not. Lately I remarked in the Uffizzi Gallery at Florence a small picture, representing a mandrake, by Van Kessel. It is numbered 896, and has painted on it the words—"Mandragora del Nadrei." Can any of your correspondents explain the meaning of the word "Nadrei" to me?

H. B. TOMKINS.

New University Club.

FLINT IMPLEMENTS FOUND IN SOUTH AFRICA (4th S. ii. 509.)—When Andrew Geddes Bain, the well-known Cape geologist, visited this country in 1863-4, he brought with him several specimens of celts, arrow-heads, &c., similar to the flint implements found in the chalk and similar formations in Europe, which he had found in caverns

on or near the Bushman's River, a few miles east of Port Elizabeth; also in caves in the Kat River mountains, across which he had been lately constructing a road. The stones in question bore unquestionable marks of chipping, and varied in size from that of a shilling to a crown piece; some of them appeared to be formed of a hard clay slate, and others of a porphyritic rock, but none of siliceous or flint proper, as the chalk formation is not found in South Africa. They were evidently the handiwork of the wild Bushmen, who still are found living in caves in the rocky fastnesses in the wild region at the head of the Orange River sources, but who were at one time spread all over the Cape Colony, and with whom the bow and arrow is still in use. Mr. Bain, I believe, presented these celts to the Royal Geological Society, in whose museum no doubt they still are. I believe those in the Cape Town museum were also presented to it by Mr. Bain, or by Dr. Atherstone of Graham's Town, who has also collected many. I do not think that Mr. Bain attached much importance to their antiquity; but still they are curious as showing in our own days, although on another continent, races of men living pretty much in the same state as the makers of the flint implements found in the drift were supposed to do in prehistoric times.

H. HALL.

Portsmouth.

BRADSHAW, THE REGICIDE (4th S. ii. 34.)—The following extract from the *Staffordshire Advertiser* of July 24, 1869, agrees with my former communication:—

"Greenway Hall, an old farm-house, was occupied by Bradshaw known as the regicide, he being one of the judges who voted for the execution of Charles the First; he afterwards came to extreme misery and want, and after his death his wife was supported by the parish." (North Staffordshire Naturalists' Field Club.)

M. J.

Kensington.

CHAPMAN'S HYMNS OF HOMER (4th S. iii. 28.) The copy at Woburn Abbey has on one fly-leaf "Isaac Reed, 1786. The MS. dedication is in the handwriting of the translator Geo. Chapman." On another fly-leaf—

"for ye many Noble fauors, receiud of ye righte honorable

The Lord Russell: And desirouse by  
All best service, to crowne  
his Lop<sup>ty</sup> for graces  
w<sup>th</sup> contineuance;  
George Chapman

Humble incribes this crowne of all ye Homericall  
Graces and Muses to his Lop<sup>ty</sup> Honor;  
wishing the same crownde  
aboue Title,

And establishte past Marble."

The engraved title is "Homer's *Odyssees*," &c. There is no name of engraver. "Imprinted at London by Rich. Field for Nathaniel Butler."

S. E. MARTIN.

Library, Inner Temple.



FLINTER-MOUSE (4th S. iii. 576.)—Flinter-mouse seems to be a corruption of *flittermouse* (Ger. *Fledermaus*; probably related to *flattern*, to flutter, *i. e.* to fly with agitation of the wings; to the verbs flit, dirt, fear). Writers of the last hundred years do not seem to have taken to the word flittermouse, howsoever expressive and poetical it must be considered. I find it used by Ozell in his translation of Rabelais' *Gargantua* (book ii. chap. xxiv.) :—

"After that he greased it with the fat of a bat or flittermouse, to see if it was not written with the sperm of a whale, which some call amberggris."—*Vide* Ozell's translation. London, 1737, ii. 183.

In a charming article in the *Cornhill Magazine*, July, 1865, most appropriately called "The Poetry of Provincialisms," there occurs the following passage :—

"The bat claims half a dozen names [in provincial English]. In the eastern counties, from its fluttering, wavering flight, it is the flittermouse, the German *Fledermaus*, Ben Jonson's—

'Giddy flittermouse with leathern wings.'

In the south-west, it is the rere-mouse, which means exactly the same: the old English hrere-mus, from *hreran*, to flutter: after whom Titania with her fairies hunts—

'Rere-mice with their leathern wings  
To make my small elves coats.'

In Somersetshire it is the leather-mouse, and in Devonshire the leather-bird, Ben Jonson's—

'Bat, and ever a bat, a rere-mouse,  
And bird of twilight.'

All these names have been given from close observation, and rare instinct with the poetry of truth."

I myself have heard the bat called fear-mouse or fleer-mouse in the uttermost north of Yorkshire, in the neighbourhood where the diligent Rev. J. Graves (born 1760, died 1832) wrote his *Topographical History of Cleveland* (published in 1808). And I must confess that flitter-mouse, rere-mouse, and fear-mouse show a much more congenial conception of the people that have first used them—much more of the "instinct with the poetry of truth," than the more prosaic expressions of leather-mouse, leather-bird, and leather-ing-bat. (*Vide antè*, 576.) HERMANN KINDT.  
Germany.

PENMEN (4th S. iii. 458; iv. 100.)—I do not find the following in the list contributed by your correspondent JAN ZLE :—

"The Merchant's Penman, a Copy-Book of the usual Hands now in practice by most Book-keepers in Europe. By William Banson, folio. Newcastle, 1702."

A copy of this publication is in possession of the Society of Antiquaries of this town.

J. MANUEL.

Newcastle-on-Tyne.

BIBLIOGRAPHICAL QUERIES (4th S. iv. 115.)—Your correspondent F. M. S. inquires about a volume in the British Museum. From his de-

scription it is evidently the *Concilium Buch . . . zu Costenz*, &c. Augsburg, von Anthoni Sorg, 1483, described by Brunet, art. "Concilium" (5th edit. vol. ii. col. 212.) The Museum copy is most assuredly not unique; for, though rare in fine condition, the book is not unfrequently to be met with in a more or less battered state.

MOLINI AND GREEN.

27, King William Street, Strand.

SIR WILLIAM ROGER, KNIGHT, PRIVY COUNCILLOR TO JAMES III. (4th S. i. 458.)—I was in hopes that some reply would have been made to this query, possibly throwing light on a curious incident in Scottish history. From the following notices, which I have since collected, it would seem that the elder "knight" is probably identical with the "Rogers" hanged at Lauder Bridge. Sir J. G. Dalyell (*Fragments of Scottish History*, 1798, p. 56), citing Pinkerton, says: "James III. cultivated the sciences, and in his reign William Rogers, a famous English musician, came to Scotland." Mr. J. Hill Burton (*History of Scotland*, iii. 181) says: "One of his [James III.] favourites, named Rogers, was a musician, but whether he was some humble performer, or a great composer to whom we may attribute the foundation of the national music of Scotland, there are no means of determining." And Lindsay of Pittscottie (p. 193) says that James's "secreit cubicularis and servandis wer all hanged [with one exception, Sir John Ramsay of Balmain] in the moneth of August 1481 yeires."

Now, if the *originals* of the three seals described by Mr. H. Laing, or, better still, the *deeds* to which they are (or were) attached, are in existence and attainable, they might throw some light on the matter. The *casts* of the former seem to have been communicated to Mr. Laing by "Mr. J. C. Roger of Mincing Lane"—a gentleman not unknown to the antiquarian world, who, it may fairly be presumed, must know something of the deeds. These last would possibly settle the fact of the knighthood of the father and son, and also their relationship. It is curious that the supporters assigned to the father's shield—"two lions sejant gardant"—are those of the earldom of March, belonging to the king's brother Alexander, Duke of Albany, who is said to have been driven into exile through the machinations of Cochrane (the upstart Earl of Mar) and James's other favourites. ANGLO-SCOTUS.

WHIPPING THE CAT (2nd S. ix. 325.)—It is a long time since UNEDA asked the meaning of this expression, and as I cannot find that an answer has been offered, I submit the following:—The cat is the domestic animal to which, as suggested by convenience and custom, all household mischief is attributed, and which therefore, as a scapegoat in fact, is made to bear the blame.

In the instance given by UNEDA, the evident meaning is that the self-styled patriots of the French Revolution were given to throw blame on some other than themselves: thus the Convention blamed Marat, he Dumouriez, and so on to Mirabeau. Each found a *cat* and *whipped* it for a crime of which himself was accused.

W. T. M.

PILLORY AT EAST LOOE, CORNWALL (4th S. iv. 116).—I was at East Looe about six weeks ago, and saw the pillory in the same spot which it occupied in my boyhood. WM. PENGELLY.

THE CAMEL: "THE SHIP OF THE DESERT" (4th S. iv. 10).—"By whom was the camel first called 'the ship of the desert?'" would be difficult to say; but the phrase *Merkeb el-hur*—"the ship of the desert," is used in common parlance by the Arabs at this moment. In the same way the desert is called *Elbahar bella ma*—"the sea without water." Many such poetical phrases are used by the Arab dwellers in towns, as well as by their brethren of the desert; as, for instance, it is no uncommon thing in Cairo to hear the widow scream out at the funeral of her husband *Ha ya gemel elbeit!*—"Oh thou camel of the house," meaning, "Oh thou who didst bear the burthen of the house." JOSEPH BONOMI.

PARAPHRASE FROM HORACE (4th S. iv. 45).—The stanza quoted by R. G. L. will be found at p. 123 of *Horace in London* (London, 1813). It forms part of an imitation of the complete ode. This work, which consists of imitations of the first two books of the odes of Horace, was written by James and Horace Smith, the authors of *Rejected Addresses*. D. MACPHAIL.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Scotland, Social and Domestic. Memorials of Life and Manners in North Britain.* By the Rev. Charles Rogers, LL.D., F.S.A. Scotland. (Printed for the Grampian Club.)

If we were asked to say what is the object of The Grampian Club, we should be obliged to confess our inability to do so; and content ourselves with describing it as an assemblage of Scottish gentlemen, to whom the reading world is indebted for the publication by Dr. Rogers of a pleasant book illustrative of the popular History of Scotland in the so called "good old times;" in which, under the heads of Social Customs, Drolleries, Public Sports, General Folk-lore, Demons and Apparitions, Witchcraft, and Church Discipline, the author gives us a series of anecdotes strung together in a light easy style, which makes the book very suitable reading for the present season of relaxation.

*A Shakespearian Grammar. An attempt to illustrate some of the Differences between Elizabethan and Modern English. For the Use of Schools.* By E. A. Abbott, M.A. (Macmillan.)

As Mr. Abbott very properly observes, the readers of Shakespeare and Bacon find but little difficulty in under-

standing the words of those authors, either from glossaries or from consideration of the context; but the differences of idiom, which are more frequent and less obvious and noticeable, they find far more perplexing. The object of the present little book, which has obviously been prepared with great care, is to point out and illustrate these differences. It is chiefly intended for the use of schools; but many would-be commentators and emendators of Shakespeare would do wisely to make themselves masters of this little Shakespearian Grammar before committing their criticism to the press.

*Historical Reminiscences of the City of London and its Livery Companies.* By Thomas Arundell, B.D., F.G.S., &c. (Bentley.)

The Vicar of Hayton having enjoyed the opportunity of examining, not only the treasures of the Corporation Library, but the records of several of the City Companies, communicated the result of his investigations weekly to a Yorkshire periodical; and we presume, the satisfaction with which they were received by his readers has been his inducement to put them forth in their present form. The work has obviously been a labour of love, and its author is a warm advocate for preserving the powers and privileges of the great corporate bodies of the City of London: and the book contains a good deal of pleasant reading upon the Mayors, the Liveries, the Feastings, Pageants, Games, and Military Exercises of the Citizens of London.

DORSETSHIRE PEDIGREES.—Such of our readers as are interested in genealogy may be glad to know that Mr. Thomas Parr Henning has published in a separate form, No. I. of *The Dorsetshire Royal Descent, the Weld Pedigree, and the Henning Pedigree*, showing the descents of several existing noble and county families from Edward III.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

Particulars and Price, &c., of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose.

ED. HUSBAND, COLLECTION OF REMONSTRANCES, ADDRESSES, AND ORDERS BETWEEN KING AND PARLIAMENT. Folio. 1646.

ANNUAL BIOGRAPHY AND OBITUARY. 1833.

INDEX TO ROLLS OF PARLIAMENT by Storch, Pridden, and Upham.

ANTHROPOLOGICAL REVIEW. No. 1, 2, 3.

LIST OF JUSTICES OF PEACE CONFIRMED AT THE RESTORATION.

1660.

LIST OF OFFICERS CLAIMING THE SIXTY THOUSAND POUNDS

GRANTED BY HIS MAJESTY FOR THE RELIEF OF HIS TRULY

LOYAL AND INDIGENT PARTY. 4to. 1653.

JOHN WINSTANLEY, LOYAL MARTYRLOGY. 8vo. 1663.

DAVID LLOYD, MEMOIRS OF THOSE PERSONAGES WHO SUFFERED

FOR . . . ALLEGIANCE TO THEIR SOVEREIGN FROM 1637 TO 1666.

Fol. 1669.

BRUNO RYVES, MERCURIUS RUSTICUS. 12mo. 1647.

J. M. KEMBLE, SAXONS IN ENGLAND: a History of the English

Commonwealth till the Norman Conquest. 2 Vols. 8vo.

LUMINA REFLEXA: Anacore F. Philippo Piccinello, ex Italico Latine

reddidit D. Augustinus Erath. Fol. Præf. 1702.

H. SCOBELL, COLLECTION OF ACTS AND ORDINANCES OF GENERAL

USE MADE IN THE LONG PARLIAMENT. Fol. 1658.

Surtees Society Publications, 1-3, 5-7, 9-12, 14-23, 25-28, 31-32.

Wanted by Edward Peacock, Esq., Bottesford Manor, Brigg.

### Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

Irish Rivers named in the "Faerie Queen," by Mr. Keightley; Benedictine Hostels at Oxford, by Mr. Walford; Statue of Niobe, and several other articles are unavoidably postponed until next week.

ERRATUM.—4th S. iv. p. 96, col. ii. line 24, for "Schiller" read "Schiller."

A Reading Case for holding the weekly numbers of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the Publisher, for 1s. 8d.

"NOTES AND QUERIES" is registered for transmission abroad.



LONDON, SATURDAY, AUGUST 21, 1869.

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## Dates.

## IRISH RIVERS NAMED IN THE "FAERIE QUEEN."

"N. & Q." has taken, and I think more effectually, the place of the old *Gentleman's Magazine* as a receptacle for curious and often valuable matter which might otherwise have been totally lost; for its Indexes will surely be resorted to by future inquirers on such subjects as may possibly have been treated of in its pages. I therefore consider nothing quite lost that I put in it. The case is very different with magazines, &c.; as in them, if a subject of value or curiosity does not attract the attention of those interested in it in the month of publication, it is probably lost and gone for ever, for who thinks of hunting through the back volumes of magazines?

As an instance: having made inquiries and arrived at some discoveries respecting the life of our great poet Spenser, I put an article on the subject in *Fraser's Magazine* (Oct. 1859), chiefly induced by the hope that it might catch the eye of Mr. Collier, who was then engaged on his edition of Spenser's works; and, what was not usual, it was noticed and highly praised in "N. & Q." [This made me rather confident that it would be used by Mr. Collier, but he evidently never saw it, and so it is, I may say, dead and gone unless this reference should one time or other attract to it the atten-

tion of some future biographer or editor of the poet.\*

Among the vain hopes which I have entertained at various times, one was that I might be to the *Faerie Queen* what I have been to *Paradise Lost*. Those hopes, however, are gone for ever, and all I can do is to place in "N. & Q." for the benefit of some future editor a few of the original observations which I made on that poem. I will begin with the names of the Irish rivers which were present at the wedding of the Thames and the Medway in the fourth book, and which perhaps I am the only person capable of fully explaining.

The array begins thus:—

"There came the Liffey rolling down the lea,  
The sandy Slane, the stoney Aubrian."

Here the Liffey and the Slane or Slaney are well-known rivers rising in Wicklow; but what or where is the Aubrian? Nobody could tell, not even my friend the late Dr. O'Donovan, the Coryphæus of Irish scholars and topographers. My mind then reverted to my youthful days in the beginning of this century, and I recollected that one day when I was out with the Kildare hounds the fox took to the mountains; and on reaching the top of the first ridge, I saw beneath me a wide valley with a river running through the middle of it. I knew it was not the Liffey, and the country people told me when I inquired that it was called the King's River. Now Spenser must have seen this river, for, as I have shown, it was along this valley that the Lord-Deputy led his troops in 1580 to attack the Irish at Glendaloch. Its name in Irish—which of course was the one he heard—is Awan-ree (*Anhan-rioghe*), and how easily might this have become in his mind Aubrian in the dozen years or so that passed before he wrote the fourth book of his poem! Dr. O'Donovan said at once that I was perfectly right, no other river could have been the Aubrian.

The Awniduff (it should be Awinduff, or Blackwater), is the river of that name in Ulster, not that in co. Cork, of which the poet makes no mention. "The 'Liffar deep,'" wrote Dr. O'Donovan to me, "I take to be the Foyle; for in some old maps of Spenser's time it is called 'the Ryver of the Liffer.' It is very deep." I may add that its name is evidently "the Swift" (*Luthsuhar*). The poet in his *View*, &c. says, "An-

\* I was wrong in stating in that article, in coincidence with the current account, that Spenser brought his family with him when he fled from Ireland in 1598. As his wife's family lived, as I have shown, in or near Kinsale, she and her younger children most probably took refuge with them; while his sister, Mrs. Travers, who apparently lived in Cork, may have taken charge of the elder ones. This will explain why the poet died, as we are told he did, at an inn.

other garrison would I put at Castle Liffar (Lifford) or thereabouts, so as they should have all the passages upon the river to Lough Foyle."

"Sad Trowis" is now called Drowis, and carries the waters of Lough Melvin into Donegal Bay. "Strong Allo" and "Mulla mine" are parallel streams not far from the poet's residence at Kilcolman. The former gives name to the barony of Duhallow, and the proper name of the latter is Awbeg (*Awan-beag*, "Little River"); called by Spenser Mulla, from *mulloch*, "hill-top," as it rises in one of the Ballyhowra hills, which he styles "the Mole." Misled by Giraldus Cambrensis, he makes the Sure, the Nore, and the Barrow all rise in the Slewoome (it should be *bloom*) mountains, for it is only the last that does so.

"The wide embayed Mayre" is the River Kenmare, which is no river at all, but a bay or arm of the sea running up to Kenmare in Kerry. Then comes the great difficulty —

"And baleful Oure, late stained with English blood."

Here myself, Dr. O'Donovan, and the late Archdeacon Rowan, who was so well versed in the topography of Cork and Kerry, were equally at fault. At length, in looking through Smith's *Kerry*, I came upon the following passage: "This river (Mang) riseth near Castle Island . . . , and receives a stream called the Brown Flesk . . . . This latter is considerably augmented by another called *Oureagh*." All seemed now plain enough, but Dr. Rowan assured me that to his certain knowledge there was no such stream; "but," said he, "may it not be the Brown Flesk itself, whose name in Irish is *Ouan-ruadh*, 'Brown River'?" This was quite decisive, *Ouan-ruadh* (pr. *Ouan-roo*) became *Ouré*, just as *Ouan-beg* did *Aubeg*, and *Auan-ree*, *Aubrian*. Though our poet's lines are always strictly decasyllabic, he may have pronounced here *Ouré* as it is at the cesura. In "stained with blood," there may be an allusion to the name of the river as well as to an engagement of the English with the followers of the Earl of Desmond, whose chief abode was in this district.

In the *Pastoral Eglogue upon the Death of Sir Philip Sidney*, printed with Spenser's *Astrophel*, we have —

"Hearest thou the *Orown*? how with hollow sound  
He slides away, and murmuring doth plaine."

As this poem was probably written in or near Dublin, we might look for the *Orown* (*Gold River*?) to the north of that city, where the country houses of the English officials mostly lay. I know, however, of no stream there but the insignificant Tolka, which could hardly have been so described. I am therefore inclined to think it may be the Dodder on the south side, which after heavy rain often becomes a torrent of extreme force and magnitude.

In my article in *Fraser* I have quoted Smith's romantic account of the lake at Kilcolman and Dr. Rowan's description of its present appearance; that it has not altered since the poet's time, as Smith asserts, is however evident from the following lines respecting it in the *Epithalamion*: —

"And ye likewise which keep the *rushy lake*,  
Where none do fishes take."

THOS. KEIGHTLEY.

#### THE STATUE OF NIOBE.

Every schoolboy knows the story of the grief-stricken Niobe. It is one of the most beautiful myths of antiquity. The poets feigned, says Cicero, that her metamorphosed form was transported on the wings of the wind to her native land, and deposited upon the rugged heights of Sipylus, near to the old city of Magnesia, in the valley of the Hermus, Asia Minor; and no local peasant or casual passenger, in pre-Christian times at least, ever cast his eyes in the direction of it but with mingled feelings of awe and pity. Ovid, in his *Metam.* vi. 311-12, took up the burden of her misery in this wise: —

"There still she weeps, and whirl'd by stormy winds,  
Borne thro' the air, her native country finds;  
There fix'd she *stands* upon a bleak hill,  
There yet her marble cheeks perennial tears distil."

And many a long century before the advent of the Augustan bard, Homer (*Il.* xxiv. 614-15), speaking from personal observation no doubt, and therefore more correctly, had testified to her presence on the mount: —

"There high-borne, on Sipylus' shaggy brow,  
She *sits*, her own sad monument of woe;  
The rock for ever lasts, the tears for ever flow."

The popular belief in this oft-repeated story of Niobe, or, at all events, in that portion of it which referred to the disposition of her petrified remains, was rudely disturbed by the latest and most careful of Greek writers on primeval antiquities. In his well-known *Description of Greece*, Pausanias, who flourished towards the close of the second century of our era, mentions a fresco which adorned a cavern at the rear of a theatre in Athens, representing the slaughter of Niobe's children by Apollo and Diana; and he immediately adds: —

"After I had seen this Niobe, I proceeded to the mountain Sipylus. Near this place is a rock and a precipice, which, to one who stands near it, does not exhibit the shape of a woman; but he who beholds it at a distance will think he sees a woman weeping and lamenting."—*Lib. i. cap. 21, § 3.*

As a matter of course, just as an entire flock of sheep pass through a gap that one of their number has made, all succeeding writers on the subject of Niobe's statue followed in the wake of the Greek historian, echoing and re-echoing his



very decided opinion for something like seventeen hundred years. Pausanias had clambered up the almost perpendicular sides of Sipylus, reaching to some six or seven hundred feet, in order to satisfy his curiosity. Not discovering the object of his search, he clambered down again, and declared its existence to be a vulgar conceit, or, at the best, but a mere phantasm. This solitary achievement of a sober antiquary was deemed conclusive on the point. Why repeat a dangerous experiment? None being bold enough to do it, the self-satisfied Greek was left in undisturbed possession of the mountain, as well as of the treasure it contained.

Dr. Leonhard Schmitz, one of the learned contributors to the *Dictionary of Greek and Roman Geography* (s. v. "Sipylus"), writing so late as the year 1857, brings into stronger relief the judgment of Pausanias, and leaves it to be inferred that the words of Horace were really applicable to him:—

"Populumque falsis  
Dedocet uti  
Vocibus."

"In speaking of Mount Sipylus (he remarks), we cannot pass over the story of Niobe, alluded to by the poets, who is said to have been metamorphosed into stone on that mountain in her grief at the loss of her children. Pausanias relates that he himself went to Mount Sipylus, and saw the figure of Niobe formed out of the natural rock; when viewed close he only saw the rock and precipices, but nothing resembling a woman, either weeping or in any other posture; but standing at a distance you fancied you saw a woman in tears and in an attitude of grief. This phantom of Niobe, says Chandler (p. 331), whose observations have been confirmed by subsequent travellers, may be defined as an effect of a certain portion of light and shade on a part of Sipylus, perceivable at a particular point of view."

The authority particularly mentioned above is, I presume, Dr. Richard Chandler, who published his *Travels in Asia Minor* in 1775, 4to. I have referred to that work, containing copious MS. notes by Mr. Revett, who accompanied him, and cannot discover any notice in it of Niobe or of her statue. The book extends to 283 pages only, and chapters xviii. to xxi. inclusive treat of Smyrna and its neighbourhood. The doctor describes the valley of the Hermus, through which he passed, but is silent on the subject of Mount Sipylus. I have likewise referred to the third edition of his *Travels*, published in 1817, and including his peregrinations in Greece, but to no better purpose. Nor can I discover in the pages of any subsequent writer a confirmation of the alleged report by the doctor.

In an educational work such as the *Dictionary of Greek and Roman Geography*, purporting to be based on the latest researches of scholars and dilettanti, it is somewhat remarkable that the magnificent folio on *The Ancient Monuments of Lydia and Phrygia*, by Mr. J. R. Steuart, and published fifteen years previously, or in 1842,

should have been totally disregarded or overlooked by the editor and his numerous staff of assistants, every one of whom is deservedly famed for sound erudition and diligence. A notice, too, of Mount Sipylus and the statue that crowns it occurs in the Rev. Edmund Chishull's *Travels in Turkey* (Lond. 1747, fol.), which that gentleman performed at the close of the seventeenth century. True, he has little to say on the subject in question; but that little, however, is quite sufficient to depreciate the not very probable relation of Pausanias. But to revert to Mr. Steuart and his labours. He not only describes the mountain and its venerable ornament—probably, as he suggests, the oldest of its kind in the world—but gives a fair delineation of so much of it as has been spared by the maw of Time. The figure is seated on a throne, and placed in an arched recess; and to this arrangement he attributes its partial preservation:—

"The style and character of the work [he adds] correspond with the description given of statues previous to the time of Dædalus; who, from having been the first artist who gave a freedom to the limbs, is said to have imparted to his statues the power of motion. Although the limbs are not disengaged, the figure of Niobe is designed in a sufficiently easy and natural attitude: the hands appear to have been clasped together upon the breast; and the head is slightly inclined on one side, with a pensive air, expressive of grief. The whole figure bears a strong impress of archaic style; nevertheless, so little now remains of the original sculpture, that it requires to be studied carefully in order to understand exactly the design. The exterior surface, too, is so much corroded, that the whole mass exhibits not a single trace of the chisel, saving on some remains of the volutes or curls of Niobe's hair, which, from their position, have been better protected from the weather."

This circumstantial account, not to mention the drawing that accompanies it, leaves no doubt as to the existence of the monument, of a veritable work of art, and confirms in a singular manner the incidental allusion to it in the pages of Homer. Nor does Mr. Steuart omit to mention the most probable origin of the Niobe legend:—

"It is very remarkable [he observes] that the winds generally rage here with great violence; which may account for the tradition of Niobe having been transported hither by their ministry. Be this as it may, I could not behold without admiration the tears still trickling down the furrows of her grief-worn cheeks, realising what would appear to have been but the fancy of the poet. . . . By the proximity of some springs, with which this part of the mountain abounds, this singular effect is still produced after the lapse of thousands of years!"

Mr. Steuart has not given the *dimensions* of the statue: these I am particularly desirous of knowing, and should feel therefore much obliged to any reader of "N. & Q." who may possess this information and will kindly impart it to me.

W. W. W.

## BENEDICTINE HOSTELS AT OXFORD.

There were at Oxford three Benedictine colleges—Canterbury, Durham, and Gloucester—and John Rous adds London. (Leland, iv. 30, al. 169.) Winchcombe Abbey had a hostel for its novices near the site of Gloucester Hall, which was founded for the great Abbey of St. Peter in the year 1283. (*Hist. Glocest.* i. 32.) Above the small postern arch of the present Worcester College, though concealed by trails of ivy, the arms still remain which marked the entrance to similar hostels belonging to—

*St. Alban's* (Az. a saltire, or), called the Scholars' House, completed with a chapel and porch by Abbot William II. (*Gesta Abbatum*, iii. 496);

*Ramsey* (Or, on a bend az., 3 rams' heads coupé arg. attired of the first), and

... (—a saltire—with a Greek cross in fess). These are indicated in Loggan's *View*.

On the south side of the quadrangle are six hostels, with the following heraldic distinctions, reckoning from east to west:—

1. . . . a griffin segreant. 2. Norwich (arg. a cross sable). 3, 4. According to Wood's MS. in the Ashmolean collection, *Ramsey* and *Winchcombe*, the name of an abbot of the latter, John Cheltenham, who lived in the time of Henry VI. having been written in the windows. 5. Enriched with panelling; according to the same authority, *Westminster*. 6. *Pershore*.

William Compton was Abbot of *Pershore* 1504-27 (*Dugd.* ii. 411), and on one side of a small niche above the doorway is a shield with a mitre over it, and decorated with a rebus—W., a comb, and ton. Corresponding to this is another shield surmounted by a coronet . . . three standing cups (? Butler or Argentine). Running westward is a raised terrace over a vaulted substructure now closed up.

On the outside of a new wall at the east end of the garden is a shield surmounted by a lion's mask . . . a cross potence . . . with a rose in the first quarter (? Carile). This shield, with another described by Wood as "Gutty, a cross humette, trunked, with two water-potts in base," was formerly in the little quadrangle (southward of the present hall), which exhibits a few remains of the Perpendicular period, and was divided into monastic hostels.

On the site of the Provost's lodging, Wood (*Ash. MS.* 8491, fo. 260) mentions the hostel of *Gloucester* with its arms, Az. two keys in saltire, or, and a hostel of *Abingdon*, with these arms—Or, a cross patee, between 4 martlets, or, "on the right hand as we come through the court or quadrangle." The latter was formed by the hall on the east of the present quadrangle; the chapel on the north, the eastern gable wall of which still exists; and the library on the east side, facing the site at present occupied by Beaumont Street.

Besides the abbeys already mentioned, *Glas-tonbury*, *Tavistock*, *Burton*, *Chertsey*, *Coventry*, *Evesham*, *Eynsham*, *Bury St. Edmund's*, *Abbotsbury*, *Mychelney*, *Malmesbury* and *Rochester* are known to have contributed to the maintenance of hostels in the University on this site.

I may add that at Cambridge the Benedictines established *Ely* hostel on the site of Trinity Hall, and Monk's hostel for *Croyland*.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

DESTRUCTION OF OFFICIAL MSS.—I have heard a rumour to-day that *tons* of written papers, extending in dates as far back as three hundred years ago, have lately been or are still being sold from the Dockyard at Deptford to manufacturers, as waste paper. Whether in this wholesale and necessary displacement of lumber, steps have been taken to guard against the inadvertent destruction of autographs and documents of historic interest and value, I have not heard; and, lest this should not have been the case, it appears to me advisable to call attention in your columns to the report. It is probably exaggerated, but not without foundation, and the point in question deserves inquiring into. JOHN W. BONE.

REGISTER OF SASINES, EDINBURGH.—In the Parliamentary paper, No. 20, 1867, p. 27, being a list of Record publications, is this work:—

"Abridgment of Register of Sasines, not published for sale; cost of printing, including paper and binding, 3.376*l.*, exclusive of sums paid by the Treasury (amount unknown); number of copies printed 24 or 26, stored in the General Register House, Edinburgh."

Surely copies of this work should be presented to the libraries of the Inns of Court. C. C.

## RELATIONS OF KINGS.—

"A curious announcement appears in a French paper: 'M. Bernadotte, cousin to the King of Sweden, and dyer at Suresnes, presents himself as an Independent and Liberal candidate in the eighth district. His first meeting with his electors will take place at Combevoie, in the public-house of M. Iturbide, who is heir to the Iturbide some time Emperor of Mexico.'"

The above, clipped from the *Manchester Courier*, May 18, may be worth a corner in "N. & Q."

C. W. S.

ENNUI.—It is generally admitted that we cannot find an equivalent, or, at least, that we cannot adequately represent this word in our own tongue, but I think that if we compare it with *annoy* and *annoyance*, and refer to the root, *annoyer* (Norman-French), a striking analogy will be seen to exist. Nor is this all; the Norman-French *annoyer* may very probably have been the origin of the modern French *ennuyer*. Perhaps some of your correspondents will express their opinion on the subject.

H. W. R.

Jersey.



**OLD COINS.**—In a MS. jest-book, *temp.* Charles II. (Harl. 6395), mention is made of a "dandep Pratt," which is explained to be a very small kind of silver coin. I have heard the same word used in Yorkshire as meaning a bantam fowl. It is evidently connected with the idea of smallness.

The same MS. says (§ 396):—

"There was a good merry fellow and musical, but naturally somewhat doubled about the back; and his comrades usually called him their Ninepence, and their Harper. Because, commonly, the ninepences are a little buckled to distinguish them in their currency up and down, lest they pass (some being big, some small) for a sixpence or a shilling."

## CYRIL.

**GODDAM.**—A short time ago, "F. S. A." addressed the following to the *Pall Mall Gazette*. It should be preserved in your pages as a curious instance of a derivation missed:—

"In an occasional note you lately referred to the word *Goddam* as having been used by Joan of Arc to designate an Englishman. In a note of the very rare and curious work entitled *Aventures du Baron Fénénte*, by Agrippa d'Aubigné, may be found the following details:—The Spaniards of the sixteenth century used to consider corpulence majestic, and wore false stomachs called *Godams*; hence all stout people were named *Godams*, and the writer quotes a sermon beginning, 'Erat unus grossus Godam qui nil curabat nisi de ventre.'

"It is singular that, while admitting that the English furnished this word, the author of the note appears quite in the dark as to its derivation. He inclines to believe that it is a corruption of 'good ale,' by imbibing large quantities of which the Anglo-Saxon race acquired the abdominal prominence which excited the envy of the meagre Spaniards."

## W. T. M.

**OLD ENGRAVINGS IN LODGING-HOUSES ABROAD AND IN OUR OWN COLONIES.**—If visitors would make notes of these, while staying at watering-places, &c., many specimens of our own earlier artists, engravers, &c., might be recovered, and usefully added to the collection recently presented to the British Museum. I do not know the value of the following, but give the memoranda for what they may be worth:—

1. "Les festes d'Amour et de Bacchus en musique, représentées dans le petit Pavé de Versailles. 1678."

[The original of the ballet at the Alhambra Palace, Leicester Square, last winter.]

2. "Henrietta Maria, Magnæ Britannię Regina—Jacobus Hamilton Marchio ab Hamilton Sacri Stabuli comes adstat," &c. "Antonius Vandick eques pinxit. Bonnefoy sculpsit."

3. "Painted by F. Wheatley, R.A." "Engraved by L. Schiavonetti" (a pair):—1. "Two Bunches a Penny, Primroses." 2. "Milk below, Maids."

Sp.

## Queries.

**BILLEHEUST, CHEVALIERS DE LA JARRETIÈRE.**—Est-il vrai que des membres de la maison de Billeheust, sgrs. du Manvy, d'Argenton, etc., établie en Normandie, et portant pour armes d'azur à un chevron d'argent, accompagné de 3 roses de même, aient été chevaliers de la Jarretière? On voudrait avoir des indications précises à cet égard. BARON DE CHAULIEU.

A Vire (Calvados).

**A KIND CAUTION TO RIOTERS IN AUGUST, 1736.** The following curious notice occurs in a magazine of the time. Have any copies of this "kind caution" been preserved? It seems to have been "affixed up" at Aldgate, Bishopsgate, and other parts of the city, besides being delivered personally to the housekeepers of Spitalfields and Whitechapel:—

"Monday, August 2, 1736.—The beadles of several parishes delivered a paper to most of the housekeepers of Spitalfields, Whitechapel, and thereabouts, intitled *A kind Caution to Rioters*, containing some clauses of an Act of Parliament made in the first year of King George I. to the following purpose, That if any persons assemble together to demolish or pull down any house or houses, they shall be adjudged felons without benefit of clergy, and suffer death. And also, that whatever houses are pulled and demolished in the manner aforesaid, the damages shall be made good by the inhabitants of the hundred where the same is committed; and that it shall be sufficient for the recovery of such damage, that the person injured bring his action at Westminster against any two or more of the inhabitants; and the same to be levied according to a statute made in the 27th year of Queen Elizabeth. This paper was also affixed up at Aldgate, Bishopsgate, and several other public places in that part of the town."

J. M.

**ELIZABETH CHAUCER.**—In the *Register of John of Gaunt* (vol. ii. fol. 46), I find the following entry:—

"£51 8s. 2d. for the expenses of Elizabeth Chaucy, when the said Elizabeth was made a nun in the Abbey of Berkyng." May 12, 1381.

There are several entries of payments to Geoffrey Chaucer the poet and Philippa his wife, and in nearly every instance the name is spelt Chaucy, so that this Elizabeth may have been a relative of the poet. Is he known to have had either a sister or a daughter of that name? If she were his daughter, I think she can hardly have been more than a child. There must have been some intimate connection of blood, affinity, or service, to induce the Duke of Lancaster to pay so immense a sum for the assumption of the veil by Elizabeth Chaucy. HERMENTRUDE.

**CHURCH-BUILDING PHRASES.**—In an old account of the re-edification of a church (fifteenth century), I find the following items, which I should be glad to have explained:—

"Olde tymber and moris" (the *débris* of the old church). It. for *ijj copett*."

Among the contributions from various guilds is one from the *milwardys*. Does the word italicised mean millers, the local pronunciation of which is "mellards" ?

"The gaderyng of the *Trinite lizth*."

"The *player y<sup>n</sup>* the church-hay."

The church-hay is the church-yard, as is evidenced by the Cornish proverb, "A hot May makes a fat church-hay." What means the *player*? Records of the same church mention "Jesus cotes," and "Tormeteris cotes," in their inventories. Has it any reference to the Easter pageants or religious dramas of the period?

"Makyng of two *sengeler*."

I have not the volume of "N. & Q." at hand; but a reference to 1<sup>st</sup> S. vii. 374 might elucidate.

"Sold haishis (? ashes) yn the *licherid*."

"For nayl for the *knottes* and to *stodel*."

"Paid for *stodel*, 8<sup>d</sup>."

"N. & Q." has been a very safe "find" on many an occasion, and I hope for elucidation of these and some other obscure matters which may follow.

THOMAS Q. COUCH.

GRESMAN.—In a document of about the year 1600 I have met with a person described as a gresman? What was he?

CORNUB.

HERALDIC: FIELD-MARSHAL STUDHOLM HODGSON.—I should be glad to know the armorials upon the tomb of this military commander. He died October 20, 1798, aged ninety years, in Old Burlington Street, London. Particulars of his descent would also be acceptable to John Yarker, Jun., 43, Chorlton Road, Manchester.

HOUSESELLING TOWELS.—At Wimborne Minster a white cloth is spread on the altar rails while the eucharist is being administered to the communicants. This is the only case where I have heard of this old Catholic custom being kept up. If there are other places where the practice is continued, the pages of "N. & Q." would be a fit place to note them.

GEORGE BEDO.

6, Pulross Road, Brixton.

JOSEPH OF NAZARETH.—While passing through Nazareth in November 1862, I saw the traditional stone table on which Joseph and Jesus are believed to have worked. Is there any valid reason for the belief that Joseph worked as a stonemason and not as a carpenter—the scarcity of wood in Palestine then and now causing difficulty with respect to the latter occupation? The query is one for biblical and Greek scholars to answer.

CHR. COOKE.

CORNET JOYCE.—Is anything known concerning the subsequent history of Cornet Joyce, who in 1647 seized King Charles I. at Holmby House,

in Northamptonshire? \* There is a remarkably fine portrait of the cornet, life-size, three-quarter length, painted by Walker, in the dining-room at Dinton Hall, near Aylesbury, the property of the Rev. J. J. Goodall. He is represented wearing a cuirass; his left hand holds a pistol, whilst the right leans on a steel morion or cap. The hair is long and flowing over the breastplate, and the countenance, though handsome, shows great resolution. Holmby House was built by Queen Elizabeth's favourite chancellor, Sir Christopher Hatton, but only the gateway now remains, the house having long been pulled down.

Close to Dinton Hall resided the regicides Richard Ingoldsby and Ireton; and John Bigg, the Dinton hermit, supposed by some to have been the masked executioner of King Charles I., dwelt in a cave just outside the grounds. The cave has long ago been filled up and levelled with the ground, though its traces are easily defined; and amongst the curiosities of Dinton is preserved one of the shoes of the hermit, composed of about two thousand pieces of leather. There is, I believe, a memoir of Bigg in Wilson's *Wonderful Characters*.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

With reference to the question whether Joyce was the executioner of Charles I., let me note that I was informed some time since by an Irish gentleman likely to be well informed, that Cornet Joyce belonged to the Joyces of Galway—an old family remarkable for personal strength, and that either in Hardiman's *History of Galway* or Dutton's *Annals* would be found a notice of Joyce, and of his boast that "he had tried the strength of his arm on the neck of Charles I." A reference to these works having failed to discover the passage alluded to, can any reader of "N. & Q." say in what book it may be found?

T.

BRUNETTO LATINI.—Can any of your readers inform me where the Letters of Brunetto Latini, from which the following purports to be an extract, are to be found?—

"Our journey from London to Oxford was with some difficulty and danger made in two days; for the roads are bad, and we had to climb hills of hazardous ascent, and which to descend are equally perilous. We passed through many woods considered here as dangerous places, as they are infested with robbers; which, indeed, is the case with most of the roads in England. This is a circumstance connived at by the neighbouring barons, from the consideration of sharing the booty; and these robbers serving as their protectors on all occasions, personally, and with the whole strength of their band. However, as our company was numerous, we had nothing to fear. Accordingly we arrived the first night at Shirburn Castle, in the neighbourhood of Watlington, under the chain of hills over which we passed at Stokenchurch.

\* References to works containing notices of Lieutenant-Colonel George Joyce will be found in "N. & Q." 1<sup>st</sup> S. ii. 268; 2<sup>nd</sup> S. iv. 290; 3<sup>rd</sup> S. iii. 478; and 4<sup>th</sup> S. iii. 422.—ED.]



"This castle was built by the Earl of Tanquerville, one of the followers of the fortunes of William the Bastard, Duke of Normandy, who invaded England, and slew King Harold in a battle which decided the fate of the kingdom. It is now in the possession of a descendant of the said earl.

"As the English barons are frequently embroiled in disputes and quarrels with the sovereign, and with each other, they take the precaution of building strong castles for their residence, with high towers and deep moats surrounding them, and strengthened with draw-bridges, posterns, and portcullises. And farther to enable themselves to hold out for a considerable length of time, in case they should happen to be besieged, they make a provision of victuals, arms, and whatever else is necessary for the purpose."

The foregoing is said to be from the Letters of Brunetto Latini, of a noble Florentine family. He flourished in the thirteenth century, and died in 1294. He was the tutor of Dante.

JOHN M. DAVENPORT.

Oxford.

ERIC MACKAY, SEVENTH LORD REAY.—It is stated in Debre'tt's *Peerage* that the late Sir W. M. Townshend Farquhar was "married to Erica Catherine, daughter of the seventh Baron Reay." Can you inform me to whom this Lord Reay was married, and when and what issue, if any, resulted from such marriage? It is generally believed that he died unmarried at Goldings in Hertfordshire, in 1847, when he was succeeded in the title by his brother Alexander, father of the present or ninth Lord Reay. JOHN MACKAY.

COURT OR MANOR HOUSE.—What is the proper meaning of the word *court* as opposed to *manor-house*? In the West of England the manor-house is sometimes called the court, some times only the house or manor-house. In other parts of England the manor-house is generally called the hall. In the West of England it is not uncommon to hear the farmyard belonging to a house spoken of as the court; and the rent-day is called holding the court. This latter is possibly a corruption of holding the manorial court, which would very possibly be held at the same time. From the general rule being to call the manor-house house, e. g. "Blackacre House," and the exception being to call it "Whiteacre Court," I am inclined to think that there may be some difference between house and court. G. W. M.

MELODIES TO NEWMAN'S SONGS.—Are there any melodies composed for those poems of Dr. Newman's which, in his recently-published volume, are called *Songs*, as "The Watchman," "The Pilgrim Queen," and several others? If there are, by whom are they written, and where can they be obtained? F. H. K.

QUOTATIONS WANTED.—Whence the following lines, which occur on a grave (1819) in Bunhill Fields cemetery:—

"Friends part,  
'Tis the survivor dies."

CYRIL.

"At subito se aperire solum, vastosque recessus  
Pandere sub pedibus, nigraque voragine fauces."

WM. PENGELLY.

#### REFERENCE WANTED.—

"Mr. Digby Wyatt says that 'Blanche d'Artois, wife of Edmund Earl of Lancaster, who [Blanche] died 1302, and whose body was buried at Paris and her heart at Nogent l'Arthaud, is commemorated by a diminutive effigy now preserved at St. Denis.'"

Where does Mr. Digby Wyatt say this? What is his authority for each of the three assertions here made, viz., that Blanche's body was buried at Paris; that her heart was interred at Nogent; and that an effigy of her is preserved at St. Denis?

In what church at Paris was Blanche buried? Is any effigy of her *now* at St. Denis? I saw none there in 1867, when I made a careful inspection of the cathedral and tombs. HERMENTRUDE.

SIR THOMAS SHEFFIELD.—Mr. Newton, in his *Travels and Discoveries in the Levant*, vol. ii. p. 62, says that:—

"Scattered about the castle are the arms of its successive captains, ranging from 1437 to 1522, when the garrison surrendered to the Turks. Among these is the name of a well-known English knight, Sir Thomas Sheffield, with the date 1514."

This person was, I believe, a member of the family of Sheffield of Butterwyk in the Isle of Axholme. Can any one point out his place in the pedigree? The head of the family was raised to the peerage in the first year of Edward VI. in the person of Sir Edmond Sheffield, created Baron Sheffield of Butterwyk. CORNUB.

VOLTAIRE'S MEDAL OF GENERAL WASHINGTON.—In the *Journal and Letters of Samuel Curwen*, from 1775 to 1783 (Boston, 1864), p. 204, this passage occurs:—

"April 20, 1778.—A medal has lately been struck at Paris by order of Monsieur Voltaire, in honor of General Washington. On one side is the bust of the General, with this inscription: 'G. Washington, Esq., Commander-in-Chief of the Continental-Army in America.' The reverse is decorated with the emblems of war and the following:

'Washington réunit par un assemblage  
Les talens du guerrier et les vertus du sage.'"

Perhaps, Mr. Editor, some of your numerous contributors may know whether this medal of Washington is now in existence or not.

JOHN GORDON.

Brompton.

HORACE WALPOLE.—Where are Walpole's manuscript notes on Pennant's *London* deposited? I find them quoted in John Miller's *Fly-Leaves*, 1854. J. YEOWELL.

68, Thornhill Road, Barnsbury.

### Queries With Answers.

"VIOLET, OR THE DANSEUSE."—Can any of your correspondents give any information as to the authorship of that remarkable novel, *Violet, or the Danseuse*? *The Times* of Sept. 3, 1862, says that it was first published "about a quarter of a century back"; and in the above year Messrs. Routledge reprinted it as a shilling railway volume. I have heard vague reports of its having been written by a daughter of Lord Brougham, occasionally with the astounding "tag" of her having been about fifteen years of age when she wrote it! This incredibly precocious genius is said to have died shortly after the publication of her book. There are few modern English novels more calculated to excite the interest of the highest class of readers; and it is well to make this inquiry before the traces of its authorship become fainter and fainter. D. G. R.

[Considerable pains were taken at the time of publication to conceal the name of the author of *Violet*. But there is no ground for attributing it to Miss Brougham; and as little for crediting Lord Lytton with the authorship, as was done by a writer in our 2<sup>nd</sup> S. ii. 99.]

SHAW THE LIFE GUARDSMAN.—What is become of Shaw the Life Guardsman's skull? I remember hearing Sir Walter Scott say that he had a roaring laugh against a distinguished phrenologist to whom he showed the skull, and who declared that it was the skull of "a coward." Sir Walter mentioned to whom the skull had belonged, and was answered, that there were other developments which he had not at first observed, and that these combined might represent *courage*. He was rewarded by a laugh as loud as before. J. B.

[The skull of Shaw the Life Guardsman is now in the Museum at Abbotsford. Lockhart's *Life of Sir Walter Scott*, edit. 1845, p. 317. Shaw is noticed in "N. & Q." 4<sup>th</sup> S. iii. 462, 558; iv. 138.]

FAIRFAX PEDIGREE.—In Whitaker's edition of Thoresby's *Ducatus Leodiniensis*, the editor states (p. 65) that he has given "an enlarged and corrected copy" of the Fairfax pedigree under the parish of "Denton." I cannot find it either in the above-quoted work or in Whitaker's *Loidis and Elmete*. Are the many copies I have examined incomplete, or was the pedigree never issued? CORNUB.

[The omission of the Fairfax pedigree under "Denton" seems to have been an oversight by the editor. It does not appear in any edition of the doctor's works we have consulted.]

BALLAD TUNES.—Where shall I find the following: "Digby's Farewel," "Bobbing Jone," "A Shepherd's Daughter once there was," "The

New-made Gentlewoman," and others of the same class? L. X.

[We learn from Wm. Chappell's valuable work, *Popular Music of the Olden Time* (i. 290), which our correspondent should consult, that "the tune of 'Bobbing Joe,' or 'Bobbing Joan,' will be found in every edition of *The Dancing Master*; in *Musick's Delight on the Cithren*, 1666, &c."]

GOLDSMITH'S "ELEGY ON MADAME BLAIZE."—Can you give me the little French ballad, from which it is said Goldsmith took the idea of this elegy? W. H.

[The "Elegy on Madame Blaize," and the better part of that on "The Death of a Mad Dog," are closely imitated from a well-known string of absurdities called "*La Chanson du fameux la Galisse*," which may be found in the *Ménagiana*, iii. 384, edit. 1729, where it makes fifty quatrain verses.]

### Replies.

#### NEWARK AND STIRLING PEERAGES.

(4<sup>th</sup> S. iii. 575; iv. 38, 104.)

I can assure DR. ROGERS, whose contributions I always read with interest, that no reflection was intended on his diligence. A friendly warning was all that I meant to convey against his venturing into the *mare magnum* of Scottish peerage questions, which but few, even among trained lawyers, thoroughly comprehend. Let him, above all, avoid trusting in these, to the *unsupported* authority of Sir Robert Douglas.

The *precise* date of Archbishop Spottiswoode's death is probably stated in the report of the trial of the *soi-disant* Earl of Stirling in 1839, of which two editions were published—one by the late W. B. D. D. Turnbull, Esq., Advocate, the other by Professor Swinton. There can be no doubt that Mr. Riddell proved *his* assertion that the primate was dead on December 7, 1639 (the day of the pretended regnant), by reference to some obituary record on which reliance could be placed; while the person who forged the regnant may have fallen into the unconsciously prepared trap—December 27—as stated in *Crawford's Officers of State*. I have never seen the monument or tombstone in Westminster Abbey, but perhaps some one will favour us with the date of death there stated, as a matter of curiosity merely. As Dr. Johnson said, a man is not upon oath in such inscriptions, and they are certainly not absolute evidence of any contested fact. The last notice I have been able to find of Spottiswoode in the limited circle of authorities to which I have at present access, is, that he was alive on Aug. 11, 1639, when he and six other Scottish bishops signed the "Declinator" of the authority of the "pretended" assembly at Glasgow in the pre-



ceding year, by which they had been illegally deposed. This much-vilified churchman was, in one respect, far in advance of his Presbyterian opponents. The parish church of Dairsie, built by him on his estate in Fifeshire, still bears witness to his desire to introduce a style of architecture more befitting the worship of God than the hideous structures which, till our day, have superseded the noble creations of mediæval architects, and fully justified Andrew Fairservice's remark, "that the dog-kennel at Osbaldiston Hall was better than mony a house o' God in Scotland."

ANGLO-SCOTUS.

P.S. MR. IRVING, hasting to the fray (p. 119), falls into difficulties. My remarks applied to a case, which he evidently has overlooked, raised by the Stirling claimant against the King's Advocate and W. C. C. Grahame of Gartmore, to prove the tenor of the asserted regrant in 1639, decided by the Court of Session on March 2, 1833 (see Shaw & Dunlop's *Reports*), while MR. IRVING is evidently quoting from the *pseudo*-earl's trial for forgery in 1839. Even here he is quite wrong; for the forged document, though for good and obvious reasons not produced in *this* case by the claimant, having been previously impounded by the crown, was produced *against* him, and will be found in Mr. Turnbull's *Report*, pp. 26-30. It is, strictly speaking, merely the *warrant* for the regrant or novodamus from the crown, but the latter is always substantially the echo of the former.

Few persons will agree with MR. IRVING that it is a less fatal blunder to make a *dead man* witness a deed, than merely to style him by an office he had resigned; and I, for one, should be glad to hear how he would get over the former difficulty. It would certainly require considerable ingenuity!

Lastly, if he consults (as he might more frequently do, thus saving his own limited leisure and our space) Riddell's *Peerage and Consistorial Law*, 1842 (pp. 293, 343), he will see that gentleman was "engaged in the case for the crown" [in 1833] to use his own words, and also claimed the discovery of the blunder regarding the dead archbishop's name in the testing clause of the fabricated warrant. It is therefore presumed that MR. IRVING's doubts will now be set at rest. He was not "walking the boards" of the Outer House when the Stirling claimant first made his *début* in 1832 or shortly before.

JNO. DAVERS: JNO. DENNYS.

(4th S. iv. 91.)

It really seems probable that John Dennys is fated never to come to his rights, whether it be friend or foe that takes up the pen about him. It appears from a pedigree of the Dennys family

furnished to MR. WESTWOOD by the REV. H. N. ELLACOMBE of Bitton (and published by MR. WESTWOOD in "N. & Q." 3rd S. xii. 456, which I most foolishly overlooked), that a John Dennys, not a younger son but a grandson of the Sir Walter Dennys who married Agnes Davers, was most probably the author of the *Secrets of Angling*. This John Dennys married Eleanor Millet, and, dying in 1609, was buried at Pucklechurch. This opinion is strengthened by R. J. (Roger Jackson), the publisher of the poem, who says in the dedication that—

"This poem being sent vnto me to be printed after the death of the author, who intended to have done it in his life, but was preuented by death," &c. &c.

THE REV. H. T. ELLACOMBE, who lives on the banks of the Boyd, has also favoured me with some local intelligence. Toghill is not a parish, but merely a hill, upon which one branch of the Dennys had a house. The Boyd does not debouch at Keynsham, but at Ferris bridge, three quarters of a mile off. It is no longer a pleasing rivulet, but a nasty evil-smelling stream, caused by the refuse of a paper-mill.

WILLIAM PINKERTON.

Hounslow.

As a descendant of the Dennises of Pucklechurch may I be allowed to call in question the accuracy of Sir Harris Nicolas in the quotation made from him? In it he calls a John Dennys the author of the *Secrets of Angling*, and states that he was a younger son of Sir Walter Dennys, of Pucklechurch, by a daughter of Sir Robert Danvers, or Davers. The latter part of this statement appears to me improbable, having regard to chronology. A pedigree in my possession says that Sir Walter Dennys of Alveston, Siston, and Dyrham, which estates respectively came into his family through the heiresses of Fitzwarine, Corbet, and Russel, fought on the Lancastrian side, was taken prisoner at Redemore, near Bosworth, and had to pay a great ransom, "his life being saved through his youngest son, John, then in the service of King Henry VII." This Sir Walter Dennys married four times, but had no children by any of his wives, excepting the second one, who was Agnes, the daughter and coheiress of Sir Robt. Danvers, or Davers, a Justice of the Common Pleas, who died 1467. Sir Walter died Sept. 1, 1505. His third and youngest son, the above-mentioned John Dennys, or Dennis, was settled in the parish of Pucklechurch, and died, I believe, in 1521. The Harleian MS. 1543, f. 75, shows that this Jno. Dennis had a great-great-grandson, Jno., "sixteen years of age 1623." Though I think there is a mistake here, and that the boy was ten years younger, the lapse of three generations is sufficient to carry back the John Dennis, or Dennys, whom Sir Harris Nicolas makes to have been the author of the *Secrets of*

*Angling*, to the early part of the sixteenth century. The last mentioned John Dennis had, however, a grandson, John Dennis, of Pucklechurch, who died August 7, 1609, who, I think it is more probable, was the author of the work in question. In my pedigree, which is a full one, I find no John Davers, or Danvers, related to these Dennises. As Agnes Danvers, the great-grandmother of the John Dennis whom I take to be the author of the *Secrets of Angling*, had no brothers, I do not think that the latter could have been more nearly related to John Davers than as a third cousin.

H. B. TOMKINS.

New University Club.

#### GEORGE BUCHANAN'S LATIN PSALMS.

(4th S. iii. 192, 298.)

I beg leave to trouble you with a few additional Horatian lines in these Psalms. The late Sir William Hamilton, who had, as is well known, an extensive knowledge of modern Latinists, at one time contemplated a Life and a new edition of Buchanan's Poetical Works, on which he bestowed considerable labour. His copy of Buchanan is said to be very rich in notes and parallel passages from the classics and modern writers. Although the work is not completed, it is to be hoped that the labours of Sir William in this field will not be lost to the world. It has been well observed in the *Saturday Review* of May 22, 1869 (p. 683), that "his acquirements as a scholar and a man of learning were unequalled in this country in our time."

"Quod vivo et valeo, tutus et hostium  
A fraude, eximia fulgeo gloria:  
Quod late validis impero gentibus,  
Totum muneris id tui est."—*Ps.* cxliv. 2.

"Totum muneris hoc tui est,  
Quod monstror digito prætereuntium  
Romane fidem lyre:  
Quod spiro et placeo, si placeo, tuum est."  
*Carm.* iv. 3, 21.

"Tu me si placido lumine videris  
Cedent tristitie nubila."—*Ps.* xlii. 8.  
"Tu nos si placido lumine videris  
Cedent continuo cætera prospere."  
*Ps.* lxxx. 3, 7, 19.

"Quem tu, Melpomene, semel,  
Nascentem placido lumine videris,  
Illum non labor Isthmuis  
Clarabit pugilem."—*Carm.* iv. 3, 1.

"Si fractus illabatur orbis,  
Incolunus fugiet ruina."—*Ps.* cxxv. 1.

"Si fractus illabatur orbis,  
Impavidum ferient ruinae."—*Carm.* iii. 3, 7.

"Vitæ O præsidium et certa salus meæ."  
*Ps.* xl. 17.

"Vitæ O præsidium meæ."—*Ps.* xliii. 2.

"O et præsidium et dulce decus meum."  
*Carm.* i. 1, 2.

"O quis altos  
Nubium in tractus celeri columbæ  
Me levet penna!"—*Ps.* lv. 6.

"Multa Direceum levat aura cyncum,  
Tendit, Antoni, quoties in altos  
Nubium tractus."—*Carm.* iv. 2, 25.

"Interque laudes mentibus puris manus  
Cælo supinas tollite."—*Ps.* cxxxiv. 2.

"Cælo supinas si tuleris manus."—*Carm.* iii. 23, 1.

For the occurrence of these lines and expressions, the depth and extent of Buchanan's scholarship itself may be urged as a sufficient reason, and every reader of these Psalms will admire the skill with which he has, as it were, woven them into his own elegant verses. The censorious may console themselves with Martial's question—

"Nostris versibus esse te poetam,  
Fidentine, putas, cupisque credi?"—*I.* xxxiii.

But the "carrying off" must take place on a much larger scale, in order to justify its application in Buchanan's case. While on this subject it may be noted that, curiously enough, the same expression which Buchanan uses in two of his Psalms has occurred to Mr. Gladstone, and is made use of by him in his translation of *Toplady's* hymn, "Rock of Ages":—

"While I draw this fleeting breath;  
When my eye-strings break in death."—*Toplady.*

"Dum hos artus Vita regit;  
Quando nox sepulchro tegit."

Mr. Gladstone's *Translations*, 1863,  
2nd edit. p. 199 (Quaritch).

"Hunc ego, dum vivam, dum spiritus hos reget artus  
Usque colam."—*Ps.* civ. 33.

"artus dum regit  
Vitalis aure spiritus."—*Ps.* xxvii. 4.

R. MEIKLE.

Willow Bank, Manchester.

#### EXPLANATIONS WANTED OF OLD FRENCH WORDS.

(4th S. iv. 96.)

The following remarks may help to elucidate some of these words. Others appear for the present inscrutable:—

*Oure*.—"Al accomplissement del *oure* del dite esglise." The modern French *œuvre* was in the fourteenth century *ure*, as a Norman word. It admitted of contraction into *ure* (cf. our English *maure*), and of phonetic interpretation as *oure*. The only other word which could have had the same form is *hure*, *ure* (heure), which was also occasionally *oure*.

*Arçons*.—This is an admissible plural of *arçon*, *arçun*, the saddle-bow, from *arc*.

*Esmailles*.—Enamels, connected apparently with an old Teutonic root, *smaltjan* = English *smelt*, or *melt*. (The difference between a Spanish saddle and an English one I cannot explain.)



*Amosuoient*.—"Un estrange bargeman qui nous amosuoient de Lambeth." After a little puzzling I perceived that this odd-looking word must have been intended for *amoisnoiet*, from *amoisner*, an old form of *amener* or *amener*, to bring or conduct—a meaning which just suits the passage. After all, the plural is used blunderingly for the singular. Perhaps, however, *oient* may have been misread for *out*, which would be the proper Norman form.

*Deymes*.—This is no doubt the true Norman form of *daim*, from *dama*, a fallow deer.

*Ayshshelers*.—This curious word has long been the torment of etymologists. In modern English we meet with it as *ashlar* or *ashler*, which is explained as, large blocks of stone squared for building *ashlar-work*, meaning work faced with such stones. It has not been observed that *ashlar* is a dialectic form of *eshler*, which seems to be Anglicised from *échelle*; so that *ashlar-work* is really *ladder-work*. The propriety of the application will be obvious at a glance to one who knows how this architectural term is applied. The *ay* in the above word represents the initial *e*. The interchange of the Norman forms *pais*, *pays*, *pees*, *pes*, &c. for *peace* sufficiently illustrates the point.

*Heuses*.—"Les heuses de la nouvelle sale," means, the doors of the new hall. *Heuse* is a variant of *hues*, *huis*, *uis*, *us* (whence the French *huissier* and our *usher*), from *ostium*.

*Eseroit*.—"Deux baldekyns eseroit." I believe I must give this word up unless it can be a corruption of *ecroissi*, broken or cracked, from which by a normal interchange of *oi* and *u* we get our word *crush*.

*Luk*.—"Pour le pois et le luk et le faceon." Whether the patois word *luquer* or *louquer*, to look at, still heard in Normandy, was derived from *England*, or the English word from the Norman, it would be difficult to decide. It appears to me, however, that *luk* above is really intended for *look*, but I cannot assert it positively.

*Gaudes*.—"Gaudes d'or." This Norman word (derived from *gaudium*) was doubtless the same as the English one *gaude* (ornament, embellishment), which occurs in Chaucer and elsewhere.

*Oelez et hachez*.—"Deux hanaps dor ove couvercles oelez et hachez de diverses coronnes, egles et lyons."—The first word appears to be from the Norman *oel* or *uel*, equal, similar; and the latter from *hacher*, an art-term, which we preserve in "cross-hatching"; meaning, of old, to engrave in general. Littré gives an apt quotation of the fourteenth century: "Un petit gobelet d'or hachie a couronnes tout autour." We see, then, that the passage from the MS. might be translated: "Two golden tankards with similar covers engraved with various crowns, eagles, and lions."

*Sorrez*.—This is a contraction, without doubt,

of *surerez*, gilt—a verb which may be found in Kelham's *Norman Dictionary*.

*Babunrie*.—Much the same as *baboonery* of the present day.

*Soule dor*.—*Soule* may be a primitive French form of *sol*. The common word *soleil* is a derivative of *soliculus*. *Soule*, however, theoretically from *sol*, cannot be traced.

*Botrass*.—Probably for *boterianus*, toads.

*Braces*.—For *bras*, arms.

*Bolle*.—A bowl.

*Mof*.—Possibly for *moi*, or *mui*, a measure, from *modius*.

Could HERMENTRUDE conveniently let me see the MS. ? J. PAYNE.

4, Kildare Gardens.

# CUNNINGHAM.

(4th S. iv. 62 et antè.)

I am sorry to find that I have given unnecessary trouble to ESPEDARE by confining my remarks to the radical words of which this territorial name is compounded. I might quite as easily have referred to the adjective form *Cyning*, but to give the sense of a *royal race* it would be necessary to add an additional syllable, making it *Cyning cyn*, i. e. the royal kin.

The suggestion that the name may have originated in Cunningham having been the abode of the "old British kinglets of Strathclyde" is most ingenious, but I am afraid it will not stand investigation.

The inhabitants of Strathclyde were a Celtic tribe, speaking one of the numerous dialects of that race. Of this we have an authentic example in the great historical poem of the *Gododin*, in which the word for king is *reen*. Thus, in stanza thirty-six we have the expression "sellovir reen," which Count Th. Hersart de la Villemarqué in his *Poèmes des Bardes Bretons du VI Siècle* (pp. 530, Rennes, 1850), translates *Roi des Selgoviens*. I need scarcely add that the Count is confessedly the leading authority on all ancient Celtic dialects.

Although I am quite convinced of the correctness of the canon that you cannot combine two distinct languages in a name, it is open to apparent exceptions which, when examined, are found to support it. Names are always traceable to the individual language spoken at the time they were introduced, which, according to the date, might be derived from one or more roots. I remember one instructive instance of this of a very modern date. It is a house in the county of Lanark, which is known as "Clyde-side Villa"—a designation which combines Celtic, Saxon, French, or perhaps rather Italian elements, but all of which are current in the English of the present day.

If ESPEDARE will be so good as furnish exam-

ples of his *pleonasm*s, I shall have the greatest pleasure in considering them.

In conclusion, I should rather object to *ESPE-DARE* referring to the Acts of the Scotch Parliaments published by the royal commission\* as *Thomson's Scots Acts*. No doubt that learned gentleman bore the heaviest part of the labour, but unfortunately he was unable to complete the first volume, which was published many years after the other *ten*, although he had collected materials for the purpose. It was edited by Mr. Cosmo Innes, who, in the preface (p. 50), states *seriatim* the portions for which *he is responsible*, and gives a list of those which his predecessor had previously sent to the press. Among the former are the *Appendix Actorum Publicorum Regis Johannis*, pp. 95\*-99\*.

The question to what extent the great barons, on receiving their grants, dispossessed the whole or most part of the old resident proprietary, and settled *alien* followers of their own, is a most interesting and complicated one. I possess some very curious notes on the subject which I shall look over, and as soon as I am able will take an opportunity of submitting them in the pages of "N. & Q."

GEORGE VERE IRVING.

#### CROWNED HEADS MARRYING SISTERS.

(4th S. iv. 95.)

Duke (afterwards, in consequence of the Congress of Vienna, 1815, Grand-Duke) Carl (Ludwig Friedrich) of Mecklenburg-Strelitz (born 1741, died 1816), married two sisters, daughters of the Landgrave George Wilhelm of Hesse-Darmstadt:—(1) in 1768, Friederike Caroline Luise (born 1752, died 1782); and (2), in 1784, Charlotte Wilhelmine Christiane Marie (born 1755, died 1785). By his first consort the grand-duke had ten children, five of whom died as infants (the then duchess died in consequence of her confinement of a princess). By his second consort he had but one, Carl, Duke of Mecklenburg (born 1785, died 1837), a prince who played some part in the history of Prussia. The surviving children of his first marriage were: the Duchess of Saxe-Hildburghausen (born 1769, died 1818); the Princess of Thurn and Taxis (born 1773, died 1839); the famous Queen Louisa of Prussia (born 1776, died 1810); the Queen Friederike of Hanover (born 1778, died 1841). She was married three times—(1) to the Prince Ludwig of Prussia, who died in 1796; (2) to the Prince of Solms-Braunfels, who died in 1814; and (3) to Ernest-Augustus, Duke of Cumberland, afterwards King of Hanover, who died in 1851; and George, Grand-Duke of Mecklenburg-Strelitz (born 1779, died 1860). (*Vide* "N. & Q." 4th S. ii. 504.) The son of Grand-Duke George is the present Grand-

Duke Friedrich Wilhelm (born 1819, succeeded 1860), who married in 1843 Augusta Caroline (born 1822), daughter of the late Duke of Cambridge; issue, one son, the present *Erbgrossherzog* (born 1848). (*Vide Stamm-Tafel des Grossherzoglichen Hauses Mecklenburg* (in) *Grossherzoglich Mecklenburg-Strelitzischer Staats-Kalender für 1869*.)

Marriages with the deceased wife's sister are very common and very popular in Germany, it being considered quite the right thing for the husband to give to his children the best and most natural step-mother by marrying his sister-in-law. I can *well* understand that a man will never, never think of marrying his *mother-in-law*, and do not see any reasons whatsoever why the Church of England should forbid this, but to Germans it seems to be almost understood that the husband, in case of the death of his wife, should marry his sister-in-law. Such marriages have almost always been very happy ones, and have diminished the "shame and blame" attached to the name of step-mother.

HERMANN KINDT.

Germany.

I am not sure that I quite understand C. H. M. Does he want only instances of two sisters marrying two (unconnected in blood) crowned heads, or does he want instances of two brothers of any royal family marrying two sisters?\*

The first state of things will be found in the families ensuing:—Elizabeth of Bavaria (Duchy) married Francis Joseph, Emperor of Austria; her sister Marie married Francesco, King of Naples. Saxony: Elizabeth married Ferdinando, Duke of Genoa; Anna, Ferdinando Duke of Tuscany; Margarethe, Carl Ludwig of Austria; Sophie, Carl of Bavaria. A very little study of the *Almanach de Gotha* will help C. H. M. to hosts more of instances of this class.

The second kind of alliance is much rarer. The only instances which I know in distinguished families are: Francesco, King of Naples, and his brother Luigi, married Marie and Matilde of Bavaria; the present King of Prussia, and his brother Carl, married Auguste and Louise of Saxe Weimar; Caroline and Louise of Hesse Homburg both married princes of Rudolstadt. There are several instances of princes marrying each other's sisters, and one in which two sisters have married the same man—August Duke of Oldenburg to Adelheid and Ida of Anhalt Bernburg Schaumburg.

HERMENTRUDE.

[\* We are informed by C. H. M. that he intended to ask for instances of any crowned head marrying two sisters.—*Ed.* "N. & Q."]



HORAT., CARM. I. XXVIII.

(4th S. iv. 112.)

I respectfully submit that MR. KRIGHTLEY has failed to prove his case. Let us take his statements as they come. He describes the ode, and rightly, as "a dialogue between a shipmaster and the departed spirit of the Pythagorean philosopher Archytas." He says also that it is "amœbæic." To this, however, I demur. For I discover in it no similarity to the 5th and 8th idyls of Theocritus, or to the 3rd and 7th eclogues of Virgil. Dialogue merely is not sufficient to form a *carmen amœbæum*. The true definition of it is: "Cujus hæc lex est, ut qui posterior dicit, priorem vincat, magis aliquid subiiciendo,"—a law strictly observed in the poems already mentioned, as also in the ode of Horace beginning "Donec gratus eram tibi" (Lib. III. Carm. 9.); but not, as far as I can see, in this under consideration.

Of the fifth stanza—the offending one—MR. KRIGHTLEY says it is "superfluous"; being, as he asserts, a repetition of something already said. This I do not see. But what I do see is this:—The mariner having shown, by some illustrious examples, that no station is so exalted as to shield its subject against the stroke of death, proceeds, in a very natural way, to other reflections connected with the subject: such as the causes by which men meet their end, instancing particularly war and shipwreck—"accident by flood and field"; that no period of life can count upon indulgence, for, "Mista senum ac juvenum densentur funera," and that with the inexorable goddess, the arbiter of mortal fate, is no respect of persons, but, as is said of another, "æquo pulsat pede pauperum tabernas Regumque turres."

A word as to the alleged plagiarisms from later poets. After condemning the stanza wholesale as not Horatian, but the work of some *Grammaticus*, and "smacking of other authors," "the last line," he goes on to say, "evidently alludes to the death of Dido in the *Æneis*." But why so? I would ask. When Virgil, in Book iv. 698, writes (the reference I presume intended)—

"Nondum illi flavum Proserpina vertice crinem  
Abstulerat, Stygioque caput damnaverat Orco,"—

he was only referring to the popular mythology, according to which, "no one could die, if the goddess herself, or Atropos her minister, did not cut off one of the hairs from the head." And surely it cannot be doubted that Horace was every bit as well up in mythology as Virgil, and would be as well able and as likely to draw upon it, whenever it might answer his purpose to do so.

That the use of the verb *fugit* is either "strange," or "almost ludicrous," or that it was suggested to the mind of any one by that of its compound *refugit* in the "passage of Lucan's *Pharsalia* (ii. 75)," I cannot allow. I rather see in this use of

it—not a common one, I admit—a very peculiar force and beauty. The latent idea in *fugio* is one of *dread*, or *shrinking from*. But Proserpine, so far from being influenced by any such feelings as these, in the execution of her office, "*nullum caput fugit*," be he even as far above ordinary mortals as were Tantalus, Minos, and Pythagoras.

Begging to apologise for the length of this reply, I will only say in conclusion that I must still hold by the disputed stanza as Horace's own, and not "as being a gift bestowed on the poet by the generosity of the interpolator"—at least, till better advised.

I observe that in the Oxford edition, published by John Henry and James Parker, 1857, the speech of Archytas is made to begin at line 7: "*Occidit et Pelopis*," &c. To my mind, the 17th epode might, with as much propriety, be called "amœbæic" as this 28th ode.

EDMUND TEW, M.A.

Patching Rectory.

"DE COMITIIS ATHENIENSIVM" (4th S. iv. 157.)

The author of this work was G. F. Schömann, formerly Professor of Ancient Literature in the University of Greifswald. An English translation was published in London (Whittaker and Co.) some years ago.

FR. NORSGATE.

THE OATH OF THE COCK (4th S. iii. 470.)—Is not Setā-Aiōun Six Springs, and not Seven?

HYDE CLARKE.

HERALDIC (4th S. iv. 127.)—There is no contradiction between the extracts from Ferne, given by G. W. M. (iii. 539) and myself (iv. 64). The maxim, "*Mariti non acquirunt nobilitatem ex parte uxorum*," applies only to the husband and father, and has no bearing upon the question as to what is allowed in virtue of descent maternally. Again, my statement had reference to the *courtesy* of heraldry, not to its *law*. And as I had no reason to expect these two dissimilar things would be confounded, I said no more than I judged to be requisite to convey Ferne's meaning, adding the page where the particulars occur. But as it is thought that I have misrepresented the author, I will now ask you to find room for the following, on which my statement was based. It will be seen that the additional quotation given by G. W. M. adds nothing to it:—

"Notwithstanding, this curtesie hath the law of Armes, or rather but custome shewed in this case, that if a gentlewoman of blood or coat-armour maryeth a husbando wanting both those, and hath issue by him a sonne, her sonne yet may, for his life time, beare her coate, with his difference of cinquefoile (as a note of his demie gentry): '*Quia partus sequitur ventrem*'—the fruite followeth the nature of the tree, and therefore the law calleth him her sonne. But this is onely (as I have heard good lawyers say) in the fauor of noblenes, and but the curtesie of Armes."

I am at a loss to understand your correspondent's assertion, that "the observations quoted by SHEM merely apply to two previous headings." My edition of *Ferne* has no headings. It contains, however, marginal notes. And, opposite the two preceding paragraphs, are the words correctly given by G. W. M.; while opposite the paragraph in dispute are the words "laced coat," rightly descriptive of the subject of it. SHEM.

CHAPEL: A PRINTER'S TERM (4th S. iii. 484).—This word, used for a meeting or a society, is not confined to printers. In Germany, and in every part of Switzerland, musical societies, vocal and instrumental, are called "chapels," and the leaders are "chapel-masters." The society may be the choir of a church or the band of an opera-house; it matters not, it is a *chapel*. In Lausanne we find "The Chapel of the Hôtel Beau Rivage," "The Chapel of St. Gall," &c. &c.

Abbey (in French, *abbaye*) is a word used in the same manner. In Catholic Switzerland the *abbaye* is not the place appropriated to the rites of religion, but the religious corporation or fraternity that uses it. The "church" is not the "abbey church," but "the church of the *abbaye*," i. e. of the fraternity.

In Switzerland the trade confraternities, or guilds, are always *abbayes*, whether they exist in Catholic cities like Fribourg, or in a Protestant one like Berne. In these two cities we find *abbayes* of mercers, masons, carpenters, and of every other trade. Literary and social clubs or circles are also *abbayes*. In Lausanne the principal club is the "Abbaye de l'Arc." The working classes there have also their "Abbaye Démocratique" and "Abbaye de l'Union," and the soldiers have their "Abbaye Militaire."

JAMES HENRY DIXON.

Aigle, Canton de Vaud.

LUNCH (4th S. iv. 118).—I would query whether the word *lunch*, *luncheon*, in the sense of "a fragment," has anything to do with the meal, and whether the resemblance be not merely accidental. I find this note in the MS. Boucher-Hunter-Barker Glossary which I possess (I think in Mr. Hunter's handwriting):—

"I apprehend *luncheon* is a corruption of *nuncheon*, and that this is derived from the old word *noonschench* which occurs in a chartulary of St. Edmunds Bury: 'infra manerium de Herdwyke—*customarius faciet si dominus voluerit unam precariam* \* in autumpno cum duobus hominibus ad cibum domini ad duo repasta et ad *noonschench* si dominus voluerit . . . in cerevisia empti pro hominibus conductis pro uvis colligandis, pro eorum *noonschench* ad potandum post prandium, cuilibet quadr.'"—Comp. Eliens (Bp. Kennett's MSS.)

I think that the passages thus cited are almost sufficient to prove the derivation of the word. Etymological probabilities are very strong against

such a compound as *noon-shun*, whilst the *noonschench*, or *noon-drink*, or *noon-gift* had an actual existence, and the transition to *nuncheon*, *luncheon* is easy. I believe that in some country places the former is still the old-fashioned pronunciation.

J. ELIOT HODGKIN.

This word was seldom heard at the beginning of the present century, at least in the West of England. The word in much more common use was *nummet*, which I take to be an abbreviation of *noon-meat*. F. C. H.

I entirely agree with the assertion, that "this word is of doubtful etymology"; and I rather fancy that, not in pure etymology alone, but in a mere matter of fact, must its origin besought. If it is spelt *luncheon* in *The Cautelles of the Masse*, I should fancy that the spelling was corrupt, and that the first syllable was really derived from *noon*, as suggested by the use of the word in *Hudibras* (Part i. canto 1, v. 145-6:—

"While laying by their swords and truncheons,  
They took their breakfasts or their *nuncheons*."

C.

NATURAL INHERITANCE (4th S. iii. 38, 200, 345).—I have the pedigree of Queen Victoria entirely through females as far as it can be ascertained; that is to say, it terminates in Inez, natural daughter of Theobald I., King of Navarre, who died in 1253. It comprises twenty-one generations. I have also that of the late Prince Consort for twenty-four generations, ending with Margaret of Habsburg, who married in 1290 Theodore VIII. Count of Cleves; and I should think her ancestry might be found. I can only trace my father's for eleven generations, as I cannot find the wife of William Zouche of Bulwicke, co. Northants, "frater D'mi Zouche," whose daughter and heir, Frances, married William Saunders of Harrington, co. Northants, and was mother of Audrey, wife of Sir George Villiers; and my own for thirteen generations, as I want the wife of John Goring of Sussex, whose daughter married Sir William Clement of the Mote, Kent.

EDMUND M. BOYLE.

Rock Wood, Torquay.

MAXIM ATTRIBUTED TO ROCHEFOUCAULD (4th S. iv. 56).—This maxim is also found in Cicero (*Amicit.* c. 16), where he tells us that Scipio had a great abhorrence of the sentiment:—

"Negabat ullam vocem inimiciorem amicitiae potuisse reperiri, quam ejus, qui dixisset, ita amare oportere, ut si aliquando esset osurus: nec vero se adduci posse, ut hoc, quemadmodum putaretur, a Biante esse dictum crederet, qui sapiens habitus esset unus e septem, sed impuri cujusdam, aut ambitiosi, aut omnia ad suam potentiam revocantis esse sententiam."

The maxim is thus traced to Bias, who lived in the sixth century B. C. However unwilling Scipio may be to believe that the idea originated with Bias, it was imagined to be so in the time of



Aristotle, as we find that philosopher (*Rhet.* ii. 13, 5th ed. Bekk.) ascribing it to him when speaking of the feelings of the aged :—

Καὶ οὐτε φιλοῦσι σφόδρα οὔτε μισοῦσι διὰ ταῦτα, ἀλλὰ κατὰ τὴν βίαντος ὑποθήκην καὶ φιλοῦσιν ὡς μισήσοντας καὶ μισοῦσιν ὡς φιλήσοντας.

"They neither love nor hate to excess on these accounts, but following the advice of Bias, they love as if they were one day to hate, and hate as if they were one day to love."

Diogenes Laertius (lib. i. cap. v. 5) gives the words ascribed to him :—

Φιλεῖν ὡς μισήσοντας· τοὺς γὰρ πλείστους εἶναι κακοῦς.

I find in *Conde Lucanor*, where Don Juan Manuel (born about A. D. 1320, died A. D. 1362) gives the ripest fruits of his experience, the following sentiment, showing that he felt with Scipio in regard to such a maxim :—

"Quien te conseja encobrir de tus amigos,  
Engañar te quiere assaz, y sin testigos."

"He who advises you to be reserved to your friends wishes to betray you without witnesses."

C. T. RAMAGE.

BARONETCY OF HOME OF RENTON (4th S. iv. 31).—Sir John Home of Renton, who died in 1671, had by his wife, Margaret Stewart, daughter of Stewart, commendator of Coldingham, three sons: 1st. Sir Alexander Home of Coldingham, whose male line terminated on the death of his grandson, Sir John Home, in 1788; 2nd. Sir Patrick Home of Renton, created a baronet of Nova Scotia in 1682, whose male line is said to have expired on the death of his grandson, Sir James Home, in 1785; 3rd. Henry Home of Kames, whose grandson was the celebrated Henry Home, Lord Kames.

Lord Kames married Agatha, daughter of Drummond of Blair, by whom he acquired the estate of Blair-Drummond in Perthshire. His son, in terms of a family arrangement, assumed the name of Home-Drummond. The present proprietor of Blair-Drummond (Mr. G. Stirling Home-Drummond) is thus the heir male and representative of the Homes of Renton.

Mr. Home-Drummond would also seem to have a claim to the dormant title of Earl of Dunbar in the Scottish peerage, as descended from Patrick Home, uncle of the earl, the patent to the first earl having been granted to his heirs-male general.

JOHN MACKAY.

Montreal.

POPULATION OF LONDON, *temp.* HENRY II. (4th S. iv. 75).—According to the best estimates the population of the metropolis in the middle of the twelfth century was 40,000. Fitz-Stephen says, in his interesting picture of London at that period, that outside one of the gates in a certain plain

field (Smithfield) a great fair was held every Friday :—

"The Arabian sent thither his gold; the Sabeans, spice and frankincense; the Scythians, armour; Babylon, its oil; Egypt, precious stones; India, purple vestments; Norway and Russia, furs, sables, and ambergrease; and Gaul, its wine. The only plagues were the intemperate drinking of foolish persons and the frequent fires."

Between London and Westminster was a continuous suburb, with the gardens and orchards of the citizens, and on the north of the city were open meadows, and beyond this a great forest, well stocked with "the stag, the hind, the wild boar, and the bull." JOHN PIGGOT, F.S.A.

CONSEILS DES PRUD'HOMMES (4th S. iii. 597; 4th S. iv. 125).—Your correspondent H. W. R. (Jersey), who wishes to know the origin of this institution, will find the date of its foundation mentioned in the *Encyclopédie des Gens du Monde*, tome vingtième, Paris, 1844, p. 215, art. "Prud'hommes":—

"Quoiqu'il en soit, le plus ancien tribunal connu sous cette dénomination est celui des Prud'hommes Pêcheurs de Marseille, qui fut établi par le bon roi René en 1452, pour connaître des cas de pêche, et les membres étaient élus par les pêcheurs."

If he wishes for further information I refer him to the *Dictionnaire de l'Administration française*, par M. Maurice Block, Paris, 1856, pp. 1388-1392, under the head of "Prud'hommes—Conseils," where this subject occupies four chapters, and at page 1393, B. gives a list of the works from which he drew his information about this curious institution, which is peculiar to the French race. M. W. R. is probably aware that even in our day the fishermen of France who frequent the coasts of Newfoundland have carried with them this institution. The chief man in all their harbours is dignified with the title of "Prud'homme;" his duties are magisterial, and I believe from his dictum there is no appeal.

GEO. GRAY.

Hoxton.

CHEMITYPE (4th S. iv. 115).—The following is from *Reports of the Juries* (Exhibition, 1851):—

"For the purpose of obtaining casts in relief from an engraving, the process of chemitype is equally ingenious. A polished zinc plate is covered with an etching ground; the design is etched with a point and bitten in with dilute aquafortis; the etching ground is then removed, and every particle of the acid well cleaned off. . . . The plate, on which must be placed filings of fusible metal, is then heated by means of a spirit-lamp, or any convenient means, until the fusible metal has filled up all the engraving, and when cold it is scraped down to the level of the zinc plate, in such a manner that none of it remains except that which has entered into the hollow parts of the engraving. The plate of zinc, to which the fusible metal has become united, is then submitted to the action of a weak solution of muriatic acid; and as, of these two metals, the one is negative and the other positive, the zinc alone is eaten away by the acid, and the fusible metal which had entered into the hollows of the engraving

is left in relief, and may then be printed from by means of the typographic press."

This is "chemitypy," as carried out at the Imperial Printing Office at Vienna in 1851, but it is just possible that the name may have been applied to some other process since that date.

R. B. P.

In *A brief Survey of the Objects of Graphic Art exhibited by the Imperial and Government Printing Establishment at Vienna, at the London Exhibition, 1851* (Bagster & Sons), I have accidentally found the following paragraph, which may serve as a reply to F. M. S.:—

"Chemitypy.—Representations of the different departments of the Imperial Establishment, etched on zinc, chemityped, and printed with the common printing-press;—a new invention by Pül, for etching on zinc in a raised manner."

G. F. D.

TAILOR STORIES AND JOKES (4th S. ii. 437, 587; iii. 84, 160; iv. 126.)—The following occurs in the *Journal of Thomas Raikes, Esq.*, vol. i. p. 372 (Longmans, 1858):—

"Monday, 28th.—A ridiculous problem is given in the *Chronique de Paris*, founded upon the old sayings in England that a cat has nine lives, and that nine tailors make a man, the result of which is as follows:—

1 cat = 9 living men.

1 man = 9 living tailors.

If 9 cats = 9 × 9 men or 81 men,

9 men = 9 × 9 tailors, or 81 tailors,

9 cats = 81 × 81 tailors, or 6561 tailors.

According to this calculation the value of a tailor seems mathematically reduced to zero."

J. P. MORRIS.

Old Swan, Liverpool.

ALCUIN'S BIBLE (4th S. iv. 115) is at Rome in the library belonging to the convent of the oratory called Chiesa Nova, otherwise Sancta Maria in Vallicella. It is of the largest 4to size and very stout. It has no illuminations, but a few capital letters are done in the style of late eighth century. The scription is small, and the ink is rather pale, while the parchment is thin. At the end are these lines:—

"Alcuin nomen erat sophiam mihi semper amanti,  
Pro quo funde preces mente, legens titulum."

The first time (A.D. 1852) I saw this codex, two Oratorian priests were working on it for its readings.

Speaking of the MS. treasures in this fine library, M. Valéry, in his truly valuable *Voyages en Italie*, iii. 116, observes:—

"Une Bible latine, du VIII<sup>e</sup> siècle, attribuée, d'après l'inscription, à Alcuin, mérite peut-être plus cet honneur que l'exemplaire promené et mis si bruyamment en vente à Paris il y a quelques années."

DANIEL ROCK.

Kensington.

MILTON'S "PARADISE LOST," ED. FOLIO, 1688. (4th S. iv. 96.)—I have copies of the edition of

1688, both ordinary and large. There is a "sculpture" to Book VIII. in the former, but the latter—a noble book in many respects—though it promises "sculptures," gives none. They were evidently never bound up with the copy.

J. PAYNE.

Kildare Gardens.

CASTLES IN THE AIR (4th S. iv. 116.)—M. Eman Martin gives the following explanation of the expression "Châteaux en Espagne":—

"Bâtir des châteaux en Espagne. Projeter des choses qui ne se réaliseront jamais.

"Du temps où les Maures faisaient leurs excursions en Espagne, il était défendu d'y édifier des châteaux dont ces ennemis auraient pu s'emparer, et où ils auraient cherché à se fortifier."

Whether this expression was or was not derived from some such prohibition, it is worthy of note that the Germans have a precisely similar phrase, "Spanische Luftschlösser." HEREFORDIENSIS.

On the French phrase, "faire des chasteux en Espagne," Cotgrave says:—

"... (for there are but few Castles in the main land of Spain; or, if more were to be built, who hath to do withal but the Spaniard?) This Proverb is derived from the Grandes of France, who have been often debauch'd by the Spanish promise, from the service of their Prince, in hopes of great promotions in Spain."

JOHN ADDIS, M.A.

Rustington, near Littlehampton, Sussex.

ENGRAVED PORTRAIT (4th S. iv. 116.)—This is the portrait of the great lawyer, Sir Edward Coke.

J. S.

Norwich.

COUNCIL OF RATHBREASIL (4th S. iii. 529.)—There seems considerable obscurity about the locality of the "Council or Synod of Rathbreasil (*i. e.* the enchanted Rath)." A writer in the *Edinburgh Review*, in an article on the "Settlement of Ulster" in April last, quoting Keating, appears to consider it identical with the present "Mountrath," or rather Moyne Rath, *i. e.* the Rath of the Bog, in the ancient Leix and Offaly country, now the Queen's County; while T. Moore, in his *History of Ireland*, considers it to be Blau Breasil, or Hy Breasil, in the county of Armagh, near the shores of Lough Neagh. This locality still gives the title of baron to the Roden family, the present earl being Baron Clanbrassil (or *breasil*, more correctly).

However, as Keating, in his description of the synod of Rathbreasil, quotes the book of Clonenagh, and as we find at the present day a parish of that name existing within a couple of miles of Moynerath, and in union with it, and where at that remote period flourished a couple of large monasteries, it is most probable that the writer in the *Review* is correct when he places it at the latter place. (*Vide Archdall's Monasticon.*)

It must also be considered that this synod was



held under the presidency of a Dano-Irish bishop, Gillibert, who acknowledged the supremacy of the Norman Archbishop of Canterbury (Lanfranc), and, in common with the Danish holders of the sees of Dublin and Waterford, were consecrated by him; and would naturally hold the synod in a district where they had paramount influence, as in Leix, and not in the North of Ireland, where the Irish bishops of Keltic origin still held to the Culdean or Patrician form of consecration.

In a note to Moore's beautiful Irish melody, "Oh Arranmore, loved Arranmore," the "Hy Breasail, or Enchanted Island," is described as an imaginary land seen in the far west of a clear day by the islanders, and he quotes Beaufort's *Ancient Topography of Ireland*—which, if accessible to your correspondent, would perhaps clear up the subject: for in the note, in his *History of Ireland*, Moore has evidently mixed up the Hy Breasail and Clan Breasail in a rather cloudy manner.

H. H.

Portsmouth.

**BORDER BALLAD SCRAPS: "RATLIN' ROARIN' WILLIE": "WHA DAUR MEDDLE WI' ME"** (4th S. iii. 460, 557.)—In the fourth canto of the *Lay*, Sir Walter Scott makes the aged minstrel describe himself as having been the pupil of the "jovial harper who slew the bard of Reull in fight on Teviot's side," and who for this deed was tried and executed at Jedburgh. In a note on the passage, he identifies him with the "Rattlin' Roarin' Willie" of the well-known ballad and air passing under that name, and quotes "a verse or two illustrative of his history" from a song (said to be) published in the *Tea-Table Miscellany*, in which, it is added, Ramsay, "who set no value on traditionary lore, carefully suppresses all that had any connection with the history of the author and origin of the piece." (Note on stanza xxxi.)

Desiring to investigate the traditions connected with this Border worthy, I turned to the *Tea-Table Miscellany*, expecting to find the remaining verses of the song, of which Sir Walter Scott appears only to have extracted a portion; but after careful search through the four volumes, I have failed to discover the poem itself. An examination of *The Evergreen* has proved equally unsuccessful.

Can any of your correspondents direct me to the place where Sir Walter met with the lines quoted by him, or, still better, to the source from which Ramsay originally procured the song?

A former correspondent inquired for the earliest version known of the ballad of "Rattlin' Roarin' Willie," without eliciting the desired information (1st S. x. 325, 452). A note on Halliwell's *Nursery Rhymes*, in 2nd S. v. 186, also appears to refer to the song.

I am much obliged to MR. RIDDELL CARRE for

his notice of the "Elliot's Gathering," and trust he will add to the favour by communicating to "N. & Q." the additional stanzas of "Wha daur meddle wi' me," which he has been fortunate enough to recover. By doing so he will, I am sure, confer a great pleasure on many of your readers who cannot enjoy the pleasure of hearing his next lecture.

W. E.

**MACKY'S "JOURNEY THROUGH SCOTLAND"** (4th S. iv. 135.)—Since I put my query, I have noticed that Mr. Maidment (*Spottiswoode Miscellany*, ii. 403), referring to Macky's character of the Duke of Melfort, cites *Memoirs of Secret Services of John Macky, Esq.*; and then adds—"Nichols, in his edition of Swift (vol. v. p. 158), ascribes this work to Mr. Davis, an officer in the Customs." Any opinion indorsed by Mr. Maidment bears, I believe, great weight in Scotland. The *Journey* contains, I think, internal evidence that the writer was a Scotchman—perhaps, too, a Gallowegian—who had been a deal in the Low Countries. His local and historical knowledge of Scotland, for his day, is remarkably accurate.

T. S.

**"L'EMPIRE C'EST LA PAIX"** (4th S. iv. 117.)—Apropos to the Editor's very interesting history of this utterance, I may perhaps be allowed to remind readers of a *bon-mot* which was current in Paris a few months ago:—"The Empire is Peace." "There can be no doubt about it! Peace has already been made two or three times, and will most likely have to be made again!"

W. H. S.

Yaxley.

**PARLIAMENT** (4th S. iv. 117.)—The first part of your answer to SIR T. WINNINGTON is correct, but to my mind hardly sufficiently clear. The word has nothing to do with the Privy Council, or the general Parliament of the kingdom, but refers solely to the governing body, or Benchers of the Inns of Court. In the two Temples any meeting of the Benchers for business is called a "Parliament"; in Lincoln's Inn, a "Council"; and in Gray's Inn, a "Pension," or in one instance, I find, a "Cupboard." Mr. Curll was, therefore, "called" by the Parliament of the Middle Temple. I could cite innumerable instances from Dugdale in proof of this, but I have not the book by me. I have only an anonymous work, published by Kearsly in 1780, said to contain every particular circumstance in Sir W. Dugdale's celebrated work called *Origines Juridicales*, &c.

I do not agree with you that, since the Commonwealth, the authority to call barristers has been "tacitly relinquished" to the Benchers. To me it appears that the power was always theirs, subject to general rules, made by the Crown or Privy Council.

W. C.

Richmond, Surrey.

I venture to suggest a little supplementary matter to the answer given to SIR T. WINNINGTON's inquiry as to the use of this word with reference to calls to the bar. The order in Council there quoted shows that, in 1576, the call was made by "the Ordinary Council of the House," and, consequently, long before the time of the Commonwealth. Now the Council of the House is not designated by the same term in each Inn of Court. In the Middle Temple the Council is called "The Parliament," and the great room where the Benchers assemble is called "the Parliament Chamber." In Gray's Inn the assembly is not called "Parliament," but "Pension"; and the phrase used is, "At a Pension held," &c. How the two different words were derived, I have not yet had time to discover. C.

MISQUOTATION (4th S. iv. 75.)—It may interest your correspondent OBSERVATOR to know that, at any rate, the expression—"In the sweat of thy face shalt thou eat bread"—is correctly rendered in a Latin version. "In sudore vultus" is the motto of the ancient Cheshire family of Swetenham of Somerford Booths, and they bear as arms Paly of six argent and gules; on a bend vert *three spades* of the first,—in allusion to the toil required.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

MEANING OF WANDELA, OR WANDAILES (4th S. iv. 117.)—It strikes me that we may have here a Celto-Teutonic compound of (1) *Wan* (compare "*Wansbeckwater*," on which see Donaldson's *Varronianus*, p. 33, edit. of 1844), a shape taken by the Welsh *afon*, stream, river, and (2) English *dæl*, *del*, *dela*, or *deal* (akin to Gothic *daifjan*, *dails*; Swedish *taelja*, *del*; Modern High German *theil*, &c.), part, portion; and that, accordingly, the word in question may mean, a parcel of ground by the side of a river, a river-plat. At all events, this interpretation thoroughly suits the "*Wandailes* upon the river Tayse" (Tees).

JOHN HOSKINS-ABRAHALL.

Combe Vicarage, near Woodstock.

"LITTLE JOHN ELLIOTT" (4th S. iii. 460, 557.) Being at a distance from home, I am unable to refer to the chapter and page in "N. & Q." in which a question was asked about the ballad of "Little John Elliott. The other day, at an inn at New Castleton, in Liddesdale, I found a book called *Scott's Border Exploits*, which seems to have been written by some local worthy, and published by subscription in the year 1834. It is there stated that Bothwell, having been commissioned by Queen Mary to punish the Moss-troopers, was, in attempting to do so, defeated and wounded by John Elliott of Park. Queen Mary visited him (Bothwell) at Hermitage, having ridden by way of Hawick all the way from

Jedburgh. She was compelled to return the same day, Bothwell having represented that Hermitage Castle was unsafe for her. The fatigue knocked her up, and she lay sick at Jedburgh for a fortnight. The ballad was written in commemoration of the victory of Elliott over Bothwell, and two verses are given running thus:—

"I vanquish'd the Queen's Lieutenant,  
And made his fierce troopers to flee—  
My name is little John Elliot,  
And wha daur meddle wi' me?"

"I ride on my fleet-footed gray,  
My sword hanging down by my knee—  
I ne'er was afraid of a foe,  
Then wha daur meddle wi' me?"

C. W. BARKLEY.

INDIAN AND EUROPEAN GAMES: HOP-SCOTCH (4th S. iv. 94.)—This game is called in Scotland *peevers*, *peeverals*, and *pabals*. The number of squares used, however, is less than what the Indian children use in the game. Four lines are drawn on the ground, enclosing three spaces, or "beds," as they are named. These, with the parts before the first and after the last line, make five places altogether. The children call this kind of "beds" common ones. Circular and other shaped ones are sometimes made, but similar rules hold good for all shapes. The player must keep hopping on one foot, and kick the *peever* into each space, taking care not to let it go on the lines, or pass over one of the spaces, which are counted "losses," at which points another player takes up the game. D. MACPAIL.

27, Castle Street, Paisley.

COLONEL FREDERICK (2nd S. viii. 399, 502; ix. 93, 183.)—In looking over some old numbers of "N. & Q." the other day, I met with some queries and replies respecting the above unfortunate gentleman and his family. It may interest some of your readers to learn that a short time ago I met a great-grand-son of his in Liverpool, named Neuhoff Clarke. On speaking to him he informed me that he was then living at the village of Crosby, near Liverpool, where he was engaged in running messages to town for trifling articles required by the shopkeepers, &c. I knew him when a boy. His father was Theodore Clarke, formerly excise officer in Furness, North Lancashire, subsequently an auctioneer, and lastly a publican. In his latter capacity he kept a house known as the "Struggler," in Upper Brook Street, Ulverston. This name he gave to the place himself, and over the door he placed a sign, on which was represented a globe with the figure of a man *struggling* through it. Having some real or fancied grievance with the excise, he published about that time a rather bulky pamphlet on the subject, and signed himself the "Struggler." In the preface, which I read some time ago, are several interesting particulars



respecting his father, grandfather, and great-grandfather, the late king of Corsica.

J. P. MORRIS.

22, Sandstone Road, Old Swan, Liverpool.

ANOTHER SHAKESPEARE AUTOGRAPH (4th S. iv. 107.) — The writer of the "Table Talk" in *The Guardian* newspaper (Aug. 11, 1869, p. 913) mentioning the Shakespeare autograph which has been found in the small Ovid, gives a different reading from that which has been printed in "N. & Q." On it is written (says "N. & Q.") "thyne zecreterie, W. Shaksper — Stratforde, Marche 16." But, says *The Guardian* correspondent, the writing is interpreted by experts as "thyne *Sweetest* \* W. Shaksper, Strathforde, Marche 16." I did not myself copy the inscription; but when I at first saw "thyne zecreterie" in "N. & Q." I was much surprised that I had been so mistaken. I had the little book containing the autograph in my hands some time when I was attending the late meeting of the Archaeological Institute at Bury St. Edmunds; and I confess I did not hesitate to read it as given in *The Guardian*, "thyne *sweetest*." I was permitted the use of a lens, but as I profess to be no expert in reading writing I should not have ventured to suggest a correction which had not been confirmed by an independent observer.

W. H. S.

TREFOILS IN ARMS, AND MOUNT FOR CREST (4th S. iv. 117.) — A casual visit to the village of Rushton, Northamptonshire, enables me to inform MR. MOUNTFORD that trefoils, borne in coat armour, do not invariably appear in connection with a mount or hill in the crest. The arms of the Treshams of Rushton were: Party per saltire, sable and or, in chief and in base each three trefoils slipped, two and one, one and two: the crest, a boar's head with a trefoil in his mouth.

J. L. CHERRY.

Hanley.

LEGAL FICTIONS (4th S. iv. 148.) — Blackstone (iii. 107) has explained it as no uncommon thing for a plaintiff to feign that a contract, really made at sea, was made at the Royal Exchange, or other inland place, in order to draw the cognizance of the suit from the courts of admiralty to those of Westminster Hall (4 *Inst.* 134). Our lawyers justify this fiction by alleging that the locality of such contracts is not essential to the merits of them. Such fictions are adopted and encouraged by the Roman law: that a son killed in battle is supposed to live for ever for the benefit of his parents (*Inst.* i. tit. 25); and such as died in captivity were supposed to have died in their own country (fols. 49, 15, 18).

T. J. BUCKTON.

YOUART: YOOGHOOART (4th S. iv. 91, 166.) — One reason why MR. PALGRAVE does not mention

the clotted cream called *yughard*, or *yughurt*, is, that this is a Turkish not an Arabic word, and therefore unknown — certainly unused in Arabic. In Egypt it is called *kaimak*, under which name it is sold in the bazaars of Cairo in small earthen saucers. It has also various other names, as *mast*, *dinhak*, &c., the copiousness of Arabic leading to the use of a great variety of dialects. When sailing round the coast of Arabia many years ago in company with a profound Oriental philologist, he stated that he found the dialect of Hadramout very different from those in use elsewhere, many words being identical with the archaic Hebrew of the Pentateuch. These peculiarities disappeared on reaching Yemen and the Hajaz, where the dialects spoken differed again from that spoken in Egypt (*Misr*), and these again from that of Syria (*Sham*). The variations consisted not only in the use of different synonymous terms for the same object, but in the pronunciation of particular consonants in the same word, so as to give it a very different sound.

W. E.

COB'S HALL (4th S. iii. 12.) — At Burford, Oxfordshire, is an old house, one of the oldest among many antique specimens of domestic architecture in the deserted-looking High Street, called Cob's Hall, of which Fisher, in his *History of Burford*, states that he can give no satisfactory account prior to the seventeenth century, when it was converted into an inn by the sign of the *Swan*, perhaps in allusion to the original use of the building for the purposes of a swannery. Apart from the situation of the building, close to the river Windrush, in a spot well adapted for breeding and rearing swans, the conjecture seems a not unreasonable one. The small building in the area of Lincoln Castle, known as Cob's Hall, may possibly have obtained its name from the swan pool which it overlooked. Are there no local records relating to Lincoln or Kirtton which will throw any light on the true origin of the distinctive appellation?

L. X.

PILLORY AT EAST LOOE (4th S. iv. 116.) — This still remains over the porch of the Guildhall. It is made for two culprits, as is shown by two large perforations for necks, and two only for one arm of each offender. Bond, in his *History of West Looe*, says that the remains of a cage for scolding women existed when he wrote, and that East Looe had a similar one. The Looes had also a tri-bucket or ducking-stool.

THOMAS Q. COUCH.

SAMUEL ROGERS (4th S. iv. 156.) — MR. HALL misstates the age of Rogers the poet at his death. He was born on July 30, 1763, and died Dec. 18, 1855, so that he was not ninety-six but ninety-two years old. These dates I have from one of his nearest relations.

LYTTELTON.

[\* This correction had been already made by the writer in *The Athenæum*. — Ed. "N. & Q."] ]

G. H. BYERLEY (3<sup>rd</sup> S. xii. 264.)—I made an inquiry, to which by chance I can now give an answer. Mr. G. H. Byerley died in 1864 of softening of the brain, at the Hanwell Lunatic Asylum, after a short residence. He was the son of Mr. Thomas Byerley, a well-known literary man, and nephew, I believe, of Sir John Byerley, of Paris. G. H. Byerley was brought up chiefly in Paris, and resided there most of his life. As a journalist he served on more than one occasion as a special correspondent of *The Times*. He was a very hardworking man, of considerable attainments, particularly conversant with the French language, and well acquainted with mechanical and engineering details. He had exhausted his means at the period of his death. He was author of a pamphlet on our military system, published by Weale.

HYDE CLARKE.

SUN-DIALS (4<sup>th</sup> S. iv. 74.)—On the south wall of a respectable old house at Lower Tottenham is a specimen of this once favourite instrument of our forefathers, of considerable size, bearing this wise and witty motto, both in moral and in application:—"Sumus umbra." Date 1691. It is probably a common motto for the purpose, though I have never before seen it.

J. A. G.

Carisbrooke.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Handbook for Travellers in Wiltshire, Dorsetshire, and Somersetshire. New Edition, with Travelling Map and Plans.* (Murray.)

The statement so much in vogue with respect to every patent medicine, that it is a thing which no family should be without, may be fairly applied, with a difference, to Murray's world-renowned Handbooks—they are things "which no traveller should be without"; and if any proof were needed to show the anxiety of their enterprising publisher to make them deserve their well-earned popularity, it might be found in this new edition of *The Handbook for Wilts, Dorset, and Somerset*. It has been enlarged to just double its size; and those who know how carefully information is condensed in these guides, will readily understand what a mass of new and useful information is to be found in the additional two hundred pages contained in the present edition. The rambler, whose happy fortune destines him to visit either of these counties, will find in this *Handbook* an intelligent and indispensable Travelling Companion.

*The Life of Sir Thomas Seymour, Knight, Baron Seymour of Sudeley, Lord High Admiral of England, and Master of the Ordnance.* By John Maclean, F.S.A. (Hotten.)

The present volume, of which only a limited number has been printed, forms the first portion of what was intended to have been a much larger work—*The Lives of the Masters-General of the Ordnance*; and, as Sir Thomas Seymour was appointed the first Master upon the re-organisation of the department in 1544, this memoir was intended to form the first of such series. It has already appeared in *Under the Crown*; but that periodical having been suspended, Mr. Maclean has done wisely in securing, in this more available form, his memoir of one who

played so important a part in the eventful time in which he lived; and in the preparation of which memoir the editor has obviously bestowed much time and attention.

*Ballad History of "The Wonderful Derby Ram," detailed from its Stupendous Origin to its Tragical Termination, in a Series of Imaginative Sketches.* By Priestman Atkinson. With an Introduction and Notes by Alfred Wallis. (Bemrose & Sons.)

This series of amusing sketches of the eventful history of "The Wonderful Derby Ram," will amuse the youthful spellers of the ballad, while graver readers will share our regret that Mr. Alfred Wallis is unable to clear up the almost Homeric mystery in which the origin of this Derbyshire epic is still involved.

*Some Account of the Royal Free Grammar School of King Edward the Sixth, Shrewsbury.* (Leake & Evans, Shrewsbury.)

Seeing the distinction which Shrewsbury School has now enjoyed for so many years, it is somewhat remarkable that no history of it has yet been given to the world; and the thanks of those interested in it are due to the modest anonymous author of the present unpretending little volume, for the amount of information he has contrived to embody in it.

MR. SWANSTON'S FIRST SHAKESPEARE.—In the sale of the first portion of the library of the late Mr. C. T. Swanston, Q.C., which has extended over the last twelve days at Puttick and Simpson's, in Leicester Square, there occurred a fine copy of the rare first edition of Shakspeare, 1623. It wanted but two leaves only, and had some other trifling defect; but after a smart competition, realised the large price of 338*l.*—the purchaser being Mr. Quaritch of Piccadilly.

#### BOOKS AND ODD VOLUMES

##### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books, to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

SWIFT'S WORKS. Vols. I. and V. 18mo. 1765.

A COMPLAINT AGAINST SECURITY. Thomas Kingsmill: Lond. 1602.

CLASSICUM PENITENTIALE. Thomas Kingsmill: Oxfr. 1665.

A VIEW OF MAN'S ESTATE. Andrew Kingsmill: Lond. 1574.

EXCELLENT TREATISE FOR ALL TROUBLED IN MYND AND BODY.

Andrew Kingsmill: Lond. 1578.

GODLY ADVICE TOUCHING MARRIAGE. Andrew Kingsmill: Lond. 1580.

Wanted by S. H. Harlowe, Esq., 3, North Bank, Regent's Park, N.W.

POLYHELE, RICH., THE OLD ENGLISH GENTLEMAN; a Poem.

Wanted by Edward Peacock, Esq., Bottesford Manor, Brigg.

FRANCIS JUNIUS, GLOSSARIUM GOTHICUM IN QUATUOR EVANGELIA

GOTICA. Dordrecht, 1655, 4to.

Wanted by J. Richardson, 128, Greengate Street, Oldham.

ANALES DE CATALUNA, by Don Narciso Felice de la Peña y Farrell.

Vol. I. containing the Annals up to 1163.

Wanted by Lion F., care of Mr. Meadows, Stationer, Fulham Road, London, S.W.

#### Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

C. LETHBRIDGE COULARD. There is a letter for this Correspondent at our office.

M. S. LAYCOCK. Our opinion would be worthless. Consult an intelligent solicitor.

BASSOMPIERRE'S MEMOIRS were edited by the late Right Hon. John Wilson Croker.

Z. The saying occurs in Bohn's Handbook of Proverbs, p. 42, also the following: "Marry your daughters betimes, lest they marry themselves."

J. RICHARDSON (Oldham). Most biographical dictionaries contain notices of Francis Junius the younger, as well as of Dr. Thomas Marshall, Dean of Gloucester, with a list of their works.

"NOTES AND QUERIES" is registered for transmission abroad.



LONDON, SATURDAY, SEPTEMBER 4, 1869.

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## Notes.

## COMPANY BADGES OF THE FOOT GUARDS.

In the feudal days banners were carried by soldiers to serve as distinguishing marks in battle or as rallying points for the men. The colours or devices displayed were those of the leaders; but no acknowledged system existed in England till the Wars of the Roses, when cognizances were for the first time formally emblazoned upon the standards of the troops.

In the infantry every company had a colour, which was carried by the Ensign. When the Foot Guards were established, in 1660, Charles II. granted to each of the then existing companies a royal badge to be displayed upon the flag. William III., who divided the battalions into two wings of musketeers and a centre of pikemen, directed that only three colours should be used; and when pikes were discontinued, and the line consisted of only two wings, two colours were used. In 1751, George II. ordered that more than two colours should not be displayed in the field. In 1811, the Prince Regent granted service badges throughout the army, and at the same time secured to the Foot Guards the right of retaining their company colours, but forbade more than two from being carried in the field. In 1859, the Queen was pleased to direct that the crimson colours in the Guards, which were formerly those of the field officer's companies, should for the

future be carried as battalion Queen's colours; and that the company badges should be emblazoned on the centre of the Union Jack, and issued in rotation as regimental colours. The State standard, presented by William IV. to the Grenadier Guards, is carried only when the sovereign is present.

*Grenadier Guards.*

1. First, or Queen's Company. The Royal crest.—This was assumed by James I. when he became King of England and Scotland.

2. A red rose surmounted by a white one, called the Rose of the united Houses of York and Lancaster.—A royal badge of Henry VII.

3. The fleur-de-lys, or flower of Louis, the ancient cognizance of France first adopted by Clovis (or Louis), was assumed as a royal badge by Henry V., the conqueror of France.

4. A golden portcullis with pendent chains.—A royal badge of Henry VII., which he derived through John of Gaunt from the Beaufort Castle, in Anjou.

5. The rose en soleil.—The silver rose of York on the golden sun of York, was the badge of the Plantagenet branch of the house of York, assumed by Edward IV. after the battle of Mortimer's Cross, where, according to tradition, a second sun shone forth from the heavens on the victorious troops.

6. The thistle: the flower badge of Scotland.—A soldier of an invading Norwegian army trod upon a thistle when the army was attempting to surprise the Scots. He cried out, and gave timely notice to the slumbering host, which was saved from defeat.

7. A harp with silver strings.—The arms of Ireland as settled by James I. The Earl of Northampton wrote in 1604:—

"The best reason that I can observe for the bearing thereof is, it resembles y<sup>e</sup> country in being such an instrument that it requires more cost to keep it in tune than it is worth."

8. The red dragon of Wales.—The badge of the Cadwalladers, displayed on the banner of Henry VII. at the battle of Bosworth.

9. A white greyhound, with golden chain and collar.—A royal badge of Henry VII.

10. The sun in its splendour.—The cognizance of the brothers of the house of York, Edward IV. and Richard II.—

"Made glorious summer by this sun of York."

11. A unicorn with golden collar, chain, mane, and hoofs.—A supporter of the arms of Scotland, and taken as a supporter of the arms of England after the accession of James I.

"Some have doubts whether there be any such beast. But the great esteem of his home, in many places to be seen, may take away that needless scruple. The unicorn and the valiant minded souldier are alike, for both choose rather to die than to be taken."

12. An antelope with golden gorget, chain, mane, and hoofs.—A royal badge of Henry IV.

13. A royal hart couchant, on a green mound, with ducal gorget and golden chain.—The white hart lodged was the favourite badge of Richard II., derived by him from his mother Joan, who had been called the Fair Maid of Kent, heiress of Edward Plantagenet of Woodstock.

"A stag is called a hart when he reaches the age of six; and should he be hunted by the king, yet escape, he is called a Hart royal. Though a goodlie beast, yet when he findeth himself fat he ever lodgeth and skulketh in secret places to avoid chasing, as he knows himself worth following and worth killing, but most unfit for flying."

14. A silver falcon, with wings expanded, standing within a golden fetter-lock.—A royal cognizance of Edward IV., first used by his grandfather Edmund of Langley, Duke of York, fifth son of Edward III., meaning that he was locked out from all hope of succession to the crown.

15. The red rose of Lancaster.—A royal badge of Henry IV.

16. A white swan, with golden chain and collar.—A royal badge of Henry IV., assumed by him after his marriage with Mary de Bohun. The Bohuns obtained it by marriage with an heiress of the Toni family, who claimed descent from the Lords of Boulogne, commonly called the Knights of the Swan, in consequence of an old legend that six brothers of the family had been changed into swans.

17. An eagle crowned grasping a sceptre, standing on the trunk of a tree, from whence sprouts forth a sprig bearing a red and white rose.—The badge of Queen Elizabeth, derived partly from her mother, Anne Boleyn, the crest of which family was the eagle, and partly from her father, as the representative of the houses of York and Lancaster.

18. A trunk of a tree, with green leaves sprouting.—The rebus of Woodstock, a royal badge of Edward III.

19. The sword and sceptre crossed.—Charles II. had granted the crest of Scotland as a badge for this company; but deeming that device more fitted for a company of his Scottish Guards, he changed it for this, one of the Royal Stuart badges.

20. The Royal Oak of Boscobel.—This cognizance was assumed by Charles II. in remembrance of his escape in the oak, when he was assisted by Major Careless; who, after the Restoration, became an officer in the Royal Guards, and was, according to regimental tradition, the first captain of this company.

21. The sun descending from the clouds.—The device of Edward III.

22. A beacon blazing.—A royal badge of Henry V.

23. Crossed plumes.—A royal badge of Henry VI.

24. A silver stag, springing from the gate of a golden triple tower.—The crest of Ireland, first assigned as such by James I.

25. A shield bearing the cross of St. George.—Granted by William III.

26. The lion of Nassau.—The arms of William III., granted by William III.

27. Three crowns, surrounded by the motto: "Tria juncta in uno."—The badge of the Order of the Bath. This, and the three following badges, were granted by Queen Victoria.

28. The crest of Old Saxony:—

"Out of a ducal coronet a pillar proper, the top adorned with coronet and plume of three peacock's feathers proper, charged with a star ar.; on either side of the pillar out of coronet, a sickle ar., handled gu., the backs adorned with tufts of peacock's feathers, and between them a horse courant ar."

29. The shamrock.—The badge of Ireland, by which St. Patrick explained to the Irish the doctrine of the Trinity.

30. The crest of the Prince Consort:—

"Out of a ducal coronet a pillar of the arms of Saxony crowned with a like coronet, and thereon a plume of three peacock's feathers proper."

#### *Coldstream Guards.*

1. A white lion.—A royal badge of Edward IV.

2. The Prince of Wales's plumes.—A badge of the Black Prince, who assumed it in consequence of having deplumed John of Luxembourg, King of Bohemia, at the battle of Crécy.

3. A spotted panther.—A royal badge of Henry VI.

4. Two crossed swords.

5. St. George and the dragon.—The badge of the Order of the Garter. St. George was the peculiar guardian, protector, defender, and advocate of England.

6. The rose in garter.

7. A centaur.—The cognizance of King Stephen, who took possession of the crown of England when the sun was in the sign of Sagittarius.

8. Two golden sceptres crossed.

9. The gold knot of the collar of the Order of the Garter.—The wearing of the collar was instituted by Henry VII.

10. An escarbuncle.—A royal badge of Henry II., derived from the Earl of Anjou, whose device it was.

11. A white boar with golden bristles.—A royal badge of Richard III.

12. A dun cow.—A royal badge of Henry VII., which he derived from his ancestor Guy, Earl of Warwick.

13. A red and white rose impaled, with a golden pomegranate.—The royal badge of Queen Mary. The rose of Henry VIII. joined to the



apple of Grenada, the badge of Katherine of Aragon, daughter of Ferdinand II., King of Spain.

14. A white horse galloping: granted by George I.—A royal badge of George I. The Saxons held a white horse in great esteem, and carried it as their device. The Dukes of Brunswick-Lunenburg carried a white horse for their crest; but when made electors, transferred it to their arms.

15. The electoral bonnet of Hanover.—A royal badge of George I.

#### *Scots Fusilier Guards.*

1. The crest of Scotland. "Nemo me impune lacessit."

2. A bomb. "Terrorum affero."

3. A lion erect. "Intrepidus."

4. The badge of the Order of the Thistle. "Nemo me impune lacessit."

5. A red lion with golden chain and collar. "Timere nescius."

6. A blue griffin. "Belloque ferox."

7. A phoenix in the flames. "Per funera vitam."—According to tradition Colonel Johnston, who raised this company, obtained permission to adopt his crest as a badge. He afterwards rose to distinction in war; but having assisted a brother officer in carrying off an heiress, he was, after a trial, executed.

8. A thunderbolt. "Horror ubique."—

"The bearing of lightning betokeneth the effecting of some weighty business with much celerity and forceableness."

9. A cannon firing. "Concussæ cadent urbes."—

"Whether the invention of cannon were behovefull and necessary, or as others reckon it most pernicious, I will not take upon me to dispute."

10. A salamander. "Pascua nota mihi."—

This was the crest of James Earl Douglas, the first Scotchman who was Knight of the Garter.

11. St. Andrew's cross. "In hoc signo vinces."

—When Achaius, king of the Scots, and Hungus, king of the Picts, encountered Athelstan, king of the Saxons, they prayed to God and St. Andrew for victory, and suddenly beheld a flash of lightning in the shape of a white cross in the blue heavens. Thus encouraged, they defeated their enemies and adopted the cross as their device.

12. A trophy. "Honores refero."—It was the custom among the Greeks to erect a trophy on the spot where an enemy had been defeated. One or two shields and helmets of the routed enemy, placed on the trunk of a tree, served as a memorial of victory. It was considered wrong to destroy it, and equally wrong to repair it when it had fallen through time, for animosity ought not to be perpetual.

13. A dog. "In funera fides."

14. A lion erect. "Intrepidus."—Same as third company.

15. The old badge of the Order of the Thistle. "Nemo me impune lacessit."

HENRY F. PONSONBY (Colonel).

#### ORIGIN OF NEWSPAPERS.

The Encyclopedists and the "Enquire Within" gentlemen rarely fail to tell us that the first newspapers were called "Gazettes"; that they were first printed at Venice, and derived their name from the "gazetta," a small Venetian coin at the price of which they were sold. With this information I am not satisfied. I want to be referred to some Italian book of the sixteenth century in which such a coin as the "gazetta" is mentioned. As it is, I distrust the "gazetta," as a coin, altogether.

The gender of the vast majority of coins is masculine. Thus, "un souverain," "un shilling," "un penny," "un liard," "un écu" (or "uno scudo"), "un piastre," "un peso," "un fiorino" (or "un florin," or "ein gulden"), "un ducat," "un carlino," "ein thaler," "ein kreutzer," "un centime," "un centesimo," "ein mark," "ein stuyvir," "ein guildier," "un cuarto," "un claque," "ein rapp," "un real," "un sequin," "un bajocco." The Paolo, the Frederic, the Napoleon, and the Louis would be necessarily masculine in consequence of the sex of their sponsors; yet so far has the system of making money masculine been carried, that the Spanish hundred-real piece, although named after a queen of Spain, takes the ruder gender as "un Isabellino." The only exceptions to the rule which I can call to mind are "une guinée," the sound of whose termination makes it feminine; "une pistole," "una onza de oro" (a doubloon), and the modern Italian "lira." There is also the Spanish "peseta," a feminine diminutive of the "peso" or dollar.

In a letter from Francis Bacon to his brother Anthony, quoted in Mr. Hepworth Dixon's *Personal History*, and dated May 9, 1596, I read:—

"Yesternight Sir John Fortescue told me you had not many hours before imparted to the Queen your advertisement, and the Gazettes likewise, which the Queen desired Mr. H. Stanhope to read all over to her, and when Majesty commanded *they be not made vulgar*."

Again Bacon writes:—

"I have remembered your salutation to Sir John Fortescue, and delivered him the Gazette, desiring him to reserve it to read it in his barge. *He acknowledged it to be of another sort than the common.*"

What were these "gazettes"? Scarcely newspapers, I should say. Rather copies of reports or despatches. Not printed, I fancy, else why should Queen Elizabeth have commanded that "they be not made vulgar"? We were then at war with Spain. The fleet was riding in Plymouth Sound under orders for foreign service. Mr. Dixon tells us that Anthony and Francis Bacon were busied in collecting news for the Queen from foreign spies and *foreign gazettes*. But they would have learnt nothing of the intentions of the King of Spain from a "gazette" published in Venice. Of what is the Spanish "gaceta" a diminutive,

if it be a diminutive at all? Has any one heard of a Spanish coin called a "gaceta"? You see that I am completely in the dark, and am asking for the most elementary information.

It has occurred to me that the Mint at Venice is called "La Zecca"; and it is possible that the Zecca may in former times have issued a small token or pocket-piece called a zecchino or zecchetto, which the Venetians, with their usual fondness for softening words, made feminine. On the day of Victor Emmanuel's entry into Venice in 1866 I heard a gondolier allude to his Majesty as "la Re"; and the good old professor who was at that time reading Goldoni's plays in the Venetian dialect with me told me that this location of the gondolier was neither a slip of the tongue nor the result of ignorance, but a deliberate act of re-sexing, intended to express a passionately affectionate loyalty. Thus "Zecchetto" might thus become "Zecchetta," and the first newspapers might be sold for a "zecchetta"; but, alas! "Zecchetta" is no more "Gazetta" than autocrat is an autograph.

I am quite willing to believe in the Venetian origin of newspapers, for St. Mark's Place has been from time immemorial the head quarters of tittle-tattle and scandal. "Elle ne manque qu'au tapis," said a Frenchman to me once, "pour être un salon." From certain flags of the pavement, exclusively set apart to be paced by the Venetian senators, called the Broglio, and where they talked scandal, and occasionally hatched plots against the serene republic, we may derive the now naturalised English word "imbroglio." It is true that some derive it from the French "brouille," a muddle, but we had previously naturalised "brouille" as "embroil." It is quite feasible—Venice having so early shown her proficiency in the art of type-setting—that the tittle-tattle of the Piazza and the Piazzetta should have taken printed shape; but why need the first news-sheet have borrowed its name from a piece of money? Is it not more probable that it was christened "Gazzetta," the diminutive of "gazza," a magpie—a chatterer? Such is my hypothesis. Have I been forestalled in it? I am reminded in conclusion that when the Austrians were in possession of Venetia, the Official Gazette of Venice, the first page of which was decorated with an effigy of the Austrian eagle, was habitually spoken of by the lower class of Venetians as "La Gallina." When the Tedeschi evacuated Venice, the newsboys used to go about crying "Ecco la Gazzetta Ufficiale—senza Gallina!" The effigy of the unpopular eagle had given place to the cross of Savoy. There would seem to exist a dim traditional association between birds and journalism in St. Mark's Place. Is it not the favourite rendezvous of the pigeons? and was not a dove the first of special correspondents? Of course if it can be proved that there was ever

an Italian coin called a "gazetta," my arguments fall to the ground; and, equally of course, if it has been previously pointed out that the first newspapers were called "gazzette," or "little magpies," this communication resolves itself into so much waste paper.

GEORGE AUGUSTUS SALA.

Frankfort-on-the-Main.

#### FILIUS NATURALIS: LEGITIMATION BY ROYAL PRECEPT OR CHARTER.

William, the third Lord Borthwick, died in 1503. He had a brother, Alexander of Nenthorn, who was living in 1495, and at least two sons. William, the fourth Lord Borthwick, was killed at Flodden in 1513. Alexander of Nenthorn, his brother, married, had issue, and Cunningham Borthwick, Esq., who now claims the honours, is allowed to be his male descendant and representative.

Upon January 21, 1488, William Lord Borthwick appeared with Alexander Borthwick his son, and took a protest against certain proceedings depending before the Lords Auditors, who had at that date jurisdiction in civil cases, and who were latterly superseded by the institution of the College of Justice, now known as the Court of Session.

There is thus no doubt that the third Lord Borthwick had a son called Alexander, who was with his father a protester against certain judicial proceedings depending before the Lords Auditors. Lord William is not represented on the record as guardian of his son, consequently in 1488 Alexander Borthwick must be presumed to have been of full age, and entitled to appear to protect his own interest.

Being entered in the record as *son* of William the third lord, it is equally clear that he must be assumed to have been a lawful son. This is made more manifest, if requisite, by the fact that in certain entails of land the substitution is to him and to the heirs male of his body, *whom failing to his heirs male whatsoever*. Now, as a bastard has neither heirs male nor heirs female—except those of his own body—such a substitution must have been inoperative had he been of unlawful birth.

The honours descended in the direct line for many years, when there was a failure of male heirs, and the estates—at least what remained—went to the heir of line.

The title remained unclaimed for some time; abortive attempts were made by the Borthwicks of Crookston to induce a Committee of Privileges to decide in their favour. At last a claim was given in by and allowed to Henry Borthwick, the direct male representative of Alexander of Nenthorn, who became tenth Lord Borthwick. Dying without issue in 1772, the title again became



dormant, but was claimed by Archibald Borthwick in 1808, and upon his death in 1815, his eldest son Patrick renewed the claim in 1816. He died in 1840, and upon the return of his only surviving son from abroad the claim of his predecessors was revived, and it is at present before the Lords Committee of Privileges. The turning point was the meaning to be attached to the expression *filius naturalis* which occurred in two very questionable-looking deeds, by reason of which it was asserted that before the year 1500 the adjective *naturalis* had in Scotland the effect of fixing bastardy upon the individual so described.

Their Lordships, without considering it necessary to make any investigation as to the validity of the auspicious writings, were unanimously of opinion that the expression *naturalis* meant generally the natural born issue of a man, and did not indicate illegitimacy—a sound judgment, more especially when in Scotland *bastardus* was the term almost uniformly applied at that date and previously where the child was unlawfully born.

An interesting illustration of the soundness of this interpretation has recently come under the observation of the writer. King James VI. of Scotland, who, as most persons are aware, was educated by the learned Buchanan, uses the word in a remarkable award issued by him in 1618 exactly in the same sense as that recognised by the Lords of the Committee.

Upon the death of the tenth Earl of Ormonde, his only daughter the Lady Elizabeth, in consequence of the title passing to the next heir male, who claimed the estates, was left in a position not befitting her birth. The king by consent of her ladyship, her husband, Lord Dingwall, and of the eleventh Earl of Ormonde, agreed to arbitrate between them. His majesty, in awarding lands and hereditaments to the lady of a certain yearly value, says that this should be done by the said "newe Earle of Ormond as if he had been the *naturall sonne* and heir male of the body" of the Lady Elizabeth's father. Here his majesty shows as clearly as possible the meaning attached by him to the word *natural*. When his Scottish early education by the accomplished Buchanan, the most classical of modern writers in Latin, is taken into consideration, and the admission even of those who look with contempt on his ability as a sovereign that his scholarship was indisputable, his majesty's use of the word in this sense may be accepted as the proper and legitimate interpretation.

Lord Eldon and the Law Lords, in the great Roxburgh case, had previously held that *carialis* did not indicate illegitimacy; but, until the recent opinion in the Borthwick case, the legal meaning of *naturalis* had never been disposed of judicially.

It does not appear to be known in the South that about the very period which gave rise to

this controversy about the meaning of an adjective—which has by contemporary authority been declared again and again to mean the lawful issue of a man's body—that the king had the power of legitimating, to the effect of enabling the succession to pass, as if the party had been born in lawful wedlock. This was done by a royal charter or precept. Thus the Gowrie family originally got the barony of Ruthven and estates by virtue of such a deed, which, on the face of it, bore that *the grantees were bastards*. President Balfour, next century, in his *Institute*, lays down the royal prerogative as indisputable.

In England, lawyers are apt to confound royal charters or precepts with letters of legitimation, the object of which was to give bastards a power to test. They are quite distinct writs. J. M.

#### WALTER SAVAGE LANDOR.

On reading the critique in *The Times* on Mr. Forster's *Life* of this author, I at once recollected that I had among my correspondence as secretary of the Jenner monument committee two very characteristic letters of Landor, of which, as they may be interesting to the readers of "N. & Q.," I subjoin copies.

I may premise that I had forwarded to him the usual printed circular, asking permission to add his name to the list of the committee. To this I received the following answer, dated "Bath, Sept. 27," which I find I have endorsed 1850:—

"Sir,

"I hasten to acknowledge the honour you do me in thinking me worthy of a place in the committee on the raising of a statue to Jenner. Only once in my life have I attended any public meeting. It was fifty years ago, on Pitt's inquisitorial income tax. This wretch, the greatest mischief our country ever endured, has a statue raised to him. Jenner, none! Canning and a crowd of such adventurers have theirs also. Even George III., the dismemberer of America, and two or three of his scoundrel sons, enjoy similar honours.

"Now, consider whether there can be any true and real one, in standing on the same ground with such people. Cromwell our great Protector, and Milton our greater, are excluded from our Houses of Parliament, and even from our streets. What wise and honest man would not blush at holding a place which they are forbidden to occupy? If Jenner has a statue in bronze, it ought to be in an hospital, it ought to be where men possess a right and lie under an obligation to be grateful."

On the receipt of this letter, I took no steps in regard to Mr. Landor, for the reasons which are stated in the letter I am about to quote, until I received a communication from him inquiring why he had not heard from me. To which I replied:—

"At the time I received your letter of the 27th Sept., I felt considerable difficulty as to whether I should consider it an authority to enrol your name as a member of the committee; but, having submitted it to the other members, I found that in their opinion, as you had not

expressly stated your wish to accept, I would not be justified in taking this step."

Adding, of course, that we were gratified to find that we had been mistaken.

The response received was not in MS., but in the shape of a proof slip from the printing office of a Bath newspaper:—

"A MONUMENT TO JENNER. (To the Secretary of the Committee for the Jenner Monument.)—Sir, The note you address to me this morning is very honourable to your feelings, and very satisfactory to mine. You know I am no friend to monuments; but if ever monument was due to mortal man, it is due to Jenner. The delicacy of the French Emperor, at once magnificent and frugal, withheld him from subscribing to a larger sum than has been given by our own Prince Albert. Each of these illustrious personages may feel grateful (if princes ever do) of death warded off from those who are the dearest to them, and at a period when no other than the tenderest affections can be excited. Louis Napoleon has little to spare from the decoration of his capital and the defence of Europe: and His Royal Highness Prince Albert can hardly be expected to exceed the donation of twenty-five pounds out of his scanty pocket-money of only fifty or sixty thousand a-year. Perhaps the people of England might be well pleased if the memory of their greatest benefactor, and of the world's, had been honoured at the value of one diamond, the smallest of those which it is reported have been lately presented to Royal hands in this country."

GEORGE VERE IRVING.

#### PIECES FROM MANUSCRIPTS, No. VII.

The epitaph of poor William Grey, whose wife's temper shortened his life; together with an answer showing him that his death was the best thing that could happen to him.

F. J. FURNIVALL.

*Lansdowne MS. 98. [f. 206.]*

AN EPITAPH MADE BY WILLIAM GREY, LYING ON HIS DEATHBED, AND BY HIM APPOINTED TO BE SET ON HIS TOMBE.

Lo, here Lyeth Grey, vnder the grounde,  
Among the gredy woormes,  
which in his life-tyme never founde  
but strife and sturdy stormes,  
And namely thrugh a wicked wife,  
as to the world appeares,  
She was the shortener of his life  
By many daies and yerres,  
he might haue lived long, god wot,  
his yerres they were but yong;  
of wicked wives this is the lot,  
to kill with spitefull tong;  
Whose memory shall still remaine  
In writeng here with me,  
That men might know whom she hathe slayne,  
And say "the same is she."

AN ANSWER.

If that thy wicked wife had spoone the thred,  
and were the weaver of thy wo,  
Than art thou doble happy to be ded,  
as happely dispatched so.  
If rage did cause the causeles to complaine,  
and made moode mover of thy mone,

If frensy forced on thy testy brayne,  
Than bleste\* is she now to live alone.  
So, whether were the grounde of others grieve,  
Because so doubtfull was the dome,  
Now deathe hathe brought your paine a right relief,  
And blessed be ye bothe become:  
She, that she lives no longer bounde to bere  
The rule of suche a froward hed;  
Thow, that thow livest no lenger, fane to feare  
the restles rampe that thow hadst wed.  
Be thou as glad, therefore, that thow art gon,  
As she is glad she dothe abide;  
ffor so ye be a-sonder, all is oon;  
A badder matche in no case can betide.

"A HANDY-BOOK ABOUT BOOKS": APPEAL FOR ASSISTANCE.—A little work with the foregoing title, of which an abridged prospectus appears in the advertising columns of this day's number of "N. & Q.," is so far advanced that already, a portion of it being in the printer's hands, I feel myself justified in raising what I may call a literary haro, or cry for help, to "bookworms, bookbuyers, and booksellers," to aid me in rendering it as perfect as possible—the sixth and seventh divisions of the work, namely, the list of places where printing is carried on in Great Britain, and the names and addresses of the dealers in old books. Part VI., founded on the information given in Dr. Cotton's useful *Typographical Gazetteer* (editions of 1831 and 1866), with such additions and corrections as I have been able to make, is I am sure capable of being further extended; and as to Part VII., the only replies I received to advertisements asking old-book dealers for the required information, were six catalogues from London and five from provincial booksellers. As I have neither money to waste nor time to spare for this kind of "pursuit of knowledge under difficulties," I would most respectfully ask those who approve of the plan of the *Handy-book* to furnish me from their several localities the information required, and would esteem it a further favour if communicated as soon as possible.

A copy of the prospectus, with a specimen of each part, is printed, and will be forwarded to those who desire to see it on addressing

JOHN POWER.

3, College Terrace, Cambridge Road,  
Hammersmith, W.

DUNMOW FLITCH.—The revival of the ancient ceremony of the presentation of the Dunmow Flitch having been consummated on August 16, after an interval of twelve years, the last having taken place in 1857, it may perhaps be desirable that some account of it should be registered in "N. & Q." for the benefit of those in future years who may take an interest in a revival of old customs.

\* For "blessed."



According to *The Standard*, the following were the claimants, but strange to say only two of them attended to prove their title to the "fitch," and as no other claimants appeared, those in authority decided that Mr. and Mrs. Casson and Mr. Leader and his wife should receive the reward to which they were entitled:—

"Mr. J. Watkinson, 27, Dorset Gardens, Brighton; Mr. J. J. Clegg, Cadiz Light Wine Association, King's Head Yard, Tooley Street, Borough; Mr. E. Wood, 41, Onslow Square, Brompton; Mr. W. Casson, 3, Cornwall Road, Victoria Park; Mr. Mansfield, 7, Lower Terrace, Mildmay Park, Stoke Newington; Mr. G. J. Horn, 13, Warwick Buildings, Worthing; Mr. W. Wressell, 141, Leighton Road, Kentish Town; Mr. J. Francis, New Theatre, Greenwich; Mr. H. Barton, 28, Clarence Street, Waterloo Town; Mr. Weston, 27, Brixton Place, Brixton Road; Mr. F. Mitchell, 1, Cottage Place, Maidstone Hill, Blackheath Road; Mr. H. Harmsworth, 24, King David Lane, Shadwell; Mr. G. R. Mann, 35, George Street, Richmond; Mr. Leader, Rydon Crescent, Clerkenwell; Mr. J. E. Peters, Post Office, Ventnor, Isle of Wight; Mr. W. Hinds, 3, Bromsgrove Terrace, Sheffield; Mr. G. H. Doughty, Wellington, Salop; and Mr. Ebenezer Whimper, Leigh Hall, Essex, and 83, Kennington Road, Lambeth."

It may as well be stated that Mr. E. T. Smith, of Cremorne, was (as in 1857) the prime mover in the affair, and that the vicar strongly protested against the renewal of the custom.

EDWARD C. DAVIES.

Cavendish Club.

**JUNIUS AND FRANCIS.**—In Mr. Hayward's well-known article, "More about Junius" (*Fraser's Magazine*, Dec. 1867, p. 811), he quotes Lord Macaulay's remark on Junius's hostility to the Luttrells, that "Francis was born and passed the first ten years of his life within a walk of Luttrellstoun," and replies: "He was born in Dublin, and quitted Ireland for ever in his fifth or sixth year." But from Mr. Parkes's recent *Life of Francis*, it appears that he was born in 1740; and that when in 1746 his father left Dublin, he (p. 4) —

"left his young son in care of his Dublin relations to receive the first rudiments of education in a free school, of which Mr. Roe was then head. How long Philip continued under the tuition of Mr. Roe is not known,"—

but not later than 1751-2.

CYRIL.

**MR. J. B. HENKIN.**—The following is taken from *Engineering* of July 30, 1869, p. 67:—

"It is a fact well worthy of record that the artist who painted the really able frescoes which adorned the interior of the shafts leading to the [Thames] tunnel, Mr. J. B. Henkin, has been the engine tender here [Thames tunnel] for twenty years. It is a matter of deep regret that one who studied many years under Prescott Knight, with much ability and more promise, should have failed to fulfil the expectations of his earlier life. It was he who produced many of the most wonderful lithographs of David Roberts's 'Holy Land,' who painted from description all the well-remembered pictures with which

Catlin illustrated his lectures advocating Texan emigration. Yet he has drifted from artist to engine-driver and drawing-master; and has, during the last twenty years, accumulated a large collection of pictures, painted for his own gratification, but shown to few."

To this I may add, that Mr. Henkin was the artist of the portraits in the bracelets worn by the bridesmaids at the marriage of Queen Victoria.

R. B. P.

**WOMEN IN ENGLAND.**—Perhaps the following extract may be interesting at a time when women's rights are engaging so much attention, as showing what was thought of women's condition in England two centuries and a half ago, when women laboured under far greater disadvantages than at present. If Miss Becker and her disciples would credit the statement of honest Master Baldwin, that England is the paradise of women, &c., they might possibly draw the moral, to rest and be thankful:—

"Q. *In what country is it that women have the greatest prerogatives?*

"A. In England, where they are not kept so severely submiss (sic) as the French, not so jealously guarded as the Italians, as being, as of a finer mould, so of a better temper than to yield to an inordinate servility, or incontinency, which makes them endued with so many privileges amongst us, that England is termed by foreigners *the Paradise of Women*, as it is by some accounted the Hell of Horses, and Purgatory of Servants. And it is a common by-word among the Italians, that if there were a bridge built over the narrow seas, all the women in Europe would run into England; they having here the upper-hand in the streets, the uppermost place at the table, the thirds of their husbands' estates, and their equal shares in all lands, yea, even such as are holden in knight's service; privileges wherewith women of other countries are not acquainted."—*The New Help to Discourse*, 1619. Lond. p. 51.

HAMILL J. ALGIWIL.

Brooks Bar.

**MILTONIANA.**—I have in my possession a book entitled *Oxford and Cambridge Miscellany Poems*, published in the reign of the "godlike Anna" (as she is therein called), and containing fustian odes and coarse satires of hers and the three preceding reigns. Among these compositions I find included some —

"*Extempore Lines upon a Faggot, by Mr. Milton,*" beginning —

"Have you not in a chimney seen  
A faggot which is moist and green?  
How coyly it receives the heat, &c."

The remaining five lines being so coarse as to afford presumptive evidence against the attributed authorship.

The same volume contains some lines relating to Milton, which I annex as a specimen of these "Miscellanies":—

"*On the reprinting Mr. Milton's Prose Works, with his Poems, written in his Paradise Lost, by Mr. Yalden.*

"These sacred lines with wonder we peruse,  
And praise the flights of a seraphic muse

Till thy seditious prose provokes our rage,  
 And soils the beauties of thy brightest page:  
 Thus here we see transporting scenes arise—  
 Heav'n's radiant host, and opening paradise;  
 Then trembling view the dread abyss beneath,  
 Hell's horrid mansions, and the realms of death.  
 Whilst here thy bold majestic numbers rise,  
 And range th' embattled legions of the skies,  
 With armies fill the azure plains of light,  
 And paint the lively terrors of the fight.  
 We own the poet worthy to rehearse  
 Heav'n's lasting triumphs in immortal verse;  
 But when thy impious mercenary pen  
 Insults the best of princes, best of men,  
 Our admiration turns to just disdain,  
 And we revoke the fond applause again.  
 Like the fall'n angels in their happy state,  
 Thou shad'st their nature, insolence, and fate:  
 To harps divine immortal hymns they sung  
 As sweet thy voice, as sweet thy lyre was strung,  
 As they did rebels to th' Almighty grow,  
 So thou prophan'st his image here below.  
 Apostate Bard! may not thy guilty ghost  
 Discover to its own eternal cost,  
 That as they heav'n, thou paradise hast lost." }

Such being the sentiments of the university poets of the later Stuarts, it suggests itself whether the first-mentioned ribald lines may not have been wilfully misattributed to Milton.

J. W. H.

Beckenham.

PROVERB.—When speaking of a cowardly but cantankerous person, we often say that "his bark is worse than his bite." This is not an original proverb, but like the one I quoted in a recent number of "N. & Q." is borrowed from Quintus Curtius, *De Rebus Gest. Alexand. Magn.* lib. vii. 14—"Canis timidus vehementius latrat quam mordet."

This work of Quintus Curtius, though unfortunately not perfect, is, from the purity and elegance of its diction and the many noble sentiments with which it abounds, worthy of being better known than it is, and would form both a useful and interesting class-book in our public schools. It would be difficult to cull from any writer of antiquity a finer piece, either for style or loftiness of sentiment, than that which is put into the mouth of the Scythian ambassadors (lib. vii. 33), and with which, in its English dress, I remember to have been wonderfully charmed as a boy.

EDMUND TEW, M.A.

Patching Rectory, Arundel.

### Queries.

ANCIENT BOROUGH, ETC.—1. I am anxious to ascertain whether or no Newcastle-under-Lyme should not rather be a *cogener* of Ashton-under-Line. The "forest" and the "river" accounting for "Lyme" in the first of these names appear to be insufficient, or at any rate unsubstantiated, explanations; and Lyme, Line, and Lyne are to

be found in various publications, although Parliament supports "Lyme."

2. There is a ruin near the "higher land" of Newcastle which is not noticed in any account of this borough which I have met with. Is it the veritable castle whence the name itself is derived?

3. By which Earl of Chester was the earliest castle built here, and what family is represented by the third escutcheon hung out on the battlements, as figured on the ancient seal of the borough? The first coat is "Chester," the second England or Lancaster (?), but the third a lion . . . within a border . . . bezantée, I do not know, and the tinctures being varied according to the fancy of shopkeepers who use the arms as a sign, there is a difficulty in describing them. For example, in the sign of "The Borough Arms" hotel the arms of Chester are queerly altered into three hands!—(perhaps to signify conviviality, although the wheatsheaves would have done so equally well). Then the lion has varied his tincture in the second escutcheon; and in the third, equally confusing alterations have been made.

But the arms on the seal are not, strictly speaking, borough arms. The borough has a seal bearing arms as accessories, but not pertaining exclusively to the borough. I do not mean to deny the right to "arms," but rather to raise a question.

4. In some ancient boroughs and cities the burgesses have peculiar rights, and certain ancient benefactions still continue to be appropriated to their benefit. In Newcastle and its environs are extensive lands bequeathed in perpetuity to the burgesses. Who gave those lands? What was the original extent of the benefaction, and how much of it has been encroached on?

Would it not be better if ancient benefactions were dealt with by Government commissioners, and in such a way that no trustee should have any local interest in the matter? Sp.

JEALOUS AS A COUPLE OF HAIRDRESSERS.—I have lately heard several times in the South of England the phrase "As jealous as a couple of hairdressers." Can any of your correspondents tell me the origin of this saying, and whether it is general throughout the country? "Jaloux comme un coiffeur" is, I am informed, a common proverb in the North of France, especially in the neighbourhood of Boulogne. H. W. SAVILE.

APPRENTICES WHIPPED.—Can you inform me, or guide me, to any book, which would inform me as to the exact discipline inflicted on apprentices—London apprentices especially—in old days?

Both law and custom, I suppose, sanctioned their masters in correcting them personally. How far was this commonly carried? I mean, were masters obliged to be content with "warming" them



with strap or stick, or was it habitual to take a *bond fide* rod, and proceed in schoolmaster fashion?

There must have been many a master of old time anxious to carry his power to the uttermost; and "birching" is surely the extreme manifestation of paternal authority. I should not be surprised to hear that there were young fellows of twenty kept in awe less by dread of pain than by fear of the shameful exposure involved. Am I correct? And when apprentices were whipped at Bridewell, in what manner was it done?

JAMES K.

**COBHAM FAMILY.**—Is there any good pedigree of either Cobham of Devon or Cobham of Sterborough? I am acquainted with the notes on families of this name in the *Collectanea Topographica et Genealogica*.

Was Sir John Cobham, son of Mary, Countess of Norfolk, of either of these families? So far as I can judge, he was not a Cobham of Kent. He was born in 1324-5, and died after 1367. Whom did he marry, when did he die, and did he leave issue?

HERMENTRUDE.

**EPISCOPAL ARMS.**—Wanted, to complete Bedford's *Blazon of Episcopacy*, the arms of the following bishops:—James Colquhoun Campbell, Bangor; Harold Browne, Ely; James Atlay, Hereford; George A. Selwyn, Lichfield; W. Magee, Peterborough; Joseph C. Wigram, Rochester; Thomas L. Claughton, Rochester; George Moberley, Salisbury; Henry Philpott, Worcester; Wm. Thompson, York; Wm. Jacobson, Chester.

J. WOODWARD.

**FAMILY HISTORY.**—Information about the families of Bowtell, Owen, Swan, Johnson, and Salmon, all of Essex; and any particulars about the Yorkshire family of Wise, a branch of which was connected with Burton Leonard near Ripon, would be gratefully received by

R. D. DAWSON-DUFFIELD, LL.D.

Liverpool.

**LOMBARD CAPITAL.**—What city was the capital of the Lombard (or Langobard) dominions before the capture of Pavia and Ravenna by Alboin?

N. K.

**"THE NEW TRICK TO CHEAT THE DEVIL."**—Who was the author?

G. F. D.

**THE PRINCESS ROSAMUND.**—In what manner was the Gesside princess Rosamund carried off by Alboin?

N. K.

**SAINT BADINGUET.**—Where, and by whom, is this sobriquet first used? A. Mels (pseud. for Dr Cohn), in his *Erlebtes und Erdachtes*, 2 vols., 1869 (i. 262), writes: "Perhaps Saint Badinguet . . . replied the other laughing"; and in a note, he adds:—

"Badinguet is the nickname which the French gave

to Louis Napoleon, when President of the French Republic."

Germany.

HERMANN KINDE.

**SHAKESPEARE.**—Will any of your numerous readers tell me of the present whereabouts of the illustrated Shakspeare collected by Thomas Wilson, and whereof a catalogue was printed in 1820 by Wm. Johnstone White? H. R. FORREST.

Manchester.

**J. NEWTON YOUNG.**—Can any one inform me of the whereabouts of Mr. J. Newton Young? He is the author of some verses I wish to make use of, which I copied from the *Derby Mercury* of April 16, 1862.

R. SHARPE.

4, Cumberland Terrace, Southampton.

### Queries with Answers.

**SIR JOHN BEAUMONT, AUTHOR OF "BOSWORTH FIELD," ETC. (1629).**—Does any reader of "N. & Q." know where a copy of the above volume is to be found containing pages 181-182? They prove to be wanting in every copy I have seen, and I have collated a considerable number; but it appears that in 1862 Messrs. Willis & Sotheran, Strand, advertised a *perfect* copy of the volume. I am sorry that these respectable booksellers have no record of the book, nor of the purchaser. I am exceedingly desirous to secure the two minor poems believed to have filled the two missing pages, viz. "Of the Death of the most noble the Lord Marquess Hamilton," and "Vpon a Funerall," as described in Mr. Hazlitt's *Handbook, sub nomine*. Further: from Hawkins' verses, and from Sir John Beaumont's own touching allusions, it seems very clear that his "Crown of Thornes" must have been published, and inscribed probably to the Earl of Pembroke. Is no copy known? As Sir John Beaumont is to form another of my *Fuller Worthies' Library*, any information relative to these points will deeply oblige

(REV.) A. B. GROSART.

15, St. Alban's Place, Blackburn, Lancashire.

**P.S.**—I shall be obliged by any family details of the house of Beaumont of Grace-dieu; when and to whom the property passed, and who represents the family now.

[The missing leaf is inserted in the Hon. Thomas Grenville's copy in the British Museum; but it is evidently a fac-simile, and very well executed.]

**GARRISON CHAPEL, PORTSMOUTH.**—Walking through the cemetery of this old building, lately renovated (and in which, by-the-bye, a wonderful resurrection of old tombstones appears to have taken place, as with difficulty I could see one with a later date than 1810), I observed a white marble slab similar in shape to an ordinary "Grabstein," and lying amidst the resting-places of old

warriors, naval and military, with the following inscription: "Carolus II. An. Reg. xxxiii. A.D. 1682." Can any of your readers inform me if this is the tombstone of the "Merry Monarch" placed there in anticipation, close to the scene of his marriage with Catharine of Braganza? W. F.

[This appears to be the tablet which formerly stood on the south side of the block-house, Portsmouth, and placed between two stone balls near the steps. *Vide Warner's Hampshire*, i. 180, and Allen's *Portsmouth*, p. 198.—Charles II. died on Feb. 6, 1685.]

MIRACLE AT CANA.—Can you inform me of the name of the writer of the following line, descriptive of the miracle at Cana, and supply me with the remainder of the poem, if any there be, and likewise of the translation?—

"Lympha Deum vidit, vidit et erubuit,"

translated thus—

"The water saw its God, and blushed."

HIC ET UBIQUE.

9, Lancaster Gate, W.

[The celebrated epigram on the miracle at the marriage in Cana is by Richard Crashaw: see his *Complete Works*, edited by W. B. Turnbull, London, 1858, p. 299:—

"JOAN. II.

*Aqua in vinum versa.*

Unde rubor vestris, et non sua purpura lymphis?

Quæ rosa marantes tam nova mutat aquas?

Numen (convivæ) præsens agnoscite Numen:

Nympha pudica Deum vidit, et erubuit."

The last line is sometimes written—

"Vidit et erubuit, Nympha pudica Deum."

Dryden has had the credit of having composed a similar line when a schoolboy at Westminster:—

"The conscious water saw its God and blush'd."

If so, he was probably indebted to Crashaw for the thought. See "N. & Q." 1st S. vi. 358; viii. 242.]

MARK NOBLE.—"An History of the beautiful Elizabeth Blount, Mistress to King Henry VIII." by the Rev. Mark Noble, F.A.S. of L. and E., written in the year 1803. I purchased a short time since a little MS. having the above title. Can any of your readers inform me if it has been hitherto published? I find no mention of it among Mr. Noble's works in Lowndes's *Bibliographer's Manual*. G. W. M.

[In the catalogue of the library of the Rev. Mark Noble, sold by Mr. Evans on Dec. 21, 1827, and two following days, this manuscript (lot 162) is entitled "An History of the beautiful Elizabeth Blount, Mistress of Henry VIII. and of her Children, especially Henry Fitzroy, Duke of Richmond, by the Rev. Mark Noble, dated 1803." It was sold to Mr. G. Hodges for 1*l.* 3*s.* It does not appear to have been printed.]

DAVID GARRICK.—What proof is there of the assertion that David Garrick was sprung from a

French Protestant family named Garric or Garrigue? A. O. V. P.

[The proof that our Roscius was descended from De la Garrigue, a noble family of Bordeaux, is the pedigree in the Heard Collection, College of Arms, and printed by Mr. Percy Fitzgerald in his *Life of David Garrick*, 1868, i. 1. David's grandfather, the founder of the family so far as England was concerned, was originally David Garric, a Huguenot of Bordeaux, forced to fly from France in 1685 to escape the storm then sweeping over the reformed church. He died in October, 1694. It was not until a year and a half after his flight that he received his little son Peter, the future lieutenant of dragoons, and our David's father.]

LORD BACON AND SHAKESPEARE.—Did Lord Bacon ever quote any passage from Shakspeare?

W. H. C.

[Our correspondent's query has been incidentally answered in our 1st S. viii. 438; x. 106; 3rd S. iii. 125.]

## Replies.

### THE PYTHAGOREAN LETTER.

(4th S. iv. 75.)

Servius uses the Pythagorean conceit referred to by MR. TEW in elucidation of the mystic meaning of the golden branch, by whose aid Æneas traversed in safety the gloomy realm of Pluto, and, his purpose accomplished, was enabled—

"Revocare gradum, superasque evadere ad auras."

The branch, according to this commentator, is but a lively image or setting forth of this Pythagorean Y, itself but a symbol of the Two Paths. He thus supplies an inner meaning or spiritual sense to the well-known passage which he is illustrating, and gives us to see clearly that to the broad way, whose end is destruction, the wide gate stands open night and day; while that to toil along the steep and narrow way which leadeth unto life, "Hoc opus, hic labor est." The whole note of Servius (Virg. *Burmanni*, iii. 27) is too long for transcription, but the portion immediately in point is as follows:—

"De reductu autem animæ hoc est: Novimus Pythagorum Samium vitam humanam divisisse in modum Y literæ; scilicet quod prima ætas incerta sit, quippe quæ adhuc se nec vitis nec virtutibus dedit: bivium autem Y literæ a juventute incipere; quo tempore homines aut vitia, id est partem sinistram, aut virtutes, id est dextram partem sequuntur; unde ait Persius V. Sat. 35. *Traducit trepidas ramosa in compita mentes*. Ergo per ramos virtutes dicit esse sectandas, qui est Y literæ imitatio. Quem ideo in sylvis dicit latere: quia revera in hujus vitæ confusione, majori parte vitiorum, virtutis integritas latet."

An excellent moral lesson drawn by the old grammarian! His concluding sentence is worthy of note in these days of ours:—



"Alii dicunt ideo ramo aureo Inferos peti, quod divitiis facile mortales intereunt."

It will please your correspondent to know that the Rev. A. J. Macleanse seems to be, with him, of opinion that our Lord in his parable did intend a reference to this Pythagorean notion. In his note on the passage of Persius quoted by MR. TEW (*Sat.* iii. 56, 57), Macleanse says:—

"The two paths to virtue and vice, as well as the early course of childhood inclining to neither, Pythagoras is said to have represented by the letter T. It is probable the story is of very late origin, and derived from the Latin Y, which suits it better than the Greek: the right hand representing the narrow path of virtue, and the other the broad road of vice, as our Saviour represents them."

As to the belief of the Jews in metempsychosis, Alford says (under John ix. 2):—

"Beza and Grotius refer the question" (of the man's sin as the cause of his blindness from birth) "to the doctrine of metempsychosis: that he may have sinned in a former state of existence: this, however, is disproved by Lightfoot and Lampe. The Pharisees believed that the good souls only passed into other bodies, which would exclude this case (see Jos. *Ant.* xviii. 1, 3, and *B. J.* ii. 8, 14). Lightfoot, Lücke, and Meyer refer it to the possibility of sin in the womb; Tholuck to predestinated sin punished by anticipation; De Wette to the general doctrine of the pre-existence of souls, which prevailed both among the Rabbis and Alexandrians."

I have some other references noted for these subjects, but having access at present, like others of your correspondents, to only a select few of my books, I must content myself with the foregoing. When I return home I will look them up, and, if apposite, send them. R. B. S.  
Glasgow.

In the passage of Persius (iii. 56, 57) cited by MR. TEW, the letter referred to, as having been used by the Pythagoreans in order to symbolise the two paths of virtue and vice, is the older form of the Greek *upsilon*, in which the branch on the right hand was upright, while that on the left hand was oblique: the distinction is not, as MR. TEW thinks, that of a "thin" stroke on the one hand, and a "thick" stroke on the other.

The epigram, of which he gives (as though the whole) the first two lines only, is in the *Anthologia Latina*, and runs thus:—

"Littera Pythagoræ discrimine secta bicorni,  
Humane vitæ speciem præferre videtur.  
Nam via virtutis dextrum petit ardua callem,  
Difficilemque aditum primum spectantibus offert,  
Sed requiem præbet fessis in vertice summo.  
Molle ostentat iter via lata; sed ultima meta  
Præcipitat captos, volvitque per aspera saxa."

Here the words "dextrum petit ardua callem" may be compared with Persius's "surgentem dextro . . . limite callem." At the same time we here find, indeed, a "broad way" (*via lata*), as in Matthew vii. 13.

There is a parallel passage in Persius (v. 34, 35):—

"Quumque iter ambiguum est, et vitæ nescius error,  
Diducit trepidas ramosa in compita mentes."

To this one may aptly append the following in Ausonius *De litteris monosyllabis Græcis ac Latinis*:—

"Pythagoræ bivium ramis pateo [or patet] ambiguis r."  
*Idyll.* xii. v. 9.

See also Servius (on Virg. *Æn.* vi. 136), and Lactantius (*Divin. Institut.* vi. 3).

JOHN HOSKYNs-ABRAHALL.

Combe Vicarage, near Woodstock.

For a very full account of the elaborate Rabbinical doctrines of metempsychosis, see De Quincey's essay, "Traditions of the Rabbins." (*Works*, author's ed. vol. xiii.) JOHN ADDIS, M.A.

#### ENGLISH VERSIONS OF GOETHE'S "FAUST,"

##### PART I.

(4th S. iii. 452, 540; iv. 79.)

To a courteous reader at the British Museum I am indebted for further notes and names of English versions and translators of the first part of Goethe's *Faust*. Besides those mentioned by obliging correspondents and myself (*vide antè*, iii. 452, 540; iv. 79), he has kindly sent me the following:—S. Naylor's *Passages from Faust*, 1839; Sir J. G. Lefevre, 1841; Captain Knox, 1847; A German Lady (? Hamburg, 1852); Edgar A. Bowring, son of that most eminent translator and linguist, Sir John Bowring, London, 1853; Falck Lebahn, London, 1853; G. L. Filmore's *Faust into English Verse*, Universal Library, 1853; G. G. Zerffi, London, 1859; J. Galsan, Dublin, 1860; G. (or J.?) W. Grant, 1867; A. Swanwick, Bohn's Library, n. d.

Mr. John Hills, whose version has been mentioned by a courteous communication from Guernsey (*vide antè*, iv. 79), was, as I learn from the second volume of the German translation of Baroness Bunsen's biography of her celebrated husband (*Christian Carl Josias Freiherr von Bunsen*, Leipzig, 1869, vol. ii. This excellent German translation, which reads like an original work, is by Professor Friedrich Nippold of Heidelberg), an intimate friend of Bunsen. Baroness Bunsen—this most excellent, noble, and worthy consort of a great man—somewhere speaks of the "noble" Hills; and the *Faust* translation (London, 1840) seems to have been the theme of several letters (amongst many which passed) between the two friends. In one of them, dated from Llanover, and written by Bunsen, April 9, 1839, the writer gives an interesting account of *Faust* (*vide* German translation, *antè* ii. 76, 77); and Baroness Bunsen adds in a note, that this letter has reference to

another written in March of the same year, but not printed. In this letter of March, Bunsen had recommended Mr. Hills to accompany his translation by an essay on tragedy, as the public has to be acquainted with what a tragedy really is, and why *Faust* must be considered the tragedy of tragedies, or, as an English lady mentioned to Baroness Bunsen, the tragedy of the soul in the nineteenth century. (*Vide antè*, ii. 76, note.)

Such an introductory essay would doubtless have been of great interest; but I believe that none (?) of the very numerous versions have been accompanied by either preface or introduction, with the exception of Professor Blackie's, who has printed a sonnet at the beginning, and of which I should be happy to possess a copy; and Mr. A. Hayward's (prose version, 1st edit. 1833; 8th edit. 1864), who has accompanied his translation by a letter to Dr. Southey.

There is also an English travesty of Goethe's *Faust*, by Alfred Crowquill—*Faust: a Serio-Comic Poem*, with twelve outline illustrations. London, 1834.

HERMANN KINDT.

Germany.

#### ILLUMINATING.

(4th S. iv. 133.)

I cannot agree with F. M. S. in his suggestion, nor do I admit his difficulty as to printing with the hand the text of a work to be illuminated. I should rather maintain that the text is more easy to imitate than the illuminations, and I speak from a good deal of experience. I have imitated the text of a fine old folio Sarum Missal in my possession, and restored about fifty folio pages that were missing in it, in double columns, as well as executed for those pages illuminations similar to those of the old volume. I therefore cannot subscribe to the assertion, that "there is no doubt that we cannot approach them (the old illuminators) in the beauty and regularity of their hand-writing," or, as I should prefer to term it, hand-printing. It is not for me to say how far I have succeeded; but I found no great difficulty, and the text so restored has been pronounced by many inspectors to be nearly, if not quite, equal to the writing in the original. No doubt there are persons who lack the requisite patience and application, but I cannot conceive any one possessed of sufficient skill to execute the illuminations who would not easily, and more easily, accomplish the text, and certainly no such person ought to condescend to the garbled and unsatisfactory drudgery of illuminating a book already printed to his hand.

F. C. H.

I hope the suggestion of F. M. S. will be adopted by some publisher or printer. Myself

an admirer of illuminated MSS., I should like to see the beautiful art which adorned them revived in a more enduring and interesting form than that of gaudily-painted scroll-texts and outline cards. As it is, illumination, notwithstanding the interest taken in it these late years, is practically a dead art. Not only is it almost impossible to rival the beauty of mediæval writing, but as copies of books are not multiplied now-a-days by *writing*, the time consumed in making such books being very great, scarcely any one is justified in making such a misuse of it. What we want is books printed on a thick toned paper—not cardboard—prepared to receive colour: vellum, of course, would be preferable, but the expense of it would militate against its general use. There should be plenty of margin whereon to design borders, and blank spaces left for initial letters, such as we find in the early printed books, left expressly for the illuminator to fill in. These spaces should be entirely blank, and no outline letters inserted in them, so that the amateur could fill them in with initials of his own designing, or with others copied from ancient MSS. The printed outline cards now so common are supposed to represent leaves taken from illuminated books, but few of them resemble the pages of a mediæval manuscript. Upon examination of an illuminated MS. we find that the border or initial letter harmonises with, and is subservient to, the text. Modern illumination generally reverses this, hence a gaudy inharmonious design, which no one accustomed to the manuscripts of the Middle Ages would care to look at. A compact black-letter type would be most suitable for religious works, whilst a Roman letter would lend itself best for those of a secular character, which might be illuminated in the beautiful style used in ornamenting Italian MSS. of the fifteenth century—viz. white branches on a parti-coloured ground, as in Harleian MS. 2593, &c.

C. F. TOOTAL.

Wakefield.

#### THE SUDEREYS.

(4th S. iv. 12, 101.)

The risible faculty in Professor Münch and our learned friend MR. IRVING must be well developed. There is nothing so absurd or singular in an *English* bishop retaining the title of Sodor and Man. The *Scottish* title of Winton, so long borne by the princely house of Seton while commoners and plain barons, and subsequently as an earldom, is in a similar position, being simply a relic of the "Comitatus Wintonensis," or *English* earldom of Winchester, first held by Sacer de Quinci in the twelfth century. Among the great possessions in Scotland of this latter Norman house were the lands of Tranirmentis (now Tranent) in East Lothian. These, by female descent



from Roger de Quinci, the last Earl of Winchester, became the property of Alan de la Zouche, and on his forfeiture by Robert Bruce, were granted by the latter to Alexander Seton. To part of these lands the name of Winton was given, it is believed, by their earliest possessors; and thus it is, that though the name of the de Quincis has perished, their historic title yet survives, coupled with that of Eglington.

MR. IRVING startles us by stating that these islands were given "as a dower" to Alexander III. of Scotland on his marriage with the daughter of Magnus IV. of Norway, and (apparently) cites an Act of Parliament in support of the fact, though possibly this is only meant as proof of their "subsequent annexation" to the Scottish crown. But there must be some great mistake. The only marriages of Alexander III. appear to have been, first to Margaret, daughter of Henry III. of England, and secondly, to Joleta, daughter of the Count of Dreux; by the former of whom he had a daughter, who married Eric, King of Norway (the son of Magnus), and left an only daughter, the well-known Maid of Norway. And while it is true enough that Magnus ceded to Scotland (in 1266) all the rights of the Norwegian crown over the Æbudac and Man, this was the result of long negotiations between the crowns, and in consideration of a specified price, not certainly as the dower of a Norwegian princess. (Hailes's *Annals*, citing Fordun and Torfæus.)

We must also add, that MR. IRVING's next statement, that "Man was the only portion of the ancient realm of Scotland that was not recovered in the War of Independence," is rather controverted by the following authority. Robert Bruce, by charter dated December 20, 1324, granted the Isle of Man, with the "Calfes," to his nephew Thomas Randolph, Earl of Moray, to be held by the service of finding six ships of twenty-six oars each, with their crews, victualled for six weeks when required, and making personal presence in Parliament when duly summoned. That this grant (which is extant in Lord Haddington's MS. Collections, Advocates' Library) took effect, is undoubted, as the grantee is afterwards styled "Dominus Mannie" (Reg. Rob. II.); and as the Bruce was not a personage in the habit of bestowing what did not belong to him, it may be fairly concluded that Randolph *did* obtain possession of the Island of Man. It is certain that his immediate descendants quartered the arms of the island, and his grandson and heir general, the celebrated George Dunbar, Earl of March, made grants of land in it, though by his time it appears to have been recovered by the English, probably in the weak reign of David II. ANGLO-SCOTUS.

## WILLIAM COMBE.

(4th S. iii. 545, 569, 589; iv. 14, 86.)

The following reminiscences of this singular character, being transcribed from a volume of very considerable rarity, may be thought worthy of being added to the *mémoires pour servir* which have already found place in these columns:—

"I remember one of the most singular characters of his age, who died about two years ago, having passed his eightieth year. I mean William Combe, whose satirical poems, *The Diaboliad*, *The First of April*, &c., attracted universal notice, about the year 1778. They were productions of personal and fashionable attack; and, as far as I can recollect (for at least forty years have elapsed since I have seen them), they were written with great vigour. The history of this poet's life would furnish a series of the most extraordinary and romantic incidents, many of which have been related to me on the best authority; but which yet (so very singular as they are) I cannot venture to relate on the mere force of a very treacherous memory.

"I am assured that Combe left ample MS. memoirs, which were intended to be consigned after his death to a literary friend, who could have done him ample justice; but which were missing after his decease, and are not yet forthcoming. The anonymous works he wrote for the booksellers would form a stupendous and incredible list if completed. Latterly, his powers were somewhat flattened by age. At this crisis he wrote *Dr. Syntax's Tour*, of which he gave me a copy. He was the author of the *Letters of Thomas, Second Lord Lyttelton*, which were so long believed to be genuine, and which excited such strong and general interest for several years. I am told that his average gains by authorship were about 800*l.* a-year. He inherited about 10,000*l.* from an uncle in the City, which enabled him to live splendidly in the circles of high fashion for about two years—perhaps about the year 1772 or 1773—when he entirely disappeared: till at length he was discovered in the ranks of a regiment of the line, in an inn at Derby, by George Steevens, an old crony, to whom he long denied himself, but who persevered in rescuing him from his degraded situation. He then came to London, and made authorship a profession. A quarrel with the late Lord Hertford was the cause of his principal satires—his heroine was an old Countess Dowager of Home. I remember distinctly the great impression these satires made when I was a boy, and how many of the severest passages were on every one's lips. He had been educated, I think, at Eton; and the two years he spent in fashionable society enabled him to penetrate, and be familiar with, the interior of high life. He had extraordinary rapidity of apprehension, and acuteness of understanding. His adversity had still sharpened his wit; and he had seen mankind in situations where their heartlessness could be tried and brought to view. He had lived long enough out of the world—at least, of the highest ranks—to have some coarseness of accent when I conversed with him; but he had two delightful attractions—he was manly and unaffected. He was then perhaps seventy-seven, but he did not look more than sixty-five. He was of a middle size—muscular, and of a countenance rather rough and heavy, than elegant, brilliant, or intellectual. His poetry belonged to the inferior class, for satire is surely of a very secondary order; but it was vigorous, manly, and full of point and knowledge of character. The style was good, and the versification flowing. He had belonged to a generation which was gone by, and was little known to modern authors."—*A Note on the Suppression of Me-*

moirs announced by the Author in June 1825; containing numerous Strictures on Contemporary Public Characters. By Sir Egerton Brydges, Bart., &c. &c. Small 8vo. Paris. Sept. 1825. Pp. 92.

WILLIAM BATES.

Birmingham.

#### KEAN ON MONT BLANC!

(4<sup>th</sup> S. iv. 31.)

Being at present in Switzerland, and having acquaintances at Chamounix, I have taken the trouble to institute an inquiry, and the result is that I am convinced the statement in Hawkins's *Life of Edmund Kean* (ii. 57) is an invention, and may be placed alongside of the Eton scholarship, which, to use the words of U. O. N. (*ut supra*), "is effectually disposed of." Nothing is known of Kean at Chamounix; the oldest guides and hotel-keepers never heard his name! A register of ascensionists has always been kept at Chamounix, and it can be at any time inspected. If Kean was on Mont Blanc in 1817, the registrar has been guilty of gross neglect in omitting to record such an interesting incident. It so happens that after the ascent of Herr Rodaz in 1812, no ascent occurred till 1818, when the Polish Count Matewsky accomplished the feat. I am by no means convinced that Kean was ever at Chamounix. The police registries of strangers (previously to the French annexion) have been all transferred to Turin, and are not, probably, at Florence, and my Chamounix correspondent has therefore not been enabled to consult them. However, I will give Mr. Hawkins the benefit of a doubt, and admit that Kean *was*, in 1817, a visitor to Chamounix. If that were so, he would probably visit the Montanvert, and the Mer de Glace, and the Jardin, and he may have called his excursion an ascent of Mont Blanc! Such an "ascent" would, no doubt, be perfectly satisfactory to the members of the "Covent Garden Parliament" and the frequenters of the "Harp" in Russell Court. There have been many thousands of such "ascents of Mont Blanc," but unfortunately no registrar has been appointed to record them. It is a very general idea that Saussure was the first ascensionist, but he was preceded by Monsieur Jaques Balmat and Doctor Paccard of Chamounix, who ascended on August 8, 1786, the year previous to the ascent of Saussure.\*

Albert Smith evidently knew nothing of Kean's ascent. Had he been aware of such a "fact," what a fine bit of "gag" it would have made for his lecture! What Shaksperian quotations we should have been favoured with; what delightful mimicry and "imaginary conversations," rivalling even those of his friend Landor! But Albert

indulged in no such rhapsodies, and for a very good reason—"an accident prevented him—the tale was not invented!" It was reserved for some hoaxing correspondent of Mr. Hawkins.

By-the-bye, it is asserted at Chamounix that, although Albert Smith was long on the summit of Mont Blanc, he never made the *ascent*! The story goes that he fainted when about 200 feet from the summit, and on his recovery he was carried up by two of the guides. Is there any foundation for the statement? I give it as I have heard it.

STEPHEN JACKSON.

Hotel Mansfeld, Lausanne.

#### CARNAC: RHES—RAISE.

(4<sup>th</sup> S. iv. 99.)

M. H. R. states that *rhes* is Welsh signifying "battle," and from this word that *Dunmail Raise*, the name of a place, has its origin; tradition reporting that there a bloody battle was fought in which a king called *Dunmail* was slain.

Now as *Raise* occurs very frequently in the south-western shires of Scotland as the name of places, sometimes singly and sometimes compounded, it would much gratify many to be assured whether *rhes* is, or is not, actually the root. The orthography of this name is, however, by no means uniform, being found as *Ras*, *Raise*, *Wrays*, *Ray*, and *Rae*, and assuming probably other forms (as *Aries*, in Galloway, from *araidh*, Gaelic), although these are the more common.

It may be remarked that the opinion of M. H. R. is not entertained by every one. Another view is to be found in Hutchinson's *History of Cumberland* (vol. i. p. 251 *et infra*; also pp. 176 and 180, notes; and vol. ii. p. 430, note), which, as we must admit, has long impressed us as equally curious and forcible. It is there said, that in Pagan times the presiding Druid judge administered justice "*sub dio*, within the circle or ray, which therefore was equivalent to our bar;" that in Edenhall and Lazenby, places in Cumberland, are many considerable remains of stones, "which still go by the name of *Raises*;" and that, in regard to *Dunmail Rais*, the name contains the *whole history of the notes*. "Nothing" (as it is added) "can be more puerile than the notion that it was so called merely from a raised heap of stones," *i. e.* a stone cairn (p. 253). And it is explained, that a general convention of the nation, or of the inhabitants of a district, to deliberate on public affairs and pass laws, was called a *mallum-mote*. Hence the name *Dun-mallum-raise*, of which *Dun-maltrais*, as contended, is a corruption; and the idea of a king called *Dunmail* is scouted as only existing in the fables of Geoffrey of Monmouth.

Still, it seems not perfectly evident whether the term *raise* applied to the row of monoliths, trench, or moat (the *ray* or *bar*) generally encircling the

\* U. O. N. is quite correct in his dates of 1787 and 1827. Mr. Auldjo is well known to me, and I have written to him, but his answer has not been received.



moot-hill, or, on the other hand, to the hill, mount, or knoll itself, almost always conical and circular, on which the presiding judge and his coadjutors had their seats; the intention, probably, being in the construction of a *ray* that they, the court, while thus separated, and acting apart, from the assembled inhabitants of the district, so as not to meet with improper interruption, should yet not decide on any matter of public concern except *sub dio* (the sun), and the eyes also of the whole people. There is no better attested fact than that most of these *moot-hills* in the south-west of Scotland were surrounded with a moat, dry or wet, or with a circle of standing stones, or were placed in a marsh, or on the islet of a lake not far distant from the land; and these, as we must presume, were the *rays* or *bars* by which courts convened thereon were understood to be fenced. (Hibbert on "Things," *Arch. Scotica*, vol. iii.)

*Rhea* is called the Goddess of Justice, and *reus* is a defendant; *religion*, *arrest*, and *arraign* are words allowed to be all derived from *ray*.

ESPEDARE.

#### LA SALETTE.

(4<sup>th</sup> S. iii. 598; iv. 45, 123.)

For further information as to this notable imposture, I beg to refer C. G. to the following pamphlet:—

"A Pilgrimage to La Salette; or, a Critical Examination of all the Facts connected with the alleged Apparition of the Blessed Virgin to two Children on the Mountain of La Salette, on Sept. 19, 1846. By J. Spencer Northcote, M.A. &c. Permissu Superiorum." London: Burns & Lambert, 8vo, 1852, pp. 71.

In the letter of the Paris correspondent of *The Birmingham Journal* (May, 1864) will be found some curious allusions to the Abbé Deléon, who, together with the Abbé Carlier, was prosecuted at Lyons by Mlle. de la Merlière for libel in the affair of "Notre Dame de la Salette." The Abbé held the opinion that it was this lady who, in "yellow silk apron, blue satin shoes, and cap of golden stars," had appeared to the two bewildered children on the mountain. The cause against the Abbé was pleaded by Jules Favre, who lost his election at Lyons in consequence, and the unfortunate Abbé fell from his position. A succeeding number of the same local paper (Oct. 29, 1864) gives an interesting account of the festival of Our Lady of La Salette, as solemnised just previously, with unusual pomp, at the great pilgrimage of Rockmadour. Maximin, the favoured youth of the vision, then a man of thirty, was present; this being his last appearance in the world previous to his entering a Carthusian monastery. His sister Mélanie, "the subject of higher grace and glory than has ever been vouchsafed to any

being here below," as the bishop stated in his allocution, was also in a convent, but as to its locality and any further details, his reverence was "bound to secrecy and discretion."

Among a host of narratives of the alleged occurrence, and documents relating thereto, the following may be enumerated:—

"La Vérité sur l'événement de la Salette." Paris, 1846.

"Nouveaux Documents sur l'événement de la Salette." 1850.

"Un nouveau Sanctuaire à Marie, ou Conclusion de l'Affaire de la Salette, &c."

"Manuel du pèlerin de la Salette, &c." [All by the Abbé Rousselot, Canon and Vicar-General of Grenoble.]

"Pèlerinage à la Salette, ou examen critique de l'Apparition de la Sainte Vierge à deux bergers." (Par l'Abbé Bez.) 1847.

"Un Pèlerinage à la Salette." (Par l'Abbé Gobert.)

"Nouveaux récits de l'Apparition de la Sainte Vierge sur les Montagnes des Alpes." (Par l'évêque de la Rochelle.)

"L'Echo de la Sainte Montagne visitée par la Mère de Dieu; ou, un mois de séjour dans la société des petits bergers de la Salette." (Par Mademoiselle Brulais.)

"Lettre de Monseigneur Dupanloup, évêque d'Orléans, sur la Salette."

"Mandement de Monseigneur l'évêque de Grenoble, portant condamnation d'un livre intitulé 'La Salette devant le Pape.'" (September 30, 1854.)

"Instruction Pastorale et Mandement de Monseigneur l'évêque de Grenoble, portant condamnation d'un livre intitulé 'Affaire de la Salette, Mémoire au Pape,' &c. (Nov. 4, 1854.)

"Manual of the Confraternity of La Salette, comprising every information concerning La Salette, with Devotions for the Confraternities established in England." By the Rev. John Wyse, Catholic Priest. 12mo. London, Richardson, 1855. Pp. 152.

Lastly, "His Lordship, the Bishop of Birmingham," the Rev. W. B. Ullathorne, furnished us with the result of his own investigations in a pamphlet entitled:—

"The Holy Mountain of La Salette, by a Pilgrim, of 1854."

WILLIAM BATES.

Birmingham.

BATTLE OF BIGGAR (4<sup>th</sup> S. iv. 140.)—SCOTUS does not appear to understand the nature of the objection to the presence of Edward I. at the supposed battle of Biggar, which cannot be obviated by the wild conjecture that he might have been there *incognito*. It is this, that at the date of the alleged engagement we have the most indisputable proofs in the records that he was in the South of England.

In book 6, i. 107, Blind Harry fixes the date of the rising of Wallace as—

"Twelff hundreth yer thurto wynte and sewyn,"

which he follows up in book 7, i. 8, by the statement—

"In Aperill the King of England come  
In Cummyrland of Pomprat fro his home."

Now the English records prove that Edward in the spring of that year was at Shirebourne on March 28, at Forde on April 1, at Exeter on the 5th, on the 7th at Elstington, and at Plympton from the 11th to the 28th, returning to that place after a short absence on May 3, and soon after sailing for France.

I suspect I have a much more accurate knowledge of Biggar and its environs than SCOTUS could obtain in a passing visit, and my opinion certainly is that Blind Harry's topography is an utterly impossible jumble.

The battle of Biggar is not, however, the only instance where the narrative of Blind Harry is incredible. I would ask SCOTUS to examine carefully and conscientiously the minstrel's most popular, and, I may add, most poetical legend of "Marion Bradfute," and say whether it deserves a moment's credence.

GEORGE VERE IRVING.

GAINSBOROUGH'S "BLUE BOY" (4th S. iii. 576; iv. 23, 41).—My assertion that "there is not a shadow of doubt as to the authenticity and genuineness of the 'Blue Boy' belonging to the Marquis of Westminster" may appear rather unqualified, especially at a time when there are few things, sacred or profane, which escape the hands of the critic. I ought to have said that in my mind there was not the slightest doubt, and I think that any one conversant with the works of Gainsborough, looking at this picture, will agree with me in this opinion. Fulcher's statement that the picture was bought by the first Earl Grosvenor is obviously an error if it were in Hoppner's possession in 1808. Such an error, however, is of very little moment. The picture speaks for itself; its merits have long furnished a theme for art critics to dilate upon, and not one has hitherto hinted a doubt as to this "Blue Boy" being a fine and genuine Gainsborough. When first exhibited at the British Institution in 1815 there would be many living, both artists and amateurs, well acquainted with this artist's works, and with the history of this picture, yet at that time all acquiesced in considering it genuine. J.S. says "it is understood," and again, that it is "an alleged fact" that the Westminster "Blue Boy" was purchased from a Wardour Street picture dealer; this, even if proved to be true, is quite immaterial, and does not affect the character of the picture in the least degree, as by far the greater portion of the best pictures in England have passed through the hands of dealers. Allan Cunningham and Mrs. Jameson both say that the "Blue Boy" passed from the possession of Hoppner to that of Earl Grosvenor. Mrs. Jameson gives the size five feet ten inches by four feet, same as the picture formerly the property of Mr. Hall.

G. D. TOMLINSON.

Cambridge.

STONE PILLAR CROSSES (4th S. iv. 97).—The stone pillar set up by Diogo Cam in 1486 at Cape Cross is still standing. (*Edinburgh Review*, July 1868, art. "Prince Henry the Navigator," being a review of Major's *Life of Prince Henry*, &c., at p. 225 of vol. cxxviii.

JOHN HOSKYNs-ABRAHAM.

FITZ-STRATHERN: LEMAN SERVICE (4th S. iii. 601).—In the communication relative to Mr. Fitz-Strathern, of mysterious origin, recently transmitted and inserted in "N. & Q." there was a mistake as to the place where the Leman Service proceeded, of no great moment, which it may be as well to correct. It was a trivial error arising from the lapse of so many years since the event came off. The following cutting from a Scottish newspaper, transferred at the time to an English journal, shows that it occurred at Musselburgh, a town also in the county of Midlothian:—

"THE LEMAN CASE.—The jury was empanelled yesterday, in the Court Hall, Musselburgh, for the purpose of serving Sir Joseph Leman, Bart., heir male of the body of Benjamin Leman, who was the son of Sir William and Mary Leman, of Northan, in the county of Herts. The jury returned a unanimous verdict in favour of the said Sir Joseph Leman, of North Cadbury, in the county of Somerset. This important decision will now set at rest the claims of other parties who have been for many years endeavouring to establish a right to this immense property and title. The income derived from the different estates is upwards of 100,000*l.* a-year, besides property in the funds to the amount of 1,600,000*l.* of which Sir Joseph becomes possessed under this decision." — *Edinburgh Weekly Chronicle*, Feb. 12, 1843.

The extent of the gullibility of the public was never more completely exemplified than by this announcement. Here was a notification that, by a service before a jury assembled in a small town of the county of Midlothian, a *legal* right had been given to the alleged representative of a man described as of Somerset, not only to real estate of immense value, but to movable property of more than a million!

Nor is the deplorable ignorance in England of legal proceedings in Scotland more thoroughly exemplified than by this astounding intimation—that, by coming to the North, and satisfying a dozen ignorant blockheads of a man's descent, he was thereby entitled to recover unclaimed property in England.

J. M.

"FISH-HOLE" (4th S. iv. 123).—MR. SKEAT'S theory appears to be a rational one. If it has not indeed judicial sanction, it has at least the benefit of an *obiter dictum* of a great lawyer and scholar, Lord Westbury. His lordship said (in *Harwood v. Great Northern Railway Company*, July 6, 1865 (H. L.), 14 *Weekly Reporter*, 1) a "fish, which is obviously a vulgar abbreviation of the French word *afficher*, is something annexed externally to a joint or severance, either in pieces of wood or pieces of iron. The familiar application of the word



is well known to sailors when they speak of fishing a broken mast; namely, annexing the several pieces by the aid of lateral bands applied externally. S. T.

Crieff.

**HISTORICAL QUERY: ABBEY OF FÉCAMP** (4th S. iv. 116.)—For an account of the present state of this abbey, I would refer HERMENTRUDE to the French Murray, Adolphe Joanne, *Itinéraire de Normandie*. Paris, Hachette, 1866. After a brief historical account it is said:—

“De l'abbaye de Fécamp il ne subsiste plus qu'une petite partie du dortoir, et l'église, qui offre un curieux spécimen de tous les styles d'architecture du xi<sup>me</sup> s. au xviii<sup>me</sup> s. &c. &c.”

Then, after a detailed and interesting description of the church itself, it is added:—

“Les restes de l'abbaye, achetés par la ville et restaurés par ses soins contiennent les bureaux de la mairie, les bureaux du télégraphe, le prétoire de la justice de paix, une école de garçons, une salle d'asile, et la bibliothèque, qui possède près de 10,000 volumes et des collections curieuses.”

S. H. HARLOWE.

**THE MANSE GARDEN** (4th S. iv. 136.)—Dr. Paterson was at one time minister of Galashiels, but left that charge fully thirty years ago, when he was appointed to St. Andrew's parish in Glasgow. At the secession of 1843 he went out of the Established and joined the Free Church, where since that time he has officiated as minister of *free* St. Andrew's church in the same city. He was Moderator of the Free Church General Assembly in 1850. G.

Edinburgh.

**DUCKING-STOOL AND CUCKING-STOOL** (4th S. iii. 526; iv. 61, 144.)—A woman, says Lord Coke indicted for being a common scold shall be sentenced to be placed on a certain instrument of correction called the trebucket, tumbrel, tymborella, castigatory or *ucking-stool*, which in the Saxon language signifies the *scolding-stool*; though now it is frequently corrupted into *ucking-stool*, because the residue of the judgment is, that when she is so placed thereon she shall be plunged into the water for her punishment (3 *Inst.* 219, 4 *Comm.* 169.)

Hickes derives the word from *côcaigna*, an idle jade, a base woman.

Mr. Todd refers to the German *kaecke*, a sort of pillory.

Kitchen says: “Every one having a view of frank-pledge, ought to have a pillory and a tumbrel.”

This machine was used by our Saxon ancestors, who called it a *scalding-stoole* or *scolding-stoole*.

The punishment was anciently also inflicted on brewers and bakers transgressing the laws, who were thereupon, in such a stool or chair, to be ducked in *stercore*, some muddy or stinking pond.

This was anciently written *gaging-stool*. (Burrowe's *Modern Cyclopædia*, iii. 790.) *Goinstole*, *cokestole*, and *choaking-stool* (“quia hoc modo demersæ aquis fere suffocantur”) are all corruptions for *ucking-stool*.

Morgan, the editor of Jacob's *Law Dictionary*, mentions that he had seen the remains of an instrument of this kind in Warwickshire. It consisted of a long beam moving on a fulcrum with the part at one end suspended over the centre of a large pond. Banbury is perhaps the last place in which it was used. T. T. DYER.

CUTHBERT BEDE makes some statements as to the Leominster ducking-stool. As his statements appear to be incorrect, I shall be much obliged if you will quote an extract from the *Hereford Journal* of Saturday last, August 21. The extract is as under:—

“When correcting others Cuthbert Bede himself needs correction. It was not Mr. Richard Arkwright, the member for the borough, who purchased the old Town Hall and re-erected it on the Grange, neither did he offer to renovate the ducking-stool. The old Town Hall was purchased by Mr. Francis Davies, for 95*l.*, at a public auction, on April 30th, 1855, and re-sold by him for the same sum to the late Mr. John Arkwright, the father of the present squire of Hampton, and of the member for Leominster, who offered it to the town. The offer was, however, refused, and Mr. Arkwright thereupon had it erected on the Grange and converted into a snug residence. The ducking-stool was repaired and renovated by Mr. John Hungerford Arkwright (brother of Mr. Richard Arkwright), and is now lying in the Engine House of the Borough Gaol.”

A. G.

Aberystwith.

**A NUN'S DISCIPLINE** (4th S. iv. 134.)—A nun's or a monk's discipline is a small instrument of self-flagellation, in use in many religious orders of both sexes, and consists of a small scourge of knotted cords sufficient to sting without lacerating, and generally employed as an instrument of self-inflicted penance during the recital of the Psalm *Miserere* on certain days fixed by the rule of the order. F. C. H.

**LA TRAPPE** (4th S. iv. 158.)—The original monastery of La Trappe was founded so far back as 1140, by Rotrou, Count of Perche. But as N. K. is probably in search of some accounts of its reformation by the celebrated Abbé de Rancé, or its peculiar rules and discipline, he may consult—

“The Life of Dom. Armand-Jean le Bouthillier de Rancé, Abbot regular and Reformer of the Monastery of La Trappe. By Charles Butler, Esq. of Lincoln's Inn, London, 1817.”

In this work he will find some notice of the Duchesse de Montbazou, who had, however, no connexion whatever with La Trappe.

For a very interesting and detailed account of the monastery of La Trappe, at Melleray, its discipline and inmates, N. K. may be referred to a—

"Visit to the Abbey of La Trappe at Melleray by Mr. Ed. Richer, in a Letter addressed to Mr. P. . . . Naturalist at Noirmontier."

I regret to be unable to give the French title or date of publication; but a translation of the letter appeared in the *Catholic Miscellany* for 1822, made by F. C. H.

COIN (4th S. iv. 134).—In my collection of coins is one somewhat similar to that described by H. W. R. It bears upon the obverse a full-face representation of the winged lion of St. Mark, "with the inscription \* s . MARC . VEN \* and the figures \* 11 \* . On the reverse, DALMA R. T ALBAN, between two cinquefoils.

My copy is in excellent preservation, and I shall be glad (if desired) to furnish your correspondent with an impression of it for comparison with the one in his possession. J. MANUEL.

Newcastle-on-Tyne.

TO LIE—UNDER A MISTAKE (4th S. iv. 56, 123.) The idea is Shelley's, not Calderon's, the original being—

"Tú te engañas;  
Que es el mentis mas cortes  
Que se dice cara á cara,  
Y yo digo lo que siento."

Moscon has taunted Clarin with "always praising what he does, and never saying what he thinks." Clarin replies, "Thou art mistaken—which is the most civil way of giving the lie to a man's face—and I do say what I think."

HERMENTRUDE.

SWELTERER (4th S. iii. 597).—A "sweltry" (so the word is spelt in the *Northampton Mercury* of August 7) was produced before the Wellingborough bench of magistrates in a recent case of assault.

From the report of the case it would appear that the defendant had used—or abused—the weapon (be it "shillelagh" or what not) for "leathering" a harmless policeman, whose bruised cuticle afforded abundant evidence that the "sweltry" had not been wielded in vain. I can hardly think that the dictionary word "swelter," as G. ("N. & Q." 4th S. iv. 46) suggests, has any connection with the word in question. L. X.

GIPSIES (4th S. iii. 405, 461, 518, 557; iv. 138.) In the churchyard of the parish of Coggeshall, Essex, on the righthand side of the path leading to the principal entrance of the church—one of rare beauty, and admirably restored by the present worthy vicar—is an upright gravestone erected to the memory of a gipsy of the name of Cassello Chilcott. It is kept in excellent order, and I was told by the lady who pointed it out to me—a singularly pleasing one—some three weeks since, that it is visited every year by members of the tribe, who take the greatest interest in its preservation.

The tradition is, that she was a person of considerable importance, and of a "chief house" among her people. On the stone is the following inscription, interesting so far as showing that both she and her friends were professedly believers in the Christian religion:—

"In  
Memory of  
CASSELLO CHILCOTT,  
Daughter of  
John and Ruth Chilcott,  
Who died in this Parish,  
September 29, 1842,  
Aged 28 years."

"CASSELLO CHILCOTT truly was my name.  
I never brought my friends to grief or shame;  
Yet I have left them, to lament. But why  
Lament for death? 'Tis gain in Christ to die."

EDMUND TEW, M.A.

Patching Rectory, near Arundel.

HOGARTH'S "LAUGHING AUDIENCE" (4th S. iv. 134).—In Bryan's *Dictionary*, vol. i. 4to, 1816; in Horace Walpole's *Anecdotes of Painting, &c. in England*, at No. 30 of "Comic and Serious Prints," vol. iv. 8vo, 1782; and in John Ireland's *Hogarth Illustrated*, vol. ii. 8vo, 1793, this picture is described as an *etching*.

The latter authority (Ireland) says at p. 268:—

"It is much superior to the more delicate engravings from his designs by other artists, and I prefer it to those that were still higher finished by his own burin."

No mention is made in either of the above books of any *painting* of the same picture.

E. B.

THE DEFORMED TRANSFORMED (4th S. iv. 133.) The error complained of is very easily explained: the engraver had neglected to *reverse* the drawing on his woodcut. If A. H. looks at his seal he will find it the reverse of the impression made from it; or if he examines the type in your printing office he will find all the letters reversed. This blunder is by far too common with even some of the best of our weekly illustrated periodicals. It is not uncommon to see in them a soldier standing at the order with his rifle at his left side, or an officer carrying his sword under his right arm. Not long since I saw a carriage-and-four with the positions on the *off* horses. Even our old friend and favourite *Punch* is occasionally guilty in this respect. A very few weeks since he gave us a lady riding on the *off* side of her bicycle, followed by a groom wearing his cockade on the right instead of the left side of his hat. I mention these instances in the hope that the parties concerned may take the hint and be more careful to avoid such ridiculous improprieties. E. V.

CHAMPERNOWNE FAMILY (4th S. iii. 595).—I have just seen DR. DAWSON DUFFIELD's query about this family, and also MR. HUTCHINSON's reply. It may be, however, of some service to



state that in the work alluded to—Tuckett's *Devonshire Pedigrees*, p. 131—the last Arthur Champernowne of Dartington (at the time of the Visitation, 1620) married Bridget, daughter of Thomas Fulford of Fulford, and had six sons and five daughters. The eldest son was then nineteen. The second daughter was Bridget, but unmarried, and probably very young at that date.

W. SLOANE SLOANE-EVANS.

Dodbrooke, Kingsbridge.

SIR RICHARD PRIDEAUX (4th S. iii. 427).—In a copy of a pedigree of the Prideaux family there is the following corroboration of the statements in Westcote's and Lysons's *Devonshire*, Wotton's *Baronetage*, and the *Devonshire Visitations*, to which P. C. alludes:—

"Richard Prideaux, of Orchardon, Knight, married Elizabeth, the daughter of Mortimer, Earl of March, and had issue Jeffery, who married Isabella, daughter of William Montague, Earl of Salisbury, and left issue Peter."

As to the question relating to Sir John Clifford, according to the same pedigree the above-mentioned

"Peter Prideaux, knight, married Joan, the daughter of William Bigbury, knight. He lived in the year 1214, and had issue Ralph, who married Elizabeth, the daughter of Walter Treverbin, and had issue Roger and John.

"Roger Prideaux, of Orchardon, knight, married Clara, the daughter of—Champernowne of Modbury."

No mention is to be found therein of Sir John Clifford.

W. P. P.

THOMAS BAKER (4th S. iii. 443).—To those who respect the memory of "Thomas Baker, Socius ejectionis," the following quotation will not be uninteresting. It is from vol. ii. p. 87 of *Letters from the Bodleian Library*, and occurs in a letter from the Earl of Oxford to T. Hearne, dated Dec. 25, 1731, when Baker must have been in his seventy-sixth year:—

"I have had the pleasure, when I went to Cambridge, of waiting upon Mr. Baker of St. John's, that reverend and most worthy man. . . . He is an example to the whole University, but I fear few will follow him. At his age he is up by 4 o'clock in the morning, goes constantly to chapel at five, and this he does without any regard to the season."

WILLIAM BLADES.

WHO THREW THE STOOL? (4th S. iv. 135).—"This was done," says another authority, "by an old woman named Hamilton, grandmother to Robert Mein, late Dean of Guild Officer in Edinburgh." Kincaid's *History of Edinburgh* (1787), footnote, p. 63. None of these discrepancies, however, is irreconcilable with the supposition that Jenny Geddes is entitled to the merit of the act, as that may have been her unmarried name, and to her almost all other authorities ascribe it.

That the stool shown in the Edinburgh Antiquarian Museum is the actual *ipsum corpus* of that in question, seems very doubtful. In an

interesting account of that museum which is to be found in the *Leisure Hour*, No. 312, December 17, 1857, it is said:—

"We confess to some misgivings as to the identity of the stool; and from the manner in which it is mentioned in the Catalogue, it is pretty clear that the genuineness of the article is not warranted by the Society."

G.

Edinburgh.

BUMBLE BEE (4th S. iv. 55, 107).—I beg permission to say, though rather late, that I feel pretty sure W. B. C. is right in taking *bumble* as the proper word, and also in deriving it from the Greek root *βόμβος*. As applied to the bee it is met with both in Theocritus and Aristophanes. The former says (*Id.* iii. 12),—

Αἶθε γυνόμαν ἃ βομβεῖσα μέλισσα.

The latter (Σφήκες, 107, 108),—

ὥσπερ μέλιτ' ἡ βομβυλῖς εἰσέρχεται,  
ὑπὸ τοῖς ὕνξιν κηρὸν ἀναπεπασμένος.

Scapula's explanation is,—"Factum est per onomatopœiam, ex sono βόμ, βόμ, seu ex imitatione soni literæ β, ut ρόζος α ρ, et σιγμός α σ." It is used with considerable latitude. Sometimes of *thunder*; by Lucretius, of the *sound of a horn*; and by Suetonius even of the *clapping of the hands*. It is quite true that by children and the peasantry this insect is called *humble* bee, and I dare say, if asked their reason, they would say because it *hums*—not a bad one either, as far as it goes. For against an objector they might quote *humming*-bird, and would not be unlikely to quote *humming*-top. For myself I incline to the older word, as, in my opinion, the more correct. The distinction in the *kind of bee* is very clearly marked by Aristophanes, μέλιτ' ἡ βομβυλῖς, the *honey* or the *humming*. A distinction still observed: our friend of the garden being usually spoken of, κατ' ἐσχάτην, as the *honey* bee.

EDMUND TEW, M.A.

Patching Rectory.

LOW GERMAN LANGUAGE (4th S. iv. 74, 127).—A history of this language (in German), chiefly down to the time of Luther, was written by M. Kinderling, a clergyman at Calbe on the Saale, and appeared at Magdeburg in 1800. Specimens are given of the most distinguished remains then extant of the dialect.

K. F. Fulda wrote a treatise on the two principal dialects of the German language (Leipzig, 1773).

*The Language of the Germans in all its Dialects represented and illustrated*, is the title translated into English of an octavo volume by Radlof, and published at Frankfurt in 1817. Vater's *Litteratur der Grammatiken, Lexika, &c.*, should be consulted (8vo, Berlin, 1847). Grammars of the Platt-deutsch have been written by Mussäns (1829), and Wiggers (1856).

J. MACRAY.

Oxford.

**BARRICADES** (2<sup>nd</sup> S. x. 427.)—"What is the first mention in history of the use of barricades?" I find the following answer to this query in the *Journal du Règne de Henry III* (p. 169):—

"Sur cest aduis qui sembla considérable, et tres pertinent, fust proposée l'invention des barricades, suivies et approuvées. Finalement conclues, assavoir que joignant chacune chaine, il seroit mis des tonneaux pleins de terre pour empescher le passage. Et que chacun en son quartier feroit la barricade suivant les mémoires qu'on leur envoyeroit."

God knows how much they have been abused of late, not only by the French, but also by the Italians, Germans, and Spaniards. P. A. L.

**PAYNE** (4<sup>th</sup> S. iv. 56.)—William Payne, doubtless the person about whom information is sought, is not mentioned in any dictionary of painters that I have consulted, but an account of him will be found at p. 381 in the first volume of *Redgrave's Century of Painters*, published by Smith, Elder, & Co.

Payne can hardly be called the father of water-colour drawing, as he was preceded by Paul Sandby, R.A., John Cozens, and others. Cozens has perhaps the best right to the title, having raised water-colour drawing from mere topography to a branch of the fine arts.

Payne, however, was one of the pioneers of the art, but became a mannerist, and was in his later years eclipsed by younger men. He was living at Plymouth in 1786, and removed thence to London in 1790, where he was the fashionable drawing-master for many years.

The dictionaries are very imperfect in their records of the early water-colour painters. I have consulted Bryan's, Ottley's, and Gould's, but can find no account of the following artists; perhaps some of your readers can supply some information:—

**P. S. Munn.**—I have seen drawings of Hastings by him, dated 1813. I have also seen a figure drawing of his, dated 1832. His drawings are usually in sepia, but occasionally in colour. He did not make much use of accidental effects, but his drawings are well composed, and have a look of nature. I have heard that he taught drawing. This of course is very probable.

**W. F. Smallwood.**—I have seen drawings by him of Antwerp and Rouen cathedrals, dated 1832. They are drawn with black-lead pencil; the carvings of the stonework given almost with the accuracy of a photograph.

**Webster.**—Of this artist I know nothing except that he must have practised his art some time in the early part of the present century. I have seen a small landscape by him. L. A.

St. James's Square, Manchester.

**RHYME TO RALPH** (4<sup>th</sup> S. iv. 87, 124.)—Sir Walter Scott's friend and printer, James Ballantyne, was somewhat given to the pleasures of the

table. There was a certain raven, Ralph by name belonging I think to Ballantyne, who died of over-feeding. Sir Walter, in writing to Ballantyne shortly after Ralph's demise, tacked the following comical warning to his letter:—

"When you are craving,  
Remember the raven:  
When you've dined half,  
Then think of poor Ralph."

H. A. KENNEDY.

Gay Street, Bath.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*The Origin and Development of Religious Belief.* By S. Baring-Gould, M.A., Author of "Curious Myths of the Middle Ages." Part I. *Heathenism and Mosaism.* (Rivingtons.)

This book, which is written from a philosophic and not from a theological point of view, and in which therefore the author has subjected Mosaism as he has Heathenism, and will in the next volume subject Christianity to criticism, is a volume well deserving the attention of thoughtful readers. The subject—one which the author tells us he has studied and thought over for many years—is an attempt on purely positive grounds to determine the religious instincts of humanity. This is more especially the object of this first volume. In the second it is the author's intention to show how that Christianity by its fundamental postulate—the Incarnation—assumes to meet all these requirements, and actually does so meet them. The book is a contribution to Comparative Theology—a science yet in its infancy; and Mr. Baring-Gould has already shown that he is not unfitted for a work of this nature by the various able publications on the very curious and somewhat cognate subject, *Popular Mythology*, which we have had the pleasure of heartily commending to the readers of "N. & Q."

*Batty's Catalogue of the Copper Coinage of Great Britain, Ireland, British Isles, and Colonies; Local and Private Tokens, Jettons, &c. Compiled from various Authors and the most Celebrated Collections; together with the Author's own Collection of about Ten Thousand Varieties. Illustrated with Plates of Rare and Unpublished Specimens. Parts I.—V.* (Simpkin & Marshall.)

This ample title-page sufficiently describes the nature of this new contribution to numismatic literature. Judging from the five Parts already issued, the work promises to be by far the most complete which has yet appeared on the subject of the copper coinage and tokens of the British Isles and their dependencies—a fact amply sufficient to secure it a welcome from all collectors.

#### Notices to Correspondents.

**UNIVERSAL CATALOGUE OF ART BOOKS.** All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

**H. T. ELLACOMBE.** The extract from *Mozon's Mechanick Exercises*, on the Printer's Chapel, appeared in "N. & Q." 1<sup>st</sup> S. iii. 7. Consult also 2<sup>nd</sup> S. iii. 393. For the typographical festival called *Waygoose* see 2<sup>nd</sup> S. iv. 91, 192.

**EDMUND TEW.** "Pereunt et imputantur" from *Martial*, v. 21, is a common dial motto. See "N. & Q." 1<sup>st</sup> S. iii. 329, 430; xii. 312, 414.

**F. H. K.** We have received a small book of tunes for this correspondent. Will he kindly send us his address?

**A. B. M.** *Shakespeare's song*, "Tell me where is fancy bred?" will be found in the *Merchant of Venice*, Act II. Sc. 3.

"NOTES AND QUERIES" is registered for transmission abroad.



LONDON, SATURDAY, SEPTEMBER 11, 1869.

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## Patré.

## MR. GLADSTONE'S "JUVENTUS MUNDI."

## DERIVATION OF "ARGOS, ARGEIOI."

The wonderful amount of scholarship displayed in this remarkable work of the great statesman of our day, the keen power of analysis, and the flood of light reflected on the "youth of the world" by holding up the mirror to the great bard of antiquity, fairly take away one's breath, and render criticism almost presumptuous. Yet, if I am not greatly mistaken, Mr. Gladstone himself would be the first to welcome any remarks, from however feeble a source, which might aid in clearing up a doubtful point and bringing fresh light to bear on any inference open to discussion.

Such an opportunity seems to occur in his second chapter "On the three great appellatives, *Danaoi, Argeioi, Achaioi*." On the first of these Mr. Gladstone has been remarkably happy in his illustrations and conclusions. On the third, although there was not the same scope for original hypothesis, his inferences are weighty and convincing. The second I venture, with all deference, to think is capable of some modification.

The general conclusion that "the Argeian name . . . was the designation of the ruling part to signify the whole," as the term "English" is often used to signify all the inhabitants of the British Islands, Mr. Gladstone has very satisfactorily established, but his derivation seems open to some objections.

1. He identifies *argos* with the Greek *ἀργός*, Latin *ager*. He says, "on comparing it (*argos*) with *ἀργός*, the proper term for describing a rural tract, this latter appears to be the very same word, with the middle consonants transposed" (p. 52).

2. He quotes from Homer a variety of passages, in which *argos* is used adjectively as applied to dogs, oxen, a goose, and a horse, with the sense of whiteness or brightness applicable in each case: "but," he continues, "the sense of whiteness or brightness could only be applicable to such districts of country as might be chalky or sandy, and this sense, therefore, will in no way assist us towards an explanation of the territorial name *Argos* with its very wide application" (p. 53).

3. He identifies *argos* with Gr. *ἐργον*, to which he applies the sense of an extent of land tilled or suitable for tillage: "For *ἐργον* in Homer, while it is applicable to industrial operations generally, is primarily and specially applied to agriculture" (p. 53).

He considers that the *a* in *argos* and the *e* in *ἐργον* are interchangeable and not radical (p. 54). The primary meaning, he considers, may be conveyed by the term "strenuous," which "will perhaps be found to suit all the diversified phrases cited" (p. 55).

4. He then shows that *Argeioi* in Greek and *agrestis* in Latin came by degrees to signify husbandmen or rustics, and gradually became debased in their application, like our word "villain" (p. 56).

On these points I beg most respectfully to offer the following remarks:—

1. The common origin of *arg-os*, *agr-os* (Lat. *agr* or *ager*), and *ἐργον*, will not stand the test of analytical inquiry. The supposed metathesis between the consonants *g* and *r* is an unwarranted assumption. In the later stages of a language such transpositions sometimes occur, as in A.-S. *gers*, modern English *grass*; A.-S. *ax-ian*, English *ask*; but in the radical elements of a language all identity would be destroyed if such a principle were admitted. Where such do occur, as in the convertibility of Sanskrit *ri* into *ar*, they are not matter of conjecture, but reducible to strict rule and law. Most of the Aryan roots preserved in Sanskrit are biconsonantal, and to transpose the consonants would be to change the root.

The root *agr* is found in most of the Aryan languages, with much the same meaning—that of a plain or field, Gr. *ἀργός*, Lat. *ager*. In Sanskrit and Zend, as is frequently the case, the guttural *g* has been softened into the palatal, Sanskrit *ajr-a*, Zend *acr-a*. In the Teutonic tongues, according to the law of permutation discovered by Grimm, the tenuis *k* in Low German, and the aspirate *ch* in High German, take the place

of the guttural *g*, and we have Goth. *akr*, Old Ger. *achar*, Swed. *åker*, A.-S. *æcer*, &c.\*

2. *Arg*, the radical of *argos*, is found in *ἀργ-ύριον*, Lat. *arg-entum*, silver; *arg-illa*, white clay, &c. In the Celtic tongues we have, Cymric *arg-an*, bright, shining, splendid; Gaelic *arg*, white, shining; Cornish *arch-ans*, silver. With this primary signification, the use of *ἀργός* as an epithet by Homer closely corresponds. In some of the passages quoted by Mr. Gladstone, the term certainly imports more than mere whiteness. Take, for instance (*Il.* xxiii. 30), where the oxen sacrificed at the funeral feast of Patroclus are termed *βόες ἀργαί*. This is usually translated "white oxen." Cowper renders it —

"Many a white heifer by the ruthless steel  
Lay bleeding;" —

with a note expressive of some doubt. Lord Derby omits the colour altogether. The German critic Damm† remarks: "quomodo albi? erat enim *τάφος*, et nigri boves sacrificabantur inferis." A similar passage might be quoted from Pindar. It is evident, then, that the meaning must be extended beyond mere colour to include brightness and beauty. So the herdsman Argus, being all eyes, must certainly have excelled in brightness. The ship Argo again, with her adventurous freight: what name so appropriate as "the bright, the beautiful"?

The radical *arg* can be traced to the root preserved in Sanskrit *राज्*, *rāj*, to shine; whence Lat. *reg-o*, and in the Teutonic tongues, Goth. *rik-s*, A.-S. *ric*, ruler, English *rich*.‡

3. I now come to the word *ἔργον*, referred by Mr. Gladstone to a common root with *ἀργός* and *ἔργος*. He says, truly, that this word was originally written and pronounced with the initial *f*, or digamma, *φεργον* or *φαργον*, and thus it ought to be written in Homer in nearly every place where it occurs.

The old lexicographers, having no access to the original Aryan sources, and misled by a fancied analogy, derived this word from *ἐρα*, the earth. Whence the *γ* (evidently a part of the root) was obtained, they do not inform us. The primary meaning was thought to be that of ploughing or tilling the land. More recent authorities assign a different primary meaning. Liddell and Scott give the signification as especially "a heavy labour, a severe work," and compare it with English "irk, irksome." So *ἐργω* generally means, to drive by force or hard labour. In the

*Iliad*, *ἔργον* is generally applied to fighting, or hard labour connected with it, as *ἔργον ἀργαλέον*, an arduous fight (*Il.* iv. 470); *τετέλεστο δὲ ἔργον Ἀχαιῶν*, the battle of the Greeks was finished (*Il.* vii. 465). In the *Odyssey*, there is no doubt the word is generally applied to labour on the land.

Now the digamma, or initial *f*, which belongs to *ἔργον*, is represented in Sanskrit by *v*, and in the Teutonic tongues by *w*. On the one hand modern philologists connect *ἔργον* with Sanskrit

*वृज्* (*vrij* or *varj*), to push, overturn; \* Lat.

*arc-eo*, *ex-erc-eo*: and on the other with the Teutonic dialects, under the form of Goth. *waurk*, A.-S. *weorc*, Ger. *wirk*, Swed. *verk*, &c.† — the tenuis *k* representing the Greek medial *g*. It may be observed, that our A.-S. *weorc* not only meant work in our modern sense, but trouble, sorrow, pain.

I have thus briefly endeavoured to show that *ἀργός*, a field, *ἔργος*, shining, brilliant, and *ἔργον*, hard work, are not cognate forms, but express meanings radically distinct in their origin.

I venture to think that the accomplished author of *Juventus Mundi* has been tempted by the overflowing abundance of his resources to refine a little too much, and to overlook the simple meaning lying at his feet. If a locality has any claims to beauty, few epithets are more commonly applied by a tribe to their native land than "the bright," the beautiful. Thus, in our own country, we have Briht-stowe (now Bristol), the beautiful or bright place; Sheen (now Richmond), the beautiful. In French we have Beauchamp, Belleville, Beaumanoir, Belvoir, Beaumarais, &c., not to speak of La belle France. In Italian, Bello Campo, Buona-parte, Bella Italia. In German, Gutenheim, Wohlstadt, Schönburg, &c.

Now what could be more natural than that the inhabitants of the Argolic plain, prominent as they appear to have been, should have made their land equally prominent by calling it the bright, the beautiful — *Argos κατ' ἐξοχήν*. Nor would it appear in archaic times to have possessed slight claims to this distinction. Wordsworth describes it as a hollow sloping plain surrounded by hills on three sides, opening to the Gulf of Nauplia on the south-east. The higher part suffers from want of water, the lower part is a swamp from its excess. There is no doubt that time and neglect have greatly deteriorated both the soil and the climate, and that in the days of the Homeric heroes it possessed all the loveliness of which the bare elements still remain.

The ideas here thrown out might be greatly expanded, but space will not permit. I submit

\* See Benfey, *sub voc.*

† See Meyer, Wachter, Ilre, Gabelenz, &c.

\* See, amongst other authorities — Pictet, *Origines Indo-Européennes*, ii. 5; Benfey, *Sansk. Dict.*, *sub voc.*; Bopp, *Gloss. Sansk.*, do.; Gabelenz and Loebe, *Gloss. der Gotthischen Sprache*; Leo Meyer, *Die Gotthische Sprache*.

† *Novum Lex. Græc.*, Berolini, 1765.

‡ See on this Bopp and the other authorities quoted above.



them with all humility, as tending rather to simplify and strengthen Mr. Gladstone's main inferences than in any way to impugn or controvert their general tendency.

J. A. PIERCE.

Wavertree, near Liverpool.

#### WAS MACBETH HIMSELF THE THIRD MURDERER AT BANQUO'S DEATH?

I do not remember having seen this suggested by any Shaksperian commentator. Yet I think there are grounds for believing that it was a part of Shakspeare's design—that he purposely left it untold in words, and, as it were, a secret to be found out; and, to any one accepting such a view, the tragedy will be found, I believe, deepened in effect.

The following are the circumstances on which I rest the opinion:—

1. Although the banquet was to commence at seven, Macbeth (as he had foretold his queen and courtiers) did not go there till near midnight.

2. He had no more than entered the room of state when the first murderer came to tell him of the deed, apparently freshly committed.

3. Absent and alone four or five hours, how had Macbeth been employed? With such a dreadful matter at issue, he could not have been resting or engaged in any other business. He must have been taken up with the intended murder some way or other; and I, for one, cannot conceive of his going to the banquet with the barest chance of his plot miscarrying, and of Banquo's arriving in the midst of the gaiety, with the narrative of the inexplicable and alarming attempt. But if he waited away till his mind would be relieved by a knowledge of the assassination, this could not have been, unless he was personally engaged in it, because it was after he went that he was told. He had indeed actually commenced, in a hearty and confident manner, his duties as host when the stained messenger entered.

4. The two murderers employed (opposite types of evil instruments—the one world-sick, and the other world-hating) Macbeth had been, as we know, at great pains to influence for his purpose; and if there had been a *third* man in whose hands he could have put himself, and to whom he could have committed the superintendence of the others, we certainly should have heard of *that* man. He would have been Macbeth's chief confidant, and as such would in all probability have been first to reach the banquet room, carrying the longed-for tidings.

5. The first murderer told Macbeth that he "cut Banquo's throat," "*that* was his work"; but there were twenty wounds in the victim's head—"twenty mortal murders." A needless and devilish kind of mutilation, not like the work of hirelings.

6. When the third murderer unexpectedly joined the others (be it observed, just before the attack, as if he separately had been listening for the returning travellers), he repeated the orders they had got, so precisely as at once to remove their doubt. He was the first to hear the sound of horse. He showed unusual intimacy with the locality, and the habits of the visitors, &c. It was he who identified Banquo. Probably, to do away with the chance of his being recognised, he seems to have struck down the light (although he asked about it); and it was he who, searching the ground, found Fleance escaped.

7. There was a levity in Macbeth's manner in his interview with the first murderer at the banquet, which has been frequently remarked on by editors, &c., and which well might be if he personally knew that Banquo was dead. (The passages, "Then comes my fit again," &c., and "There the grown serpent lies," &c., should, doubtless, be spoken to himself.)

8. When the spirit appears, Macbeth asks those about him "which of them had done it," evidently to take their suspicion off himself (for he knew); and his words—

"Thou canst not say *I* did it: never shake  
Thy gory locks at me,"—

sound very like, "In yon black struggle you could never know me."

There are other points which might be introduced, but I have already taken up much space; and my excuse must be that, so far as I know, the speculation is a fresh one. If not, I would like to hear by whom a similar opinion has been held, and if upon the same grounds.

I said that, accepting such a view, I thought the tragedy deepened in effect. For instance, it shows Macbeth's terrible degradation in that he could personally, and along with hired murderers, assassinate his friend and fellow-soldier. The "twenty mortal murders" exhibit the fear of criminal ambition in its utmost activity. In the king disguised, being but a little ago a murderer in the gloom, and now in his regal robes presiding over a banquet, we have a striking contrast. And the shock he sustains on beholding Banquo's phantom is surely intensified through his certainty of his having himself destroyed him, and left him dead beyond all question.

ALLAN PARK PATON.

Watt Monument, Greenock.

#### PLAN OF THE "FAERIE QUEEN."

In his letter to Sir Walter Raleigh, prefixed to his poem, Spenser says that it should consist of twelve books. He speaks of no other division, but it is, I think, evident that he must have had a higher one in his mind, though possibly unconsciously. This appears to me to be a division into four parts, each consisting of three books;

the central one, as I may style it, of each being assigned to one of the cardinal virtues, and the lateral ones to virtues of the same kind but higher in degree. This, I apprehend, will appear to be the case if we inspect the two parts which the poet lived to write and publish. The whole poem, if complete, would, I fancy, have presented the following appearance:—

## Part I.

Holiness, TEMPERANCE, Chastity.

## Part II.

Friendship, JUSTICE, Courtesy.

## Part III.

Constancy, FORTITUDE, *Patience*.

## Part IV.

*Piety*, PRUDENCE, *Wisdom*.

I term the first book of the third part the Legend of Constancy, as the two cantos of Mutability must have belonged to it; and I think that Sir Peridure, who is mentioned (iii. 8, 28) along with Satirane and Calledore as one of the knights of Faerie, may have been the hero of one of the books of this part. The Legend of Patience is of course quite conjectural. I term the first book of the last part the Legend of Piety, for surely piety is the highest form of prudence; and the last the Legend of Wisdom—that is, political wisdom or statesmanship. There is a knight of Faerie (ii. 9, [6] named Sir Sophy (σοφός), who was probably the hero of it.

"Fierce wars and faithful loves shall moralize my song," are the words of the poet in the very first stanza of his work. In the eleventh canto of the same book (st. 7), he calls on the Muse to moderate her tone—

"Till I of wars and bloody Mars do sing,  
And Briton fields with Sarazen blood bedyed  
'Twixt that great Faerie Queen and Paynim King,  
That with the horror heaven and earth did ring";

and in the last canto the Red Cross Knight declares that he is bound—

"Back to return to that great Faerie Queen,  
And her to serve six years in warlike wise  
'Gainst that proud Paynim King that works her teen."  
(st. 18.)

Hence we may infer that the last two parts were to contain an account of the war in the Low Countries, the Armada, &c.; but where or how they were to be related it is, I fear, impossible to conjecture with any degree of certainty. Perhaps the "fierce wars" may have "moralised" the third part, and the fourth may have contained the civil and religious regulations of the great Gloriana.

We have only one half of the meditated poem, and surely it is no profanity to say that we have enough and more than enough of it. I would even go so far as to say that, in my opinion, it would have been better for the poet's fame if the second part had never appeared. Notwithstanding its many beauties, it is decidedly inferior to

the first part; and there is little reason to suppose that the poet, as he advanced, would have again soared to his original elevation. But had we only the first part we should no doubt in imagination view him at it, and regret the premature abruption of such a noble work of genius.

THOS. KEIGHTLEY.

## FOLK LORE.

**YORKSHIRE FOLK-LORE.**—A Yorkshireman, resident in the North Riding of his native county, forgot to tell his cow that his wife was dead. The cow died, and the death was attributed to the fact that the poor beast had not been told of the death of the woman! R. D. DAWSON-DUFFIELD, LL.D.  
Sephton Rectory, Liverpool.

**WARWICKSHIRE FOLK-LORE.**—Please give room to the following bit of folk-lore:—

"Among the superstitions still existing is one in Warwickshire respecting rain that falls on Ascension Day. A contemporary says:—

"In a village a few miles north of Rugby, several old women might have been seen last Thursday busily engaged in catching the falling rain, which they carefully bottled for use during the ensuing year. On inquiring what peculiar properties the water so obtained was supposed to possess, and to what purpose it was intended to be applied, a venerable old woman said that the water had the property of preventing heavy bread, and would keep for a year. Every week, when a batch of bread is baked, a teaspoonful of the water is added to the leaven, and this causes the bread to be light."—*The Guardian*, May 19.

K. P. D. E.

**RENFREWSHIRE FOLK-LORE.**—It is considered unlucky for a young man to present a copy of the Bible to his sweetheart. I heard this for the first time a few days ago.

If a moth persist in flying round about you for a short time, it is said to be a sign that you are about to receive a letter. According to the size of the moth will the letter be.

When you get a tooth extracted, or when one becomes loose and falls out, you are told to go to some retired spot where no one may see you, and throw it with your *left* hand over your *right* shoulder; and after a while, when you again visit the place, you will find a treasure. When the treasure is not found, I suppose it will be said that you did not find the exact spot where the tooth fell, or you did not throw it properly.

D. MACPHAIL.

27, Castle Street, Paisley.

**IRISH FOLK-LORE: DOGS.**—It is lucky for a dog to come into the house the first thing in the morning.

HYDE CLARKE.

**A NORTH-COUNTRY LEGEND.**—In "N. & Q." 4th S. iii. 526, is the following in a communication entitled "Antiquities of Leominster":—



"He that gives away all  
Before he is dead,  
Let 'em take this hatchet,  
And knock him on y<sup>e</sup> head."

These lines call to my remembrance a North-country story told when I was a child, which ran thus:—

A certain man named Patterson, by trade a joiner, was ever ready to give his neighbours help in money, and so liberally as to induce an idea that he was the possessor of hidden treasure. In process of time the man died, and eager relations and friends rushed to seek for the supposed wealth. However, nothing was found but his chest of tools. Uppermost lay his wooden hammer, which in Cumberland is called a mell; to this was attached a paper whereon was written these four condemnatory lines:—

"He that gives away all,  
And leaves none for himself,  
Should be struck on the head  
With John Patterson's mell."

ANNA H.

**AN OMEN OF ILL-LUCK.**—In my neighbourhood it is looked upon as a very unlucky omen to find the bellows placed upon a table, and few servants will do it or allow it to be done. Is this instance of credulity peculiar to our locality, or is it more or less general? M. D.

**LANCASHIRE FARMER'S RHYME.**—I came upon the following this morning in an unlikely quarter. If it be not preserved in "N. & Q.," it should have a place there:—

"Marles, &c., may be advantageously used to consolidate the peat. . . . It has been long understood in Lancashire, where their clay marles have been immemorially applied to a mossy soil, as appears by the following rhymes which are repeated by the country people:—

"If you marle land, you may buy land;  
If you marle moss, you shall have no loss;  
But if you marle clay, you throw all away."

W. Peck, *Topog. Account of the Isle of Axholme*, p. 47.

A. O. V. P.

**MOTHER SHIPTON.**—In the catalogue of Rackstow's Museum, exhibited in Fleet Street, London, 1792, is this paragraph:—

"A figure of Mother Shipton, the prophetess, in which the lineaments of extreme old age are strongly and naturally marked. Also her real skull, brought from her burial-place at Knaresborough, in Yorkshire."

EDWARD HAILSTONE.

Horton Hall.

**THE EARL OF WARWICK AND HIS PLACE OF BANISHMENT.**—In looking over my copy of Froissart's *Chronicles* (Bohn's edition, 1852, ii. 657) I find it stated that the renowned Earl of Warwick was banished for life by Richard II. to the Isle of Wight:—

"Through the very earnest supplications of the Earl of Salisbury and others, he was respited from death,

but banished to the Isle of Wight, which is a dependency on England. He was told—'Earl of Warwick, this sentence is very favourable, for you have deserved to die as much as the Earl of Arundel, but the handsome services you have done in times past to King Edward of happy memory, and the Prince of Wales his son, as well on this as on the other side of the sea, have secured your life; but it is ordered that you banish yourself to the Isle of Wight, taking with you a sufficiency of wealth to support your state as long as you shall live, and that you never quit the island.'"

This is manifestly an error, for it will be found by a document in the *Rotuli Parliamentorum*, 21 Rich. II. that—

"The king pardoned the Earl of Warwick of the execution of the judgment of death, and that he be imprisoned for life in the Isle of Man. That he be said Earl of Warwick be delivered to Sir William le Scroop and Sir Stephen his brother, to carry him safely to the said Isle, and guard his body there, without letting the said Earl of Warwick depart from the said Isle."

And in an Issue Roll, A.D. 1399, 22 Rich. II. issued May 3 to William le Scroope, Treasurer of England and Earl of Wiltshire, the sum of 1074*l.* 14*s.* 5*d.* was paid him for his charges and expenses for the safe conduct of the Earl of Warwick to the Isle of Man, and for his support there, and for other purposes. At this time the Isle of Man belonged to Sir William Scroope, who was chamberlain to Richard II. It appears that his father, Sir Richard Scroope, took an active part in the impeachment of the alleged traitors in 1397, and this may account for the Isle of Man being chosen as the place of banishment of the Earl of Warwick.

On the accession of Henry IV. 1399, the earl was pardoned; his place of confinement was in the square building or prison standing at the north side of Peel Castle, and lying about midway between the two salliports. His imprisonment could not have exceeded two years or thereabouts. He died in 1401, and was interred in St. Mary's church, Warwick, and on the monument erected to record his memorable deeds it is stated "he was banished to the Isle of Man." The particulars respecting the Earl of Warwick's imprisonment in Peel Castle are recorded in Knight's *Pictorial History of England*.

I am not aware if this error of Froissart has been noticed, and think it worthy a record in "N. & Q." WILLIAM HARRISON.

Rock Mount, Isle of Man.

**THE GREAT CLOCK OF ST. PAUL'S CATHEDRAL.** This valuable public monitor having lately made a few mistakes in proclaiming the hours, a paragraph on the subject has appeared in some of our papers in which the old story has been reproduced, that it once struck thirteen. Now we know that the popular tradition is, that a soldier whilst on guard at Windsor Castle, during the reign of William III., solemnly declared that he heard the clock of St. Paul's strike thirteen

instead of twelve at midnight, and thus saved his life, when he was accused of sleeping upon his post. But the sentinel must have spoken of the clock which struck upon "Great Tom at Westminster," for St. Paul's Cathedral had not then any public clock.

The present clock was made in 1708 by Langley Bradley, and repaired in 1805 by J. Thwaites, whose successors, Messrs. Thwaites and Reed, at once rectified the irregularity mentioned in the newspapers during last week; so that the hours are struck upon the great bell in a strictly accurate manner as usual. THOMAS WALESBY.

Golden Square.

ROBINSON CRUSOE'S ISLAND.—The remembrance every one has of the pleasure derived in his youth from the perusal of *Robinson Crusoe* makes everything connected with that hero of great public interest; and I therefore think the following cutting from the *San Francisco News*, showing the colonisation of the island where Robinson Crusoe passed so long a time, is deserving of being registered in the pages of "N. & Q." :—

"At a distance of less than a three days' voyage from Valparaiso, in Chili, and nearly in the same latitude with this important port on the western coast of South America, is the island of Juan Fernandez, where once upon a time Alexander Selkirk, during a solitary banishment of four years, gathered the material for Defoe's *Robinson Crusoe*. This island, little thought of by the inhabitants of the Chilian coastland, has lately become of some interest by the fact that in December, 1868, it was ceded to a society of Germans, under the guidance of Robert Wehrhan, an engineer from Saxony, Germany, for the purpose of colonisation. The *entrepreneur* of this expedition, Robert Wehrhan, left Germany eleven years since, passed several years in England, served as major through the war of the republic against secession, and was subsequently engaged as engineer with the Cero-pasco Rail, in South America. He and his society, about sixty or seventy individuals, have taken possession of the island, which is described as being a most fertile and lovely spot. They found there countless herds of goats, some thirty half-wild horses, and sixty donkeys, the latter animals proving to be exceedingly shy. They brought with them cows and other cattle, swine, numerous fowls, and all the various kinds of agricultural implements, with boats and fishing apparatus, to engage in different pursuits and occupations. The grotto, made famous as Robinson's abode, situated in a spacious valley, covered with large fields of wild turnips—a desirable food for swine—has been assigned to the hopeful young Chilian gentleman to whom the care of the porcine part of the society's stock has been entrusted, and he and his *protégés* are doing very well in their new quarters. Juan Fernandez is one of the stations where whaling vessels take in water and wood."\*

EDWARD C. DAVIES.

Cavendish Club.

PRINCE JOSEPH STUART.—To the great majority of students in English history, the following de-

tails will possess the merit of novelty. I translate them from the last edition of Ogée, *Dictionnaire Historique et Géographique de la Province de Bretagne*, ii. 29 (Rennes, 1845):—

"The Prince Joseph Stuart, cousin-german to the last Pretender to the throne of England, died on February 22, 1784, at Kilvala, in the commune of Merdrignac (twelve leagues to the south-east of Saint-Malo, and eleven leagues from Rennes), a property that then belonged to M. Halba. He was at the time of his death about sixty years of age. This prince had accompanied the Pretender when he landed in Scotland in 1745. After the battle of Culloden he wandered for a long time about the country, and, at last, got to the French vessel that received the Pretender, and by means of which he reached Morlaix. The Prince Joseph Stuart, accompanied by Lord Saint-Pill, who remained faithful to him (*accompagné de Lord Saint-Pill, qui lui était resté fidèle*), lived unknown for five-and-forty years in the modest country place in which he died. Lord Saint-Pill had placed his entire fortune, which was considerable, at the prince's disposal; but the prince was content with that which was his sole property—a pension of 1500 francs, given to him by the French government as a 'Chevalier de Saint-Louis.' His knowledge was extensive, and his gentleness and affability were equal to his courage; but he had a most profound hatred for the English (*il haïssait profondément les Anglais*); and sometimes said he would wish to be for them 'a Hannibal!' We have these details from M. Bagot du Parc, his god-son, to whom he had desired to give 'Hannibal' as a third name in baptism. This episode, in connection with the fatal enterprise of the Pretender, is certainly very little known" (*c'est certes peu connu*).

I am not aware of any book or pamphlet in which allusion is made to this scion of the house of Stuart. I believe he belongs to the same class as the late *soi-disant* "Duke of Normandy," and that renowned "Princess of Cumberland" whose claim to a connection with the royal family of England was buried beneath a notelet by our good friend W. J. THOMS. With this remark I commend the Prince Joseph Stuart to the attention of the readers of "N. & Q."

WM. B. MAC CABE.

Place St.-Sauveur, Dinan, France.

THE LAST OF THE NONJURORS.—In this town, on June 10 in the present year, died the *doyen* of the clergy of the Scottish Episcopal Church, the Rev. Patrick Cushnie, M.A., my predecessor in the incumbency of St. Mary's Church, Montrose. He was in the ninetieth year of his life, and the sixty-ninth of his ministry, having been ordained and appointed to the above-named charge in 1800. He resigned it in 1845.

A correspondent of *The Guardian* newspaper noted that at his decease there passed away from us the last of the nonjurors, the clergy of the Scottish Episcopal Church having refused to pray for the king by name up to the time of the death of Henry, Cardinal Duke of York, in 1807.

JOHN WOODWARD.

St. Mary's Parsonage, Montrose.

[\* Another interesting notice of "Robinson Crusoe's Island" appeared in *The Times* of July 11, 1859.—ED.]



**ETIQUETTE.**—It is curious to notice in the usage of words how far some seem to have diverged from their original meaning. The radical signification of *etiquette* is a *ticket*. But as an adopted English word it means, I suppose, the code or rule of good manners. The explanation of this is, that formerly, on cards of invitation, rules or instructions were given as to how the persons invited were expected to behave; or, in other words, they were furnished with a programme of the proceedings. From this custom it is said that the word has come to bear its present acceptance.

Old Boyer's rendering is "a ticket or note upon a bag," and he gives under it the proverb, "Juger sur l'étiquette du sac"—to judge slightly, or without perfect knowledge; *i. e.* to judge of the contents of the bag alone by the description given on the ticket. EDMUND TEW, M.A.

Patching Rectory.

### Queries.

**BICYCLE.**—According to *The Athenæum* (August 14, 1869), in the stained glass at Stoke Pogis, Devon, may be seen the representation of a young man on a bicycle, or something very like one. What is the date of the glass, and has it ever been engraved? The young man works the machine with the air of a man who has introduced a novelty, and is being looked at by admiring spectators. JOHN PIGGOT, JUN.

**CHAP-BOOK LITERATURE.**—In a recent sketch of the Scottish chronicler and Latin poet, George Buchanan, which appeared in a popular periodical, the writer, Mr. Kingsley, made reference to a brochure of this stamp titled *The Witty and Entertaining Exploits of George Buchanan, commonly called the King's Fool*, of which he had failed to procure a copy "for love or money." A small collection of chap-books, printed at Glasgow "for the booksellers," now before me, contains the "Exploits of George Buchanan," with a rough cut of the head and shoulders of a grinning imbecile by way of frontispiece. The author is said to have been a certain "bellman of Glasgow," and the book is one of a series printed at Glasgow, and which were vended all over Scotland a quarter of a century ago by pedlars, or "chapmen," or, as they were sometimes termed, "flying stationers." Another of the series was *The Life and Adventures of Mr. Bamfylde-Moore Carew, commonly called the King of the Beggars*. This, like others of the chap-books, was a rough and severely condensed outline of a larger book. There is now beside me a copy of *The Life and Adventures of Bamfylde-Moore Carew*, extending to 187 pages; to which is added, "A Dictionary of the Cant Language used by the Mendicants." The imprint

is, "London: printed for J. Wren and W. Hodges, 1786." And the Address to the Reader states, that—

"The proprietors of this edition . . . have taken the liberty of omitting the parallel which has been carried on in the former editions of this work, between Mr. Carew and Tom Jones, with the criticism and reflections on that performance; as they were of opinion that nothing can be more absurd than a comparison between a real and fictitious character."

Perhaps the Editor, or some of the correspondents of "N. & Q.," could inform me who the writer of this account of "Mr. Bamfylde-Moore Carew" was, and how far the narrative may be considered reliable.

**DAY FAMILY.**—Can any of your readers give me any information regarding the family history of two brothers, John and George Day, who flourished in India in the time of Warren Hastings? The former was a barrister, was appointed Advocate-General of Bengal, and was knighted. The latter was physician to the Nabob of Arcot. They were, I believe, the sons of a Limerick country gentleman, and were connected with the well-known Mr. Justice Day and the late Sir E. Denny. Address the reply to F. R. S. Farzwel House, Torquay.

**DRYDEN RELIC.**—What is known of this relic, thus noticed in the *Illustrated Sporting and Theatrical News* of Jan. 9, 1869?—

"A GREAT CURIOSITY.—For sale, a printing-machine, by Dryden. Is it known to his biographers that the great poet was of a mechanical turn? The South Kensington Museum should secure at any price this most interesting relic of 'Glorious John.'" J. W.

[In spite of Shakspeare, after all there is something in a name; although no one expected to find "Glorious John" of Will's Coffee-house confounded with that clever and ingenious engineer, Mr. Dryden. Four of Dryden's cylindrical machines may now be seen in full operation at the printers of "N. & Q."—Ed.]

**ΕΠΙΘΥΣΙΟΣ.**—I wish to invite the attention of scholars, and especially biblical critics, to this difficult and much-controverted word. It occurs only in the Gospels, and in them but twice: Matt. vi. 11, Luke xi. 3. "Origin says of it, *De Orat. 16*:—πρῶτον δὲ τοῦ ἰστέον ὅτι ἡ λέξις ἡ ἐπιθύσιος παρ' οὐδενὶ τῶν Ἑλλήνων οὔτε τῶν σοφῶν ἀνέβασται, οὔτε ἐν τῇ τῶν ἰδιωτῶν συνηθείᾳ τέτριπται, ἀλλ' εἶκοι πεπλάσθαι ὅνδ τῶν εὐαγγελιστῶν. In its connection with ἔστος it is interpreted by Chrysostom, τὸν πρὸς τὴν ἐφήμερον ζωὴν τῇ οὐσίᾳ ἡμῶν χρησιμεύοντα, "that which is convenient to our substance for the daily support of life." By Theophylact, ἐπὶ τῇ οὐσίᾳ καὶ συστάσει ἡμῶν αὐτάρκεις, sufficient for our substance and subsistence." Suidas gives a very similar meaning. So also Joseph Mede, in his sermon on Agur's prayer, Prov. xxx. 8, 9, where he contrasts it with περιθύσιος. See

[\* Vide "N. & Q.," 2nd S. iii. 4; iv. 330, 401, 522.]

b. i. 124, ed. 1672. 'But in the Vulgate' it is rendered by *supersubstantialis*, as if it were to be understood of *spiritual* bread—the "bread of life," or as some even think of the *Eucharistic* elements. It must be confessed that there is nothing in the etymology of the word to support the rendering of the Authorised Version.

EDMUND TEW, M.A.

Patching Rectory.

P.S. I incline to Whithy's opinion, that we ought not to take the word as referring to *sacramental* bread, because "this sacrament was not then instituted, nor did the *apostles*, for whom this prayer was made, know anything of it."

FEMALE SOVEREIGNS AMONG THE GOTHES.—Did the Gothic nations, which possessed themselves of Germany during the fourth, fifth, and sixth centuries, permit *female* sovereigns to reign over their respective tribes?

N. K.

FRANKING NEWSPAPERS.—I take the following paragraph from that excellent periodical the *Newspaper Press*. Can any of your readers throw a light upon the practice to which it alludes?—

"The following curious announcement occurs in *Bell's Weekly Messenger* of May 16th, 1813. It refers to a Monday edition of the paper, 'which may then be had and sent free of postage to any person in the country, by directing it to Lord Onslow, at the person's residence for whom it is intended, in the usual manner of franked newspapers.'"

R. M. B.

Kensington.

GLEANNING.—In this and several neighbouring villages it was the custom to ring a church bell at 8 A.M. to give notice to gleaners that they might begin operations, and another at 6 P.M. to warn them to give over. Any poor inhabitant of the parish was then at liberty to enter into the fields which had been cleared. Within the last three or four years, however, many of the farmers (my tenants are *not* of the number) refuse to allow any person to glean except the wives and children of their own labourers.

I wish to know whether this immemorial custom of gleaning has been thus restricted in any other parts of the country. A NOTTS PARSON.

MARGARET MARTIN, *née* Arcedekne, who died April 4, 1433, lies under a brass in Exeter Cathedral. Of what family was her husband?

HERMENTRUDE.

ARMS OF ARCHBISHOP PARKER.—I have seen in Ulster's Office a funeral certificate with the arms of Boyle impaling Parker—viz. Argent, a lion passant gules, between two bars sable, each charged with three bezants. I think Michael Boyle, Archbishop of Armagh, married a daughter of Archbishop Parker. She died Oct. 13, and was buried on the 15th, 1669, in St. Patrick's Cathedral.

EDMUND M. BOYLE.

Cavendish House, Buxton.

POLITICAL SQUIB.—Can any one give me information respecting a broadside I have, entitled "Qualification Oaths of Ide Voters," viz., "The Plumper's Attestation," "So help you Madge"; "Attestation of a Split Vote"; "So help you Roger"; "God save the Queen"?

H. R. FORREST.

Manchester.

RIPON SPURS.—Ripon was in former days a great place for the spur trade:—

"Why there's an angel if my spurs

Be not right Ripon."—*Staple of News*, i. 3.

"Whip me with wire, headed with rowels of sharp Ripon spurs."—Davenant, *The Wits*.

I shall be much obliged to any one who can furnish further allusions to Ripon spurs from the literature of the seventeenth or earlier centuries.

A. O. V. P.

FATALITY OF SHEEP ON HOLY ISLAND.—On a recent visit to the only farmer on Holy Island, which lies at the entrance of Lamash Bay, Arran, N.B., I was much struck by his informing me that he can only keep sheep on the island for one year. It appears they thrive very well during the first year, in fact so well that he obtains more than the average price for them when sold, but if he attempts to keep them beyond the first year they pine and die. He attributes this to some peculiar herb which grows on the island. Can you or any of your botanical readers inform me what herb this is?

STOTT.

COL. VALENTINE WALTON.—Col. Valentine Walton, one of King Charles I.'s judges, is said to have left behind him a "History of the Civil Wars." (Hearne's *Diary*, 2nd edit. iii. 108.) Is anything known of this manuscript? CORNUB.

STONE IN WENSLEY CHURCH.—In the vestry of Wensley church, in the North Riding of Yorkshire, is an ancient Saxon stone marked with a cross and four animals, which has been frequently engraved. It bears as an inscription the word "Donfrid." Can any correspondent suggest the meaning of the word? by so doing he would confer a favour on

OXONIENSIS.

Bolton Percy, near Tadcaster.

WRAXALL.—Can any one tell me where I can find a pedigree of Wraxall, *temp.* Elizabeth or James I.?

G. W. M.

YORKSHIRE CUSTOM.—Can any of your readers give me the origin of a singular custom prevailing amongst the boys in Yorkshire thirty or forty years ago, and perhaps even to the present day, viz., that of making a cross upon the ground and spitting on each of its four corners on the appearance of a rainbow?

M. A. PAULL.

Plymouth.



### Queries with Answers.

LAVINIA FENTON, DUCHESS OF BOLTON.—At Capple Bank, in Wensleydale, is a summer-house said to have been built by the Duke of Bolton for his celebrated Duchess Lavinia Fenton, the original Polly of Gay's *Beggar's Opera*. It commands one of the most beautiful prospects in the dale, rich as it is in varied scenery. Until recently, I was under the impression that she was buried in the vault of the Powletts in Basing church, in Hampshire; where stood their old residence, so chivalrously defended by the Marquis of Winchester, the great loyalist, in the days of Charles I. However, in Lewis's *Topographical Dictionary of England* (ii. 261), in the account of Greenwich, it is stated that she was buried in 1760 in the old church of St. Alphege in that place; and that, in the preceding year, General Wolfe was also interred in the same church. There is a monument to the memory of the latter in the church at Westerham, in Kent, of which parish he was a native. Is the statement concerning the place of sepulture of these two celebrities correct? The church I imagine to have been pulled down.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

[The remains of General James Wolfe were interred in the old church of St. Alphege, Greenwich. A monument was erected in 1760 by the gentlemen of his native parish, at Westerham; a public monument in Westminster Abbey was voted by the House of Commons in 1759, and opened to the public in 1773; a marble statue was voted by the Assembly of Massachusetts.

Lavinia Fenton, Duchess of Bolton, was also buried in the same church with all appropriate honours. She was the first of a series of English actresses who have been raised to a connection with the peerage. There is a large print by Hogarth, representing the performance of that scene in *Newgate*, towards the end of the second act of the *Beggar's Opera*, where Polly kneels to Peachum to intercede for her husband. There we see two groups of fashionable figures in boxes raised at the sides of the stage: the Duke of Bolton is the nearest on the right-hand side, dressed in wig, riband, and star, and with his eyes fixed on the kneeling Polly. He was captivated by the plaintive and bewitching manner in which Polly sung the following address to her father:—

"Oh, ponder well, be not severe;

So save a wretched wife!

For on the rope that hangs my dear,

Depends poor Polly's life."]

SIR HUGH CALVELEY.—In the chancel of Bunbury church, in the county of Chester, is a fine altar-tomb, upon which is the figure of a knight in complete armour. This is the effigy of the famous Cheshire hero Sir Hugh Calveley, who fought bravely at the battles of Crecy and Poi-

tiers, and afterwards at Najara, by the side of Edward the Black Prince. He was born, as I have always heard, at Calveley, a township in the parish of Bunbury; and founded, about 1386, a college in the church for a master and six secular chaplains. The story also goes in those regions, that the gallant Sir Hugh married a Spanish princess, who was enamoured of his handsome person and deeds of arms.

The other day, however, on glancing over a volume entitled *Leeds Worthies*, published in 1865, I found a memoir of Sir Hugh Calverley (pp. 65 to 69), in which it was stated that he was a younger son of the house of Calverley of Scott, lords of the manor of Calverley near Leeds, evidently implying that place to have had the honour of his birth. Nothing, too, is said concerning his burial-place, nor of the fine monument at Bunbury; but 1394 is assigned as the date of his death. Surely Cheshire will not willingly give up the honour of having been his *natale solum*, and, no doubt, either the Editor of "N. & Q." or some correspondent will be able to prove this point most satisfactorily. In Lysons' *Magna Britannia* is a well-executed engraving of the tomb in Bunbury church. There is no doubt as to the identity. The name is spelt indifferently Calveley or Calverley. In Jones's translation of Froissart the latter form is used.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

[According to John Burke's *Patrician* (iv. 1), the family from which this renowned warrior sprang was a branch of the ancient house of Calveleigh of Calveleigh, in the hundred of Edisbury, which is traced to Hugh de Calveleigh, who became Lord of Calveleigh in the reign of King John by grant from Richard de Vernon. The first Calveley of Lea was David de Calveleigh, the father of Hugh, the celebrated soldier. It is also stated by the same authority, that "tradition assigned to the gallant Sir Hugh for a bride no less a personage than the Queen of Arragon; but recent researches have altogether refuted this popular error. In all probability he never married, and to a certainty he left no issue."]

HADLEIGH CASTLE.—Can you inform me to whom Hadleigh Castle (which is now in ruins) formerly belonged? It is situate about six miles from Rochford, in Essex, between Leigh and Southend. By whom was it built? And is any national history attached to it? Any information relative to it will oblige me.—WM. HADLEY.

[Hadleigh Castle was built by Hubert de Burgh, Earl of Kent, during the reign of Henry III., who elevated him to the office of Justice of England. On the disgrace of Hubert the castle reverted to the king, who, in 1268, committed the custody of it to Richard de Thany. From this period the estate was held of the crown by divers families, till it was finally granted by Edward VI. to Richard Lord Rich, from whom it passed to the Barnard

family. Hadleigh Castle is situated on the brow of a steep hill, commanding a fine prospect over the estuary of the Thames into Kent. Its remains consist chiefly of two dilapidated circular towers, which exhibit strong traces of ancient grandeur.]

LINDSAY OF PITSCOTTIE'S "HISTORY OF SCOTLAND."—In p. 323 of the edit. of 1778 occurs the following:—"Shortly thereafter (*i. e.* Sept. 1562) the queen sent five hundred light-horsemen to France, in support of the protestants there." Is not Elizabeth of England "the queen" here referred to? Mary of Scotland cannot surely be meant, although a few lines preceding this, in the same paragraph, she is spoken of as "the queen." My copy of the History is without a title-page, and although apparently otherwise perfect, does not contain, or appear to have ever contained, the Dedication given in the editions of 1728 and 1778. The above extract is on p. 391. Can any one inform me to what edition it belongs? I fancy it is of a more recent edition than 1728, if not of 1778.

A. M. S.

[In the edition of Lindsay's *Cronicles of Scotland* (Edinb. 2 vols. 8vo, 1814), collated with several old manuscripts by John Graham Dalyell, the passage quoted by our correspondent has a different reading: "About this tyme [Sept. 20, 1562] the earle of Huntlie raised ane armie of his friendis, to the number of ane thousand men, and lord Robert, the queine's brother, was send to Dundee and Edinburgh: and not long efter the queine sent fyve hundreth horsmen to France for support of the congregatioun thair." The imperfect copy of *The Cronicles* possessed by A. M. S. is no doubt the Glasgow edition of 1749.]

#### QUOTATIONS:—

"Each moss,  
Each shell, each crawling insect, holds a rank  
Important in the plan of Him who framed  
This scale of beings; holds a rank, which lost,  
Would break the chain, and leave behind a gap  
Which Nature's self would rue."

An inquiry was made (3rd S. x. 110) respecting the author of these lines, but it has remained unanswered. In Chambers's *Edinburgh Journal*, October 6, 1832, vol. i. p. 282, a quotation is given from them with Stillingfleet appended as the author. Can you supply any further information on the subject?

DENTER.

[These lines are by Benjamin Stillingfleet, grandson of the bishop, an ingenious naturalist and miscellaneous writer, and one of the professors of Gresham College. He died on Dec. 15, 1771. The passage will be found in his *Miscellaneous Tracts relating to Natural History*, &c., ed. 1762, p. 127.]

Whence comes the following?—

"Our acts our angels are, or good or ill,  
Our fatal shadows that walk by us still."

CORNUB.

[By John Fletcher, *Honest Man's Fortune*.]

ST. ELMO.—Can you give me any information as to the origin of the name St. Elmo? I believe there is a fortress of that name in France in the Pyrenees; but I wish to know whether there actually was a saint of that name. L. R. J.

[St. Elmo (for Ermo) is the abbreviation for St. Erasmus, who suffered a cruel death in the Diocletian persecution at Formie, in the year 303, and was usually invoked by sailors in the Mediterranean. In *L'Art de Vérifier les Dates* this bishop and martyr is said, on the authority of some ancient charters, to be commemorated on the third of June; but Alban Butler (*Lives of the Saints*) says his feast was on the second of that month.]

THOMAS GASCOIGNE.—Does any other manuscript of Gascoigne's *Dictionarium Theologicum* exist besides the one in the library of Lincoln College, Oxford? Is there any hope that this interesting compilation will be printed? The historical portions of the book are so curious that it might well form one of the series of chronicles and memorials issuing under the authority of the Master of the Rolls.

CORNUB.

[There are "Excerpta ex Dictionario Theologico Thomæ Gascoigne," in the Cotton. MS. Vitellius, C. ix. and in the Harl. MS. 6949.]

#### Replies.

##### THE STATUE OF NIOBE.

(4th S. iv. 170.)

In reference to W. W. W.'s article on the statue of Niobe permit me to offer a reply to some of his inquiries.

Great obscurity has rested on this monument, as well as on the pseudo-Sesostris, because until lately it was not readily accessible, nor can it now be conveniently seen unless by a traveller spending a little time in the country, or a resident having more leisure than usually befalls men of business. In olden times the plague shut up people in Smyrna, or consigned them to the place of their *villeggiatura* during much of the year. The autumn is the season of shipment; goods come down and go up during the spring. Then there were reports of brigands out, or the arrival of a foreign man-of-war in the bay, and many interruptions interfering with those wishing to travel. The Niobe is also out of an ordinary European route of travel, and the traveller may pass close to it on the high road, as has been done even lately by distinguished men, without seeing anything of it, though he asks for it. The guide is a Smyrna man, knowing as much about this antiquity as any other, it may be not even a Greek but an Armenian or a Jew, caring nothing about reputed Greek antiquities; and a local horseman, Turk or Greek, would know nothing about this "carved stone" even if he recognised it as such. In cases



where the traveller has set out on a journey intending to see the pseudo-Sesostris or Niobe in his way, the guides have such terror of the shepherds in the hills, whom they consider as horrid brigands, that they escape the adventure if they can. It is hardly to be conceived how many have been balked in seeing monuments so near Smyrna. For that matter, I was three or four years before I could get any one to show me the way to the tomb of Tantalus on the other side of the bay and within sight of Smyrna, and I made one or two fruitless journeys.

I saw the Niobe about the year 1863 in a return journey down the valley of the Herinus, and in which I was accompanied by the members of the Prussian expedition to Athens, Professor Strack, Professor Vischer, &c.

Pausanias is so far right that even on the road few may pass without recognising the Niobe, and yet it is close to a well-known halt and watering-place, about two miles from the city of Manisa, on the high road to Durgudlu-Cassaba. On clambering up by the path there is the Niobe sure enough.

I was so much interested in this monument as well as in the pseudo-Sesostris that I was most desirous to obtain photographs, for all the drawings by the best men are misrepresentations of one kind or another, including those referred to by W. W. W., *The Ancient Monuments of Lydia and Phrygia*, by Mr. J. R. Stuart, and which it was no ill-fortune for Dr. W. Smith that he did not see. At length I succeeded in getting the photographs taken by Mr. Alexander Svoboda, a painter of merit then residing in Smyrna, and who had already photographed the rockcut caves of Elephanta in India and many monuments of Mesopotamia. The photographs in question and many others are accessible, for Mr. Svoboda is now in London at 52, Welbeck Street, and he has a large collection of oil-paintings and photographs of the Seven Churches of Asia and other scenes at the German Gallery in Bond Street.

Being supplied with the photographs I was able to support my own views of the class to which the rockcut monuments of Western Asia Minor belong, and, while confirming the view suggested by Kiepert that the so-called Sesostris is not Egyptian as stated by Herodotus, I connected these monuments with those of the centre of Asia Minor depicted by the French government expedition under M. Georges Perrot and M. Guillaume. My French friends prefer the term *Lydo-Phrygian*, but I propose that of *Lydo-Assyrian*; so that, while recognising the locality in which found, there is also a preservation of that feature which allies them to the Assyrian class. It is not that we considered them as true Assyrian, but as forming a group related to Assyrian.

The pseudo-Sesostris seen under its true light

of Svoboda's photograph manifests these affinities, and an undoubted connection with the monuments delineated by Perrot; but I must own that I do not feel assured of the true place of the Niobe. It is not so late in character as the pseudo-Sesostris; it is not so decided, but there is nevertheless a general treatment which connects it with the pseudo-Sesostris, even as to the niche. There are some that assign a very late date to the central rockcut monuments; but with regard to the Niobe and Sesostris we must assign a high antiquity, and particularly to the former, which is mentioned by Homer, as the latter is by Herodotus.

I am not without expectation that it will be ultimately assignable to a class which, represented by the Amazon kingdoms in the west, was in the east represented by the Akkad rulers of Mesopotamia, and belonging to the Tibeto-Caucasian group. The word Niobe is neither Iberian nor Hellenic in form, and with our little knowledge of the Amazon forms, we cannot yet attribute it to the latter, but it must have been an archaic word in the days of Homer.

Various communications and reports of mine as to these monuments, of which I sent photographs to various academies in the world (and of which W. W. W. will find copies in the British Museum and elsewhere in London), will be found noticed in the *Revue Archéologique*, *The Athenæum*, in the proceedings of the Bengal Asiatic Society, American Oriental Society, Berlin Academy of Sciences, &c.

It is desirable to refer to these points, because with all the publicity given to the matter, and with the trouble and expense incurred, the state of the case is only known to a small number of the learned world, and has not reached the general body of the public.

With the photograph before him, W. W. W. will be able to judge as to the nature of the monument, and will see why it is in dispute. It is doubted whether it is a natural effect of the rock, whether a natural appearance touched, or if it is altogether artificial. He will also to some extent be able to criticise those who have seen such remarkable details as he refers to.

The natural appearance of these rocks in many places produces the appearance of coloured pictures, but the Niobe has been certainly touched, for it is within an inner and an outer niche, and the contrast between the niche and the head and shoulders of the figure is so strong that I believe all that part is artificial. As to the lower part, it is not easy to answer for reasons to be explained. The statue does weep, as Homer and so many others have affirmed; for there is a drip of water. Now this varies in quantity at times, and further it produces a crop of vegetation, materially altering the casual appearance of the statue.

At the time I saw it, it was very different from Svoboda's photograph of 1866, for he took the trouble of clearing away much of the vegetation, so that the monument is seen much clearer than under most circumstances. In the course of so many ages the monument has been affected by weather, by vegetation, and very likely by injury from Christians and Mussulmans. It may have looked very differently in the time of Homer to what it does now, and so would likewise the pseudo-Seostris.

As to its being an effect of light and shade on a part of Sipylus, perceivable at a particular point of view, the photograph disposes of that. As to the winds raging with great violence, as stated by Mr. Steuart, I am not aware of any peculiar winds at Manisa. There is only the *embat* or land-wind of the country. It is not easy to detect any of the artistic details described by Mr. Steuart.

The height of the statue is about twenty-one feet, as asked by W. W. W., and the height to the top of the niche twenty-four, but there are débris at the bottom which have never been cleared away.

The way to get to the Niobe is to go by morning train to Manisa on the Smyrna and Cassaba Railway, and there take a horse and guide, having the precaution to learn from the station-master that the guide really knows where the Niobe is, or he may take the visitor to some cave of no real interest, but supposed to be the tomb of a saint.

HYDE CLARKE.

32, St. George's Square, S.W.

The passage referred to in Chandler's *Travels in Asia Minor*, 1775, is as follows:—

"The famous story of the transformation of Niobe, the daughter of Tantalus, had for its foundation a phenomenon extant in mount Sipylus. I shall give an account of this extraordinary curiosity elsewhere. The phantom may be defined, 'an effect of a certain portion of light and shade on a part of Sipylus, perceivable at a particular point of view.' The traveller who shall visit Magnesia after this information, is requested to observe carefully a steep and remarkable cliff about a mile from the town; varying his distance, while the sun and shade, which come gradually on, pass over it, I have reason to believe he will see Niobe."

CRUX (2).

THE LADIES OF LLANGOLLEN.

(4th S. iv. 12.)

I hope the Editor will obligingly find space for the following lively and interesting remembrances of these two famed friends. The extract, a translation of which is to follow, is taken from Prince Pückler-Muskau's most celebrated "Letters of a Defunct" (*Briefe eines Verstorbenen*), a work which at its first appearance (1830) created

the greatest sensation in the high and the literary circles of Europe, and which is still read and re-read with unabated interest. The "curious reader" will find a capital review of Prince Pückler's literary labours and social influence in a critique of Professor Blackie's, published in the *Foreign Quarterly* some thirty years ago. As regards these "Letters" (which, of course, were published anonymously during the prince's lifetime), doubtlessly unique in their kind, although imitated and plagiarised ever since, it must be confessed that their wit—sometimes reminding one of the clever sayings of Irish people—knowledge of the world, geniality, freshness, total absence of that whining, *larmoyant* style of writing which was formerly the fashion of foreign Sterne-imitating travellers, and their novelty of diction and conception, make them a source of most delightful reading. It is to be regretted, however, that Prince Pückler (b. 1785, d. 18—) did not keep within the bounds of sarcasm alone, but even abused those who had shown him the greatest kindness and the most genial hospitality. His treatment of Lady Morgan, for instance, is mean and most ungentlemanly, and reminds one of the way in which Mr. N. P. Willis spoke and wrote of William and Mary Howitt, who had shown him not merely civility and attention, but hearty hospitality under their roof and in England. Foreigners ought never to forget how and in what noble manner hospitality is exercised in England; and it would be far better not to lay bare all the shortcomings and foibles of great or clever people who receive the traveller from other lands with the noble *Salve!* of good old England, with the true welcome!

Prince Pückler visited England, Wales, and Ireland in 1828; in July of the same year he paid a visit to Lady Eleanor Butler and Miss Ponsonby at the world-famed Plasnewydd Cottage, and of it he writes to his friend Julia as follows:—

"I have to tell you many things, and to describe an interesting day. Well then, at the right moment, before leaving Llangollen, I remembered the two celebrated virgins (certainly the most celebrated in Europe) who now for more than half-a-century are at home among these mountains, of whom I heard speak when a child, and again much when I was in London. You, too, will have heard your Papa tell of and about them. Some fifty-six years ago two noble, handsome, and fashionable young London ladies, Lady Eleanor Butler and Miss Ponsonby, the daughter of the then recently dead Lord Ponsonby, took it into their little heads to hate the male sex, only to love and to live for each other, and to dwell from that hour as twin-hermits (*Zweiselieder*) in a kind of hermitage. This resolution was immediately put into execution, and from that time hence these two ladies have never for one single night slept outside the walls of their cottage. On the other hand, however, nobody (who is presentable, of course) travels in Wales without asking for a letter or for an introduction; and it is asserted that "scandal" has just as much interest for them as for-



merly when they were still living in "the world," and that their curiosity to hear of all that is going on in it is said to be just as fresh too. I had, it is true, kind remembrances for them from several ladies, but no letter, for which I had forgotten to ask, and on that account only sent in my card, resolved, in case they should refuse my call, to take the cottage by storm, as I was made to understand it might be refused. Rank, however, here opened easily the door, and I received immediately a graceful invitation for luncheon. In a quarter of an hour I arrived amidst the most charming neighbourhood, driving through a very nice pleasure-ground, at a small, tasteful Gothic house, just opposite Castle Dinas Bran [the Crow-stone?], to view which apertures had been cut through the foliage of lofty trees. I got out of the carriage and was received by the two ladies at the foot of the stairs. Fortunately I was quite prepared as regards their singularities, otherwise I might scarcely have kept countenance. Imagine, then, two ladies, of whom the elder, Lady Eleanor, a small brisk girl, now somewhat begins to feel her age, having just entered upon her eighty-third year; the other, a tall and imposing figure, thinks herself quite youthful yet, as the dear child is only seventy-four. Both wore the hair, which is quite full yet, combed down straight and powdered, a gentleman's round hat, a gentleman's cravat and waistcoat, instead of the "inexpressibles,"\* however, a short *jupon*, and gentleman's boots. The whole was covered by an overdress of blue cloth of a quite peculiar cut, keeping the middle between a gentleman's overcoat and a lady's riding habit." [I cannot help thinking here of Mr. Kinglake's lively description of the dress of his friend John Keats, whom the Cairo magician was going to let appear before the genial author of *Etthen*:—"He wore a fancy dress, partly resembling the costume of Napoleon, and partly that of a widow-woman."—*Etthen*, chap. xviii.—H.K.] Over all this 'toggerly, Lady Eleanor wore, 1, the *grand cordon* of the order of the collar of Saint-Louis round her waist; 2, the same order round her neck; 3, the small cross of the same order in the button-hole; *et pour comble de gloire*, a silver lily of almost natural size as a star on her breast—all this being, as she told me, presents of the Bourbon family. So far, the whole was indeed ridiculous; but now imagine these two ladies full of the most *plaisante aisance*, and the tone of great people of the *ancien régime*; obliging and entertaining without any affectation, speaking French at least as well as any noble Englishman of my acquaintance, and at the same time of those essentially polite *sans gêne*, and I might say *naïf* and cheerful manners of the good society of that time, which it will almost appear have been carried to the grave in our earnest and industrial century of business-life, and which really touched me in these good-natured old ladies. I could not help but remarking at the same time, the uninterrupted and nevertheless apparently so natural and tender consideration with which the younger of the two was treating her somewhat infirm elder friend, and how she anticipated every one of her little wants. Such things reveal themselves more in the way they are done, in little insignificant traits, perhaps, but do not escape the sympathetic mind.

"I made my *début* by saying that I felt happy to be the bearer of compliments which my grandfather, who had had the honour of waiting on them fifty years ago, had charged me with for the *fair recluses*. The latter

\* "This piece of dress is called 'the inexpressibles' in England, where a lady of good society will, it is true, frequently leave husband and children in order to run away with her lover, but nevertheless is too 'decent' to hear the word 'trousers' pronounced in public."—*Note of the Author*.

had since that time lost their beauty, but not their good memory; they remembered, therefore, G—— C—— very well, showed me even an old souvenir of him, and only wondered that such a *young* man should already be dead! Not only the venerable spinsters, but their cottage was full of interest; nay, the latter often contains real treasures. Scarcely any remarkable person of the last half century who has not sent them a portrait, some curiosity or antiquity, as a souvenir. This collection, a well-furnished library, a charming neighbourhood, an even-tempered life without material cares, a most intimate friendship and community amongst themselves—these are their treasures; but, to conclude by their vigorous age and their cheerful mind, they must have chosen not quite badly." (*Vide Briefe eines Verstorbenen. Ein fragmentarisches Tagebuch aus England, Wales, Irland, und Frankreich, 1828-1829, 2nd ed. Stuttgart, 1831. Vol. i. pp. 18-22.*)

HERMANN KINDT.

Germany.

MISS BENDER: "THE PERCY ANECDOTES."  
(4th S. iv. 113.)

The presumed connection of Miss Benger with the authorship of the *Percy Anecdotes* (lately discussed in your columns) has its foundation in the "Mont Benger" of the title-page of that popular collection. Until I read the quotation from the *John Bull*, I had not heard of the association, which I believe to be no more like truth than the "Benedictine Monastery." Miss Benger was "a woman of higher talents" than likely to be employed in the compilation of the *Anecdotes*, as her elegantly-written *Memoirs* attest; and the reference to "Miss Benger's books" is too loosely made to be taken on trust. Had she been so employed, it surely would have been made known at the time, as advantageous to the success of the work. The statement which I have given of the authorship, I heard more than once from Sir Richard Phillips, who was jealous of his idea being overheard and appropriated. "The Benedictine Monastery of Mont Benger" I believe to be altogether a myth belonging to a class of guesses which may afford pabulum for future Notes and Queries. I remained silent upon "Benger" for the knife-grinder's reason: "Story, God bless you, I have none to tell, sir."

JOHN TIMBS.

Elizabeth Benger was the daughter of a very worthy man—a purser on board a man-of-war. She received her education in a boys' school from choice, and was an accomplished Latin and Greek scholar. She was described to me, by one who knew her well, as a wonder, but very singular in manners, and so careless of appearances that once, in an evening party in London, an eye-witness informed me that she saw her catch a flea on her arm, walk across the room, and put it in the slop-basin! On another occasion she was at the same house in town, and wished my informant (then

very young) to walk with her to a certain grave. This was agreed to on condition that Miss Benger would submit to be dressed decently for the walk. She was accordingly undressed and dressed, and no one can believe what a different person she looked after this process.

She took her young companion miles till they came to a certain churchyard, where she threw herself on a tomb and poured forth a rapturous eulogy on the departed. Her companion was so affrighted that she would have fled home had she known the way. The grave was that of the well-known Mary Wolstonecroft Godwin.\*

Miss Benger was the authoress of *Agrippina*, and the friend of Miss Hamilton, who wrote the *Cottagers of Glenburnie*. M. C. LT.

#### PUNISHMENT BY DROWNING.

(4th S. iv. 160.)

Punishment by drowning has never been authorised by statute in England. Mr. Akerman's admirable paper in the *Archæologia*,† entitled "*Furca et Fossa*," contains a mine of curious information on this subject. Before the days of acts of Parliament it was undoubtedly the law in this country to drown women who had been proved guilty of theft: "*Si libera mulier sit, precipitetur de clivo, vel submergatur.*"‡

Spelman (*sub* "*Furca et Fossa*") tells of a woman who was drowned in the year 1200 for having stolen some clothes at Croydon. In the reign of Edward I., Ralph de Blamofre, Lord of the Isles of Scilly, claimed to hold all pleas of the crown by his bailiffs, and to execute judgment on felons. When any one was convicted of felony, he was to be taken to a certain rock in the sea, with two barley loaves and one pitcher full of water, and to be left on the rock until the tide drowned him.§

In Scotland drowning was, it seems, a common mode of punishment from the days of Malcolm Canmore to those of James I. At a court of the Sheriff of Orkney, held at the Castle of Skalloway, August 21, 1612, it appeared that certain "Egyptians" had committed slaughter among themselves, and one Katherine Faw was convicted thereof, whereupon the judge decreed "the said Katherine to be tane to the Bulwark and cassen over the same in the sey to be drownit to the death, and dome given thairupone."¶

EDWARD PEACOCK.

Bottesford Manor, Brigg.

[\* In the churchyard of St. Pancras, Middlesex.]

† Vol. xxxviii. pp. 54-65.

‡ Leg. Æthelbert, as quoted above.

§ Horwood, *Year-Books of Edw. I.* Ann. 30 and 31, p. xxxvii.

¶ *Acts and Statutes of the Lawing Sheriff and Justice Courts within Orkney and Zeiland*, MDCL-MDCXLV.

The first two articles of the royal ordinances for the government of the army of the Crusaders on their journey to the Holy Land, promulgated at the Parliament held by Philip Augustus at Paris in March 1108, were as follows:—

"1. Qui hominem in navi interfecerit, cum mortuo ligatus projiciatur in mare.

"2. Si in terrâ quemquem interfecerit, cum mortuo in terram ligatus confodiatur."—Favyn, *Le Théâtre d'Honneur et de Chevalerie*, ii. 1544, 1546. Paris, 1620.

J. WOODWARD.

Montrose.

Surely it is an error to say that drowning was never a punishment in England. At any rate it existed in the Cinque Ports before the grant by Edward IV. of the right to use the gallows. In the Hastings customal (9), on the execution of felons, it is provided that all who are condemned to death "ought to be cast beyond a certain water-course, called 'Stordisdale,' on the western part of the town towards 'Bolewartreth.'" So at Dover they were cast into the sea. Again, in Pevensey: "and if he who is condemned to death shall be of the franchise he shall be led 'au point de la ville a la pleigne meer, et outre le point botu en le havere.'" The "wise men" of Gatham (7th tale) had no doubt heard of this punishment when they took the eel and threw it into the water to drown it, exclaiming "Lie there and shift for thyself, since you can expect no help from us. So they left the eel to be drowned." See also notices of this punishment in Mr. John Yonge Akerman's article on "*Furca et Fossa*," *Archæologia*, xxxviii. 54.

W. DURRANT COOPER.

#### SIR WILLIAM ROGER, KNIGHT.

(4th S. i. 458; iv. 167.)

ANGLO-SCOTUS thinks that the elder "knight" is probably identical with the "Rogers" hanged at Lauder Bridge. The name of the "eminent foreigner," as Pinkerton calls him, who was lynched by the nobles of James III. appears, however, to have been *Roger*, not *Rogers*. Drummond of Hawthornden, in his *History of Scotland*, printed in 1720, speaking of this transaction, and in allusion to the chiefs of the confederacy, says that they took from the "King's Pavillion"—

"Sir William Roger, a man from a musitian promoted to be a knight, James Homill, Robert Cochran, who from a surveyor of works was made Earl of Mar, or, as some mitigate that title, Intromittor and taker up of the Rents of that Earldom." . . . "all these being convicted by the clamours of the army, were immediately hanged upon the Ladder."

Pinkerton mentions him only once as "*Rogers*," and this appears to be a misprint, inasmuch as that, in three separate passages, he is called "*Roger*." First, he says:—



"The patronage of Louis to an ingenious foreigner, Galeotus Martius, is rivalled by that of James to another, William Roger, the English composer of music."

Again, "Sir William Roger, the English musician, Preston, a gentleman," &c. In another place he says:—

"William Roger, an excellent English musician, having attended the ambassadors of Edward IV. into Scotland in 1474, James was delighted with his performances; and persuading him to remain at his court, raised him to knighthood. 'Under the instruction of this man, the most celebrated of his profession,' citing from another author, Pinkerton continues, 'numerous eminent musicians arose in the Court of Scotland; and even so late as 1529, many great musicians boasted that they were of his school.'"

This unhappy favourite is chronicled by Holinshed under the name of Roger. I do not in the least know anything of the deeds or the seals about which ANGLO-SCOTUS inquires, unless what appears in the pages of Mr. H. Laing. It is, however, worthy of note that the instrument to which one of the seals appears to have been attached conveyed a "piece of ground within the parish of Galstoun," and that the surname of Roger, at a later period, does elsewhere occur in documents relating to land situated in that parish. In the abbreviation of Scotch Retours, Ayr (148), April 27, 1616, occurs the following entry:—

"Wilhelmus Roger in Mauchlein, heres Georgii Roger in Cesnock, avi—in 6 solidatis et 8 denariatis terrarum, de 4 mercatis terrarum de Eschardz antiqui extentus, in dominio et parochia de Galstoun et ballia de Kylestewart," &c.

Nisbet, too, in his *System of Heraldry*, speaking of the arms of the surname of Roger, says that Pont, in his *Book of Blazons*, gives to "another family of that name, Sable, a stag's head erased argent, holding in its mouth a mullet or," which, though without crest or supporters, agrees essentially with the arms contained on the seals described by Mr. Laing, differing only in that this gentleman says "a mullet in front of its mouth." Pinkerton, it is true, in allusion to the figure of an ecclesiastic painted on an altarpiece, unable to trace his heraldry of three buckles and a chevron, except to the "obscure family" of Bonkil in the Merse, adds in a foot-note, "It may be Sir William Roger or some other eminent foreigner." This however, being merely conjecture, is of little value in determining the point. In an old heraldic MS. without date or authorship, which was placed in my hands many years ago, was a notice relating to—

"Ane familie off ye sirname of Roger, in Parochin, off Bendothy in Strathe mor, qh<sup>a</sup> carrit, sable, ane stag's head crassit attired orr, holding in ye mouth ane mollette of ye samen. For y<sup>e</sup> crest, ane stag fleand pearced w<sup>th</sup> ane arrowe."

The circumstance of the supporters of Sir W. Roger's coat, pointed out by ANGLO-SCOTUS as

those of the earldom of March, belonging to the king's brother, the expatriated Duke of Albany is remarkable.

ISIS.

Regent's Park.

# ENNUI.

(4th S. iv. 172.)

Of course this is from the Norman-French *amoyer*, and the root is the Latin word *nocere*. But I cannot allow that English is unequal to translate the word. Our language, which possesses the fulness of several languages rolled into one, is equal to every emergency; and the more so, if we are allowed to fall back upon words that are obsolescent or provincial. It is from the dullness of translators that the frequent miserable wailing over the inadequacy of English arises. *Ennui* is not so expressive as *dumps*. It means, I suppose, to quote Roget's *Thesaurus*, "melancholiness, the dismals, mumps, dumps, blue devils, vapours, megrims, spleen"; also weariness, tedium, lassitude, and, in fact, *boredom*.

Mr. Besant, in his pleasant and scholarly book on *Early French Poetry*, in speaking of the English poems of Charles of Orleans, says:—

"What is *newous* thought? The French explains it: it is *pensée ennuyeuse*. I believe this is the only attempt to adopt this word in English, though we want it badly."

I am certainly a little surprised at this remark, for we actually possess the word *annoyance* from the same root; and, so far from *newous* or *noyous* being an uncommon word, and only used by Charles, it is a word that is sufficiently familiar to readers of our older literature. Chaucer has *anoyful*, disagreeable; *anoyous*, with the same meaning; *noysaunce*, grievance; *noyouse*, troublesome; whilst Langland not only uses the verb *noyen*, to plague, but actually has the very word *anoy* or *noy*, used as a substantive, which is exactly equivalent to *ennui* in form, and very nearly so in meaning. Even Spenser has the word, and uses it so as to bring out with much clearness the meaning which we now attach to it (*F. Q.* i. 6. 17):—

"For griefe whereof the lad n' ould after joy,  
But pynd away in anguish and selfewild annoy."

What better epithet for it than *selfwilled*?

And again, Spenser says (*F. Q.* ii. 9, 35):—

"But other some could not abide to toy,  
All pleasance was to them griefe and annoy."

This is just what happens to those who suffer from *ennui*; they cannot "abide to toy." If, then, neither *mumps*, nor *dumps*, nor *boredom* be considered sufficiently near to *ennui* to represent the true force of it, there can be no objection to reviving the English form of the word, viz. *annoy*.

As for the amazing number of English words which can be used to translate a single French one, is there not Cotgrave's *Dictionary*?

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"COURT CIRCULAR" (4th S. iii. 581.)—Additional information on this subject will doubtless be acceptable to J. and also to the general reader.

The "Court Circular," i. e. the record of the movements of the Court which appears daily in the papers, was instituted in 1803. It was originated by King George III. himself, owing to the papers in that scandal-loving age publishing incorrect and objectionable reports of the Court proceedings. The king thought that by employing a person especially to give an authentic account of the movements of royalty, it would counteract the erroneous statements continually appearing in the papers. This information was not then known as "Court Circular," but the papers gave it what name they pleased. The term "Court Circular" was not applied to it till about the year 1813. The information supplied to the papers is given on a common sheet of manifold writing-paper, and therefore cannot be considered a newspaper. The term "Court Circular" should not be applied to it at all; some of the papers correctly state that the information they receive is "from the Court Newsmen." The original Court Newsmen was the late Mr. Doane, and at his decease his son succeeded him in the office. When that gentleman retired in 1863, the appointment was conferred upon Mr. Beard, the present holder of the office. The original Court Newsmen was appointed to supply the daily papers with an official account of the movements of royalty only; but in the course of time the duties of the office have been considerably increased. He has now to supply the papers not only with an account of the proceedings of the Queen, Prince of Wales, and the Court generally, but also to report the levees, drawing-rooms, state balls, state concerts, the meetings of the Cabinet, deputations to officers of state, and to supply the papers with any official information the ministry may wish to be made public.

A great many persons fall into the mistake of supposing that the "Court Circular" and the *Court Circular* newspaper are one and the same thing. The absurdity of this will at once be seen when it is remembered that the "Court Circular" has appeared *daily* in the papers for nearly seventy years, whereas the *Court Circular* newspaper is a *weekly* paper started in 1856. On the accession of Mr. Beard to the office, *The Times* of January 15, 1864, contained the following paragraph:—

"THE COURT NEWSMAN.—Many mistakes have occurred in the observations made on the appointment of Mr. Beard by her Majesty to the office of Court Newsmen. The Court Newsmen's duty is to distribute daily to the morning papers a document supplied from Court, and called the 'Court Circular,' not in any way connected with a newspaper so called."

WILLIAM RATNER.

PRINTER'S QUERY (4th S. iv. 84.)—I think I have the book alluded to by your correspondent. It is entitled:—

"Poetry of Nature: comprising a Selection of the most Sublime and Beautiful Apostrophes, Histories, Songs, Elegies, &c., from the Works of the Caledonian Bards."

"The Topographical Execution in a Style entirely New, and decorated with the Superb Ornaments of the celebrated Caslon. Price ten shillings and sixpence."

The "Contents and Explanatory Notes" fill eight pages of ordinary type, and then follow, in what a printer would call the *script* "of the period," 184 pp. of the "Selection," which is chiefly from Ossian.

The "Preliminary Address," which is in italics, is dated "January 26, 1789." JAY-CEE.  
Aberdeen.

The volume mentioned by your correspondent was probably one of those printed in the type known bibliographically as "caractères de civilité," which we do not think have ever been used in England. They were employed by R. Granjon, a printer at Lyons in the sixteenth century. Among the books from his press in this peculiar type is an edition of the *Alexandreis of Philip Gualtier*, a Latin poem in which occurs the often-quoted line—

"Incidis in Scyllam, cupiens vitare Charybdin," which, slightly misquoted, was the other day classed by the *Saturday Review* among unaffiliated saws. MOLINI & GREEN.

27, King William Street, Strand.

THOMAS ROWLANDSON, ARTIST (4th S. iv. 89.)—In W. P.'s very interesting note, after expressing surprise that Rowlandson could be supposed to have had more education in drawing than his compeers, Grose, Bunbury, and Gillray, he adds, "it is still more extraordinary" that Rowlandson is also described as having been a student in the schools of the Royal Academy. I believe it is a fact that Rowlandson was in his boyhood a student at the Royal Academy, and that at the age of sixteen years he was sent to Paris, where he studied in the art schools during two years, and then resumed his place in our Academy. That he studied in Paris is the more probable as his aunt was a French lady, and, it may be added, on her death left him seven thousand pounds. But if these facts may be questioned, there can be no doubt as to his great power as a draftsman, and indeed his great artistic ability. He exhibited at the Academy in 1775, before he was twenty years



of age, "Delilah visits Samson in Prison." I have seen a portrait by him of George III., which possessed great art merit; and I possess early drawings by him, executed with a fine quill pen and most tenderly tinted, which are highly refined in style, excellent in drawing, and in elegance and grace may be classed with the productions of Stothard. Rowlandson assuredly possessed great ability as an artist. He was fitted to occupy a much higher place in the ranks of art, but was led aside by his idle and dissolute habits. S. R.

TEMPLE BAR (4th S. i. 480.)—Will the Editor of "N. & Q." kindly allow me to state that my promised cheap little volume, "Memorials of Temple Bar, with some Account of Fleet Street and the Parishes of St. Dunstan and St. Bride, chiefly derived from Ancient Records and Original Sources," will be published in October? At the same time may I be permitted to thank those readers of "N. & Q." who kindly answered my inquiry in your columns by sending me some interesting and original matter for publication?

T. C. NOBLE.

Leicester House, Great Dover Street, S.E.

A CARD QUERY: GAMES IN WHICH QUEENS ARE NOT USED (4th S. iv. 157.)—No queen is to be found either in the Indian game or in the early European cards. A very interesting pack was brought under the notice of the Society of Antiquaries, Nov. 9, 1763, by Dr. Stukeley, having been taken from an old edition of Claudian printed before 1500, of which they formed the covers. The entire series has been engraved by Singer (*Researches into the History of Playing Cards*. London, 1816). The suits consisted of grelots or hawk-bells, supposed to denote the nobility, hearts the clergy, leaves the gentry or landowners, and acorns the labourers. The court cards were a king, knight, and knave, *no queen* or ace. The doctor thought that on one of these was the white hart couchant of Richard II. They are, however, of German type; and as they are made of paper they could not be English cards of the fourteenth century, as paper-making was not then known in this country.

Dr. Lister saw at Paris in 1691 a collection of playing cards for three hundred years, the most ancient being thrice as large as those now in use, and thick and gilded. (Lister's *Journey to Paris*, 4th ed., by Henning.) Where are these now?

Chaucer does not mention cards. They were certainly in use here in the reign of Henry VI., for Singer mentions that in the Chester plays or mysteries (Harl. MSS. Brit. Mus.) an old alewife or brewer is introduced in a scene of hell. One of the devils thus addresses her:—

"Welcome, deare darlinge, to endless bale,  
Using *cardes*, dice, and cuppes smale,  
With many false other, to sell thy ale,  
Now thou shalt have a feaste."

In the Parliament rolls of 1463, among the things prohibited to be imported, were "*dyces, tenys, balles, cardes for playing*." In 1545 a *payre* (or pack) of cards cost twopence.

The game of Trappola was much in vogue in Italy in the fifteenth century. Mr. Taylor (*Hist. of Playing Cards*, Hotten, 1865) says, nothing is known of the method of playing it, but it was the ancient game of Italy, derived probably from the Saracens. The marks of suits in these cards are *spades* (swords), *coppe* (cups or chalices), *denari* (pieces of money), and *bastoni* (clubs or sticks). There were three figured cards—*Re, Cavallo, Fante* (king, knight, and valet or knave), *but no queen*. Singer says the pack consisted, like the piquet series, of thirty-six cards.

In the British Museum is a nearly complete pack of cards, which Breitkopf in his *Enquiry*, &c., calls German piquet cards of the fifteenth century with Trappola characters (*i. e.* with the Southern marks of suits). There were fifty-two of these, and they have been ascribed to Israel Van Mecken, a native of Bocholt in the Netherlands. The suit of money is changed to *pomegranates*, which Mr. Taylor thinks is a compliment to the Spanish dynasty, which assumed the Granada pomegranate as one of its badges on the conquest of the kingdom and city of that name by Ferdinand and Isabella in 1497. Chatto, in his *Facts and Speculations*, &c., gives good copper-plates of some of these. In this pack there was a queen. Mr. Taylor gives an engraving of a queen of hearts, sixteenth century (one of the rare early cards of manufacture of Le Cornu), representing Judith with a flower instead of a blade in her hand. In a pack of French cards of the time of Henry IV. (1589-1610) in the Bibliothèque Impériale, which bear the initials of Vincent Goyrand, all the court cards are in the costume of the period. The queens are Elizabeth, Dido, Clotilda, and Penthesilea.

JOHN PIGGOT, JUN., F.S.A.

WATLING STREET (4th S. iv. 158.)—Your correspondent inquires the derivation of the name "Watling Street," and asks whether it was a Roman or a Saxon work? I have always heard and held that the name is derived from the Welsh *Gwaith y Lheng*—"work of the Legion" (*Gwatling Street*, as, in some early works, I am told it is found); and this, of course, would show it to have been Roman. Just as, near here, we have the *Sarn y Lheng*—"causeway of the Legion," the well-known Roman road through Wales (connecting the stations of Heriri Mons, Segontium and Conovium); which, from its corruption into the present *Sarn Helen*, has come to be commonly ascribed to the Empress Helena. W. E. F.

ANNOUNCING TO BEES THE DEATH OF THEIR MASTER (4th S. iv. 23.)—About thirty years ago,

an old woman in my parish told my wife that her bees had died: a circumstance which she attributed to her having forgotten to tell her bees of the master's death. On reading the quotation in HERMANN KINDT's article, I mentioned it to my nurse, and asked her if she had ever heard of a similar custom. She said, "Yes," and that she herself having lost her bees on the death of her first husband, was told by her neighbours that this had happened because she had neglected to tell the bees of her husband's death. She further said that in her village it is the custom, on the death of the master of a family, not only to inform the bees, but also to give them a piece of the funeral cake, together with beer sweetened with sugar.

A NOTTS PARSON.

ELIZABETH CHAUCER (4th S. iv. 173.)—Your accomplished lady correspondent can scarcely have forgotten that Chaucer's wife was own sister to Catherine Swynford, *née* Roet, mother of all the Beauforts, who became third wife to John of Gaunt. This circumstance may fully account for the interest thus taken by the Duke of Lancaster in a female named Elizabeth Chaucy, who was probably the poet's granddaughter.

It is quite certain that Alice Chaucer, another grand-daughter, married William de la Pole, fourth Earl and first Duke of Suffolk, whom Shakespeare makes the humiliated victim of Jack Cade's rebellion in *King Henry VI. Part II.* Still it must be admitted that the poet's family arrangements are not clear; at one time his wife was supposed to have been Philippa Pycard, whom he married in 1370, when forty-two years old; others represent his wife as Philippa Roet, whom he married at a much earlier period.

The name Chaucer is generally referred to the humble craft of shoemaker. I would suggest, as worthy consideration, that it may be derived from the offices of the chase, as equivalent to the modern names of Hunt or Hunter. We do occasionally meet with the patronymic *Chace*. A. H.

CAUTION TO NOVELISTS (4th S. iv. 156.)—On referring to *Bleak House*, I do not come to the conclusion that "Packer" is mentioned either as a law-writer or an inhabitant of Cursitor Street. The name is given incidentally in a matter of which law-writing is the subject, but I should infer it to be that of a party to a law-suit. Those who wish to judge for themselves may turn to p. 94 of the original edition of 1853.

But the note on which I am commenting reminds me of a remarkable liberty taken by another novelist, Mr. Charles Reade, who in one of his works has to invent signatures to a round-robin, and forthwith adopts those of a squire, farmers, and labourers resident in the immediate neighbourhood of his own family. I have heard this spoken of as going a little too far. W. T. M.

BORDER BALLAD SCRAPS: "LITTLE JOCK ELLIOT" (4th S. iv. 186.)—It is stated in Hosack's *Mary Queen of Scots and her Accusers*, p. 154, that John Elliot of Park, the supposed hero of this ballad, was killed in single combat by Bothwell, who himself was severely wounded. Supposing this to be the case, it is evident that if the ballad was written at the time of the defeat of the "queen's lieutenant" and "his fierce troopers," as mentioned in it, it must refer to some occasion previous to that on which Bothwell received his wound.

A. M. S.

REFERENCE WANTED (4th S. iv. 175.)—Your correspondent will find Sir M. D. Wyatt's remarks on the diminutive effigy of Blanche d'Artois in his *Handbook to the Mediæval Court in the Crystal Palace*, ed. 1854, p. 65. This effigy is mentioned by a writer in the *Archæological Journal* (iii. 234), in a paper on the interesting little effigy at Horstead Keynes, Sussex (2 ft. 3 in. long). He says the little effigy of Blanche d'Artois is of white marble and preserved in the abbey church of St. Denis. She was grand-daughter of Louis VIII., and espoused in 1269 Henry King of Navarre, and after his death, Edmond Earl of Lancaster, brother of Edward I. She died A.D. 1302, and was buried in Paris, her heart being deposited in the choir of the conventual church of the Minor-esses at Nogent l'Artault in Champagne, founded by her. The effigy (about 2 feet in length) was preserved on the destruction of that establishment, and placed among the tombs at St. Denis.

Early effigies of diminutive dimensions remain also at Mapouder, Dorset (2 ft. long—Hutchins's *Dorset*, iii. 278); Tenbury, Gloucestershire (4 ft. long, holding heart); St. Lawrence Ayott, Herts (2 ft. 3 in. long); Bottesford, Leicestershire (22 in. long—Nichols, ii. 23); Darlington, Devon (an ecclesiastic, 2 ft. 8 in. long); Little Easton, Essex (Gough); Cobberly, Gloucestershire; Anstey, Herts; and Long Wittenham, Berks; Abbey Dore, Herefordshire (bishop, 14½ in. long); Haccombe, Devon (civilian).

JOHN PIGGOT, JUN., F.S.A.

PARLIAMENT: PENSION (4th S. iv. 117, 185, 186.)—Not only in the Middle Temple, as C. seems to imagine, but in the Inner too, the Council (which in Lincoln's Inn retains its old name) is styled a "Parliament." We of Gray's Inn, rightly or wrongly, explain the word by the theory that a "Parliament" *talks*, and a "Pension" *thinks*. The derivation looks plausible.

R. C. L.

MILTON'S "PARADISE LOST" (4th S. iv. 96.)—In my copy of the fifth edition, 1691, there is an illustration to Book viii. representing Adam naming the beasts; but, as in MR. WYLIE'S, no painter's or engraver's name. It also has "Book 8" at the upper left-hand corner. C. W. BINGHAM.



## Miscellaneous.

## ANONYMOUS WORKS IN FRENCH LITERATURE.

*Les supercheries littéraires dévoilées*, par J. M. Quérard, seconde édition, considérablement augmentée, publiée par MM. Gustave Brunet et Pierre Jannet, suivie 1<sup>o</sup> du *Dictionnaire des ouvrages anonymes*, par A. A. Barbier, troisième édition, revue et augmentée par M. Olivier Barbier; 2<sup>o</sup> d'une *Table générale des noms réels des écrivains anonymes et pseudonymes cités dans les deux ouvrages*. Tome 1. 1<sup>re</sup> partie. Paris, Paul Daffis. Large 8vo, double columns.

Messrs. Gustave Brunet and Pierre Jannet are now issuing a work which deserves a short notice in this paper, and which will prove of the utmost use to literary men. It is a bibliographical dictionary, including both the famous *Supercheries littéraires* of M. Quérard, and the *Dictionnaire des anonymes et des pseudonymes* compiled by A. A. Barbier.

With reference to the former of these works, I may perhaps be allowed to remind the reader that it was published for the first time between the years 1845 and 1853, and that it consisted originally of five volumes. What an amount of sensation it produced when it came out, and what severe attacks were directed against it! Not that M. Quérard ever violated in the slightest degree the rules of morality or of propriety. No; he committed the far greater offence of denouncing the vanity of certain authors, of exposing their plagiarisms, and of showing that Count A. B. or Baron Y. Z. were really nothing but plain Bob and Dick. Notwithstanding the complaints and reprimands of aggrieved scribes, the *Supercheries littéraires* met with the greatest success, and M. Quérard set about preparing a new and revised edition of his work. The first *livraison* (A—Amateur) had been printed in 1864, when death struck down the industrious bibliographer, and the volume remained for some time unfinished. Fortunately M. Gustave Brunet, one of the two editors of the present dictionary, purchased the numerous papers which M. Quérard had left behind him, and thus found himself in possession of all the materials necessary to carry on and complete the laborious undertaking.

The literature of the present century is the one with which M. Quérard was specially acquainted: he had studied it thoroughly, and the extraordinary number of French works published anonymously or pseudonymously since 1824 made it difficult for him to prosecute his researches with anything like completeness beyond that epoch. The circle within which he chiefly concentrated his investigations must seem small, but it was quite sufficient to task the energies of the most indefatigable writer. How puzzling it must be to identify an author who sometimes adopts as many as twelve or fourteen pseudonymous appellations, and to point out the fifty or sixty persons concealed under the letter B, for instance! M. Gustave Brunet has, however, completed M. Quérard's compilation from various sources, such as the old dictionaries of Flaccius and Mylius. He has also taken from Barbier all the articles on pseudonyms, and inserted them in their proper place amongst the *Supercheries littéraires*.

This leads me to say a few words of A. A. Barbier's *Dictionnaire des anonymes et des pseudonymes*. At the time when this useful compilation was first published (1806–1808), and even at the date of the second edition (1822–27), there existed no special work of the same kind as the *Supercheries*. Barbier was, therefore, perfectly justified in including in the same dictionary both anonymous and pseudonymous productions; the reason for doing so no longer remains, and the plan which

Messrs. Brunet and Jannet have adopted seems to me decidedly the best. Barbier's entire work appears, then, in the present compilation, though under two separate heads. It is printed from the edition of 1822–27, and contains, besides, a number of additional notes which had never been published before.

It must not be supposed that the volume I am now examining is a mere catalogue of titles. In many cases the indication of the book mentioned is followed by the most interesting historical and bibliographical details; extracts are given, anecdotes quoted, and references made to sources which deserve to be consulted. Thus, under the name of Louis Bonaparte, *ex-roi de Hollande*, we find that the *Histoire du parlement d'Angleterre*, published in 1820, 1 vol. 8vo, as being the work of the late King of Holland, was really composed by the Abbé Raynal, and had appeared originally in 1748.

It was not according to Quérard's plan to publish notices of any authors except French ones. He has, nevertheless, inserted short paragraphs about French translations or imitations of foreign works.

A. D. L. C. (Armand Boisseleau de la Chapelle) is mentioned as a translator of *The Tatler*, and a note added on Richard Steele; whose pseudonym is, by the bye, spelt *Bikerstoff*.

A. D. M. (Alfred de Musset) translated, it seems, Thomas de Quincey's *Confession of an English Opium-eater*.

Émilie Julia (Miss Emily Clarke), "jeune et charmante Anglaise," says the note, obtains a place for three works (*Soppho*; *Nouveaux chants d'une étrangère*; *Le prince du Liban*), published between 1857 and 1861.

Immediately after Miss Clarke, we find Æolus (Truffort, *Anglais*): *Originations of Words, with a digressional Treatise on the Scale A, E, I, leading to a View of the Scale of Colours*. Paris, Bachelier, 1843, 12<sup>o</sup>.

The designation *Un Anglais* graces the title-page of a number of pamphlets discussing the most various subjects. Amongst the bibliographical details, which are of a most general character, and which seem specially interesting, I may quote the one referring to a well-known work originally published in 1579, and an excellent edition of which was given by M. Jannet himself in the *Bibliothèque écrivainne*: I mean the *Nouvelle fabrique des excellents traicts de vérité, livre pour inciter les reveurs tristes et melancholiques a vivre de plaisir*, Paris, Jean de Lartre, 1579, 16<sup>o</sup>. This small volume bears on the title-page the supposed name of the author—Philippe d'Alceire, sieur de Neri en Verbois. Now this is a pseudonym; and from an indication given at the end of the work, it has been ascertained that the real Simon Pure was Philippe le Picard, a Bernardine monk of the abbey of Mortemar, near Lyons la Forêt, in Normandy. But what is the meaning of *Neri en Verbois*? Some have supposed, by way of interpretation, *Seigneur de vert bois*; others, coming nearer the truth, have adopted *Seigneur de rien en paroles*. Why should a Latin barbarism have been raised to a French anagram? Why *verbois* and not *verbis*? If we remember that *v=u*, the difficulty disappears at once, and Philippe d'Alceire comes forth in all his baronial dignity as "Lord of Empty-pocket" (*rien en bourse*). This solution of the problem was given by M. Arnold Morel Fatio in the *Bibliophile Belge* (xix. 105–6), and is reproduced in the dictionary I am now noticing.

Before concluding this kind of *compte-rendu*, I must just allude to the amusing prefaces which M. Quérard wrote for the two editions of the *Supercheries*. There it is that the mask is torn off the face of the literary pretenders of our own day; there it is that the maxim, *suum cuique*, is impartially applied by the learned bibliographer, and that the plagiarist no longer appears in borrowed plumes. The late M. Victor Cousin was gene-

rally supposed to have translated into French the works of Plato. We know now that he merely requested some of his pupils to revise and complete the translation originally composed by Grou. The French version of Reid, *par M. Th. Jouffroy*, as the catalogues say, is really M. Garnier's. M. Alexandre Dumas—"dont le nom doit se trouver partout où il y a des peccadilles littéraires à signaler"—published, under the title *Gaule et France*, a volume mainly copied (without acknowledgment) from Châteaubriand and Augustin Thierry.

The word *supercherie* is unfortunately so wide in its application, that it includes every kind of conceit and untruth: from the laughable but innocent vanity, which makes a man tack to his own name that of his native place (Granier de *Cussagnac*, Collin de *Plancy*, Rosely de *Lorgues*, etc.), to the downright piece of fraud which led M. Castilblaze to insert, in his *Dictionnaire de musique moderne* (1821, 2 vols. 8°) no less than three hundred and forty-two articles from that of Jean-Jacques Rousseau, whom he nevertheless calls "ce musicien ignorant."

The readers of "N. & Q." will thus see that, besides its merits as a literary work, the dictionary published by Messrs. Brunet and Jannet is interesting from a moral point of view. Let us hope that it may have the effect of putting down literary dishonesty.

Harrow-on-the-Hill.

GUSTAVE MASSON.

DEATH OF SIR CHARLES GEORGE YOUNG, GARTER. Another old and valued contributor to "N. & Q." has been called to his rest. Sir Charles G. Young, Garter-King-of-Arms, died on Wednesday the 1st inst., aged seventy-four, after having discharged the responsible duties of his important office for twenty-seven years, to the satisfaction of his sovereign and with the greatest credit to himself. Besides a *Catalogue of the Arundel Manuscripts in the College of Arms*, 1829, and his carefully prepared work on *The Order of Precedence*, 1851, Sir Charles was the author of several privately printed tracts on matters connected with his office which are highly valued. His death will be felt as a great loss by the College over which he presided, and by a large circle of attached friends.

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## Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

SIR THOMAS E. WINNINGTON. Some account of Governor Philip Thicknesse may be found in *Nichols's Literary Anecdotes*; *European Magazine*, i. 203; "N. & Q." vi. 257; and most recent biographical dictionaries.—*Lacey's Nobility forms the Second Part of John Peto's Baron of Gentic*, 1840.

R. A. B. *A Solution of the charade attributed to Abp. Whately appeared in "N. & Q." 2nd S. vii. 316.*

FRANCISCA. There are several English translations of *I Promessi Sposi* by *Longman*, Lond., 1871; 2 vols. 1814; 3 vols. 1815; by *Mrs. Lloyd*, 1816; *anon.*, 1817; by *G. Norton*, Pisa, 1828, in 3 vols.

CHARLES GREENE. The French version of the *Rev. Charles Wolfe's "Monody on the Death of Sir John Moore"* is a clever hoax from the pen of *Edgar Poe* (*Rev. Francis Mahony*), and is printed in his *Reliques* (1840, 8vo), p. 312, entitled "Les Funérailles de Beaumanoir." See "N. & Q." 1st S. i. 49.

F. M. J. On *Lutetia's wedding-ring* consult "N. & Q." 3rd S. iv. 309; 4th S. ii. 30, 68; iii. 66, 138.

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LONDON, SATURDAY, SEPTEMBER 18, 1869.

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## Notes.

## ERSE WORDS DENOTING THE MOON.

In the Highland Scottish dialect the words *gealach*, *rè*, and *luan*, severally signify the moon. In the Irish dialect the same words, and another word, *easg* or *eascaon*, are applied to it. In the Manx vocabulary two words, *eayst* and *luan*, are given as denoting that planet. *Eayst* is, however, the only word used by the Manx people.

*Gealach* is probably from *geal*, white. The word *rè* indicates not only the moon, but a period of time, a season, or duration. *Luan* is simply a modification of the Latin *luna*. The meaning of the Manx *eayst* or the Irish *eascaon* is, however, exceedingly doubtful; and it is somewhat remarkable that this word, as an epithet of the moon, is not found in the Scottish *Erse*.

Dr. Kelly, in his *Manx Dictionary*, sub voc. *eayst*, affirms that this was the "Hesus of the Druids." Is this statement well founded? Hesus is indeed supposed to have been a deity of the Gauls, and to have been identical with the Mars of the Romans. (Lucan (i. 444) is an authority for the mythical existence of Hesus.

"Et quibus immitis placatur sanguine diro  
Teutates, horrendoque feris altaribus Hesus,  
Et Taranis Scythicæ non mitior ara Dianæ."

Camden remarks:—

"The Gauls had a god, called by Lucan, Hesus, by Lactantius, Heus: the author of the Querolus termed

him the barking Anubis, because he was pictured in the shape of a dog. Now *huud* with our modern Britons signifies a dog."

Among the foot-notes in Gibson's *Camden*, I find the following:—

"Hizzus or Hazzis in the Syrian language is strong and powerful in war. (Samms's *Brit.* p. 61.) Heus, Mr. Samms thinks, ought not to be put the same with Hesus, but rather that he is confounded by Lactantius with the known name of Bæchus and Hues worshipped in those parts. (See p. 62.) *Huad* in British is now obsolete, but *bathuad*, which is a compound of it, is their common word for a hound—viz. from *bædhu*, to bait, and *huad*, a dog."

The character of this deity is indicated in the following lines from "The Celtic Warrior's Grave," published in Sir R. C. Hoare's work on Wiltshire antiquities:—

"Hark! Hesus rushes from on high;  
Loud war-sounds hurtle in the sky  
'Mid darkness and descending rain,  
Hark! hollow thunders rock again!  
See Taranis descends to save  
His hero's violated grave,  
And shakes beneath the lightning's glare,  
The sulphur from his blazing hair."

It seems improbable that the attributes of the god of war should have been assigned to the placid moon; though, when emerging from the horizon, that planet often assumes a fiery hue. The moon may possibly have been an object of worship among the early Britons; but I am unable to find in the Erse or Britannic dialects any word—unless *eayst* be one—indicating that it was. In other languages terms applied to the moon denote its deification. In the Sanskrit, among its numerous epithets, are—

"The brother of Lakshmi, as having been reproduced by that goddess from the ocean when it was churned by the gods and Asuras."

and—

"The broken bodied, having been cut in two by the trident of Siva for having violated the wife of Vrihaspati."

*Eayst* is feminine, and if it had any mythical meaning, it would probably represent a female deity. Has it any affinity to the Teutonic *Ostera* or the Saxon *Easter*, the name of the goddess of the East?

I find in the Scottish *Erse* the word *eascaoin* or *ascaoin*, signifying harshness, unkindness, enmity, &c. This word seems to bear a close resemblance to the Irish *eascaon*. According to Tooke the English word *east* is derived from the Anglo-Saxon *ýppan*, the past participle of which, *ýppre*, dropping the *p*, he observes, becomes *ýre*, angry, enraged. The Manx word for east is *shiar*, and the Manx word for south is *jiass*.

J. M. JEFFCOTT.

Isle of Man.

# A GENERAL LITERARY INDEX: INDEX OF AUTHORS: ALCUIN.

I have followed the example of the best authorities on the life of Alcuin, e.g. *Histoire littéraire de la France*, adapting references to the early edition of Duchesne, although I have enjoyed the advantage of Froben's admirable edition, as reprinted by Abbé Migne, to which also references are appended on occasions.

*Epistolæ*, "Opera, edit. Duchesne, fol. Paris, 1617 [pp. 1462-1674]; Opera, edit. Frobenius, fol. Ratisbon, 1777 [pp. 555-620]; Canisius, *Lect. Antiq.* edit. Basnage, fol. Antwerp, 1725, ii. 379-456 (from a MS. at St. Gallen). Some of his letters are in D'Achery's *Spicilegium*, iii. 321; iv. 398 [1664, vi. 391-397; ix. 111, 116]; others in *Historiæ Francorum Scriptores*, ii. 668, edit. Duchesne, fol. Paris, 1636; also in Mabillon's *Vetere Anallecta*, p. 398, 8vo. Paris, 1675-85, i. 522 [edit. 1685, iv. 272-311], Nov. edit. Paris, 1723, i. 409; and in the *Recueil des Historiens des Gaules et de la France*, v. 604-[620]. Pezsius, *Thesaurus Anecd.* Nov. ii. 4-[10], Vol. Aug. Vindelic. 1721; and some were printed at Ingolstadt in 1601. Migne's *Patrologiæ Cursus Completus*, c. and ci.—*Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland*, by Thomas Duffus Hardy, vol. i. part ii. 688-9.

Mabillon, l. c. p. 187, edit. Paris, has endeavoured to arrange them in chronological order. The first 24, with the 90th and 106th, in the old editions, are addressed to the Emperor Charlemagne, who, as we are informed in the Life written by an anonymous biographer (who derived his information from Alcuin's pupil and friend, Sigulph), employed him as preceptor of himself and the royal family, and committed to him the government of two abbeys. Subsequently Alcuin obtained in the Abbey of Tours the repose and advantages which he could not find at York. The study which chiefly interested him was astronomy. Charles also was such an attentive observer of the heavens that nothing remarkable occurred without attracting his notice, and awakening his reflection. (Cf. Eginhartus or Einhard in his *Life of Charlemagne*.) We find from his letters that from Alcuin's predilection for allegory he often bestowed names on his friends in jest, which, from their appropriateness, remained attached to them in earnest, and became affixed to their real names as surnames; as, for example, King Charles is usually called David, but many times also Solomon. Alcuin himself was called Flaccus and Albinus; the former probably for the same reason as procured the name to the Latin poet, or because he was particularly partial to Horace, whose lyric verse he imitated, in the judgment of his contemporaries, not without success. The latter appellation is manifestly a mere accommodation of his Anglo-Saxon name to the euphony of the Latin tongue. Einhard, the private secretary and biographer of Charlemagne, is a striking instance of the reason why and the way in which these names were given. He was a mathematician and skilled in architecture, for which reason Alcuin calls him, after the Jewish architect, Bezaleel. (Cf. Lingard's *History and Antiquities of the Anglo-Saxon Church*, and Eginhartus, cap. xxv., not. a. Schmincke.) The 21st and 22nd are consolatory epistles to Charles on the death of his wife Luitgarde, in which he pursues the thought that true life commences with death: Nascimur ut moriamur, morimur ut vivamus.

Of the distracted state of Northumberland at this period we have a Gildas-like description in Ep. xxix. *Ædibredo Regi et Principibus Populoque Nordanhumborum gentis.*

He still considered himself an honourable exile: he was bound, so he argued, by his ordination to the church of York; and he frequently, but ineffectually, solicited permission to revisit his native country. He was at last employed to be the bearer of friendly proposals to Offa, King of Mercia, see Ep. liv. ad Bearnuinum, "Officium Regi et genti Anglorum nunquam infidelis fui." (Cf. William of Malmesbury, Bohn, p. 66.) "There is," says the same chronicler, "an epistle of Alcuin, part of which I shall subjoin, as it affords a strong proof of the magnanimity and valour of Charles, who spent all his time in war against the pagans, rebels to God." He says (see this entire, Usserius *Veterum Epistolarum Hibernicarum Sylloge*, Ep. xviii. p. 36 [p. 51 and *Works*, iv.]; and Alcuin's *Opera*, i. 6, Ep. iii. [Duchesne, p. 1669]) "the ancient Saxons and all the Friesland nations were converted to the faith of Christ through the exertions of King Charles, urging some with threats, and others with rewards. At the end of the year (A.D. 797) the king made an attack on the Slavonians, and subjugated them to his power. The Avars, whom we call Huns, made a furious attempt upon Italy, but were conquered by the generals of the aforesaid most Christian king, and returned home in disgrace. . . . I know not what will be our destination; for some ground of difference, fomented by the devil, has arisen between King Charles and King Offa, so that on both sides all navigation is prohibited to the merchants. Some say that we are to be sent into those parts to treat of peace." (See also Lappenberg's *England under the Anglo-Saxon Kings*, i. 232-3.) xxxviii. Domino excellentissimo Offano Regi humilis Levita Alcuinus salutem. Offa acquired greater renown and greater power to his state than had ever been possessed by any Anglo-Saxon king or kingdom. (See charters of 780 in *Cod. Diplom.* pp. 167, 169; Smith's *Beda*, p. 767.) His firmness and his valour are incontestable. His delight in reading is also celebrated by his contemporaries. (Alcuin's *Opera*, Duchesne, p. 1554.) Lappenberg. The original is: "Mihi valde placet, quod tantam habetis intentionem lectionis, ut lumen sapientiæ luceat in regno vestro, quod multis modo extinguitur in locis." Of Ethelred's death he writes (Ep. xlvii.), Opp. i. 57, in Duchesne edit. p. 1668) thus to Offa, King of the Mercians: "Your esteemed kindness is to understand that my Lord King Charles often speaks to me of you with affection and sincerity, and in him you have the firmest friend. He therefore sends becoming presents for your love, and to the several sees of your kingdom. In like manner he had appointed presents for King Ethelred, and for the sees of his bishops; but oh! dreadful to think, at the very moment of despatching these gifts and letters, there came a sorrowful account by the ambassadors, who returned out of Scotland through your country, of the faithlessness of the people, and the death of the king. So that Charles, withholding his liberal gifts, is so highly incensed against that nation as to call it perfidious and perverse, the murderer of its sovereigns, esteeming it worse than pagan; and had I not interceded he would already have deprived them of every advantage within his reach, and have done them all the injury in his power." William of Malmesbury, p. 68 (cf. Lappenberg, p. 231 sq.; Alcuin, p. 1670). Alcuin (Ep. xxix. ut supra) reminds the king Ethelred, the patricius Osbaldo, and Osbert, "de antiqua amicitia . . . de fidei veritate, de pacis concordia, quam habere debetis inter vos; quia amicitia quæ deseri potest, nunquam vera fuit." This letter cannot have been written long before the murder of Ethelred, as it makes mention of the destruction of the church of St. Cuthbert by the pagans. Lappenberg. (Cf. Ep. xlix. pp. 1165 and 1672, which latter Mr. Wright has incorporated.) In Ep. xviii. Northumbrian exiles, Torhtmund and others, are recommended to the hospitality of the Emperor Charles. Ep. xxiii. is a letter



from Charlemagne to Offa interceding for a Presbyter et Scottus, who had eaten meat in Lent. (Duchesne, *Script. Fr.* ii. 686.) Another monument of their intercourse exists in a letter (lxi.) from Charlemagne to the Archbishop Athilhard, whom Alcuin styles the primate of Canterbury. In this letter the humanity of Charlemagne is nobly distinguished. Mr. Wright has also inserted two letters as fair examples of his more playful style of writing. Ep. xcii. Ad Dulcissimum filium Homerum. Ep. xlii. Ad Riculfum Archiepiscopum cognomento Damocetam.

Ep. vii. Ad Dominum Regem de predicatione vere fidei, et baptismo Catholico novellis populis. "Alcuin's liberality of sentiment is remarkably conspicuous in this letter: he recommends the king in the first place to select with care the preachers who were to be sent among the barbarians, and to avoid burdening the converts by the imposition of heavy rates for the support of the church. With this view he warns him strongly against the immediate exaction of tithes; he entreats him to consider that a tax which the established Christians reluctantly consented to pay would naturally alienate the minds of new converts from a doctrine which they saw to be oppressive even at its announcement. The passage of the letter in which this subject is treated merits to be extracted in the original language," &c. Wright. "Charles did not follow this salutary advice; and to his obstinacy may be attributed the long continuance of the Saxon war for years, and which he could not bring to a conclusion until he had executed some of his chief adversaries, banished others, and conciliated the rest by the grant of fiefs." Lorenz. In the Capitular upon tithes, Charles maintained the principle that tithes must be paid, *secundum mandatum Dei*. (See Baluze, *Capitularia*.)\* But Alcuin suggested that "the Christian clergy were indebted for this tribute (the idea of which was borrowed from the Old Testament) to the artfulness with which they laid claim to the position of the Jewish priesthood, thereby transferring to themselves the advantages enjoyed by that body." Lorenz. Alcuin's opposition to this principle is the more remarkable, inasmuch as he was himself abundantly endowed with riches derived from the church, and lived in an age which believed that Charles Martel, "because he had appropriated great part of the tithes to pay his soldiers, was most miserably taken bodily out of the grave by the wicked spirits."

Ep. lxiii. Ad Adrianum Papam. As an Anglo-Saxon he was imbued with the most humble and profound reverence for the Holy See. He recommends Beatissimo et omni honore dignissimo Pontifici magno Adriano Papæ his pupil Angelbert, private secretary or chaplain to Charlemagne himself. In Ep. lxxii. Ad Leonem Papam, he honours Adrian's successor with the same address. Ep. lxi. et lxx. Ad Fratres Lugdunenses. He inculcates on the monks love, humility, and obedience, and cautions them against the doctrine of the Adoptionists. The latter is *Expositio de Baptisterio*. (Cf. *De Ceremoniis Baptismi*, pp. 1151-61.)

#### BIBLIOTHECAR. CHETHAM.

#### DISCOVERY OF AMERICA BY THE CHINESE:—

"One fact corroborative of the idea that the Old World, or at least some of the inhabitants of Asia, were once aware of the existence of America before its discovery by Columbus is, that many of the Arabian *ulema*, with whom I have conversed on this subject, are fully convinced that the ancient Arabian geographers knew of America; and, in support of this opinion, point to passages in old works

in which a country to the west of the Atlantic is spoken of. 'An Arab gentleman, a friend of mine, General Hussein Pasha, in a work he has just written on America, called *En-Nessr-El-Tayir*, quotes from Djeldeki and other old writers to show this.'

The foregoing quotation from the *Gentleman's Magazine* for August I have taken from the *Glasgow Herald*. Musonius in a note on—

"Jacet extra sidera tellus,  
Extra anni solisque vias, ubi cœlis Atlas  
Axem humero torquet stellis ardentibus aptum."

*Æneid*. vi. 796. (Virg. Burmanni, Amst. 1746, vol. iii. p. 127).—

affords some support to the opinions advanced by this writer. He says:—

"Designare videtur Poëta insulam quam Americam vocant, nostra tempestate inventam; ejus tamen etiam antiqui meminerunt aliquando: inter quos est vel in primis Plato, qui in Timæo Atlantis insulam appellat, asseritque et ingenti terræ motu et longa illuvione absorptam fuisse: et pelagus illud innavigabile remansisse. Sed potuit fieri ut quam Plato obrutam putavit, alii crederent adhuc exstare, secundum quos dixerit Poëta, 'ubi cœlis Atlas Axem humero torquet.' Verum enimvero, ne omnino Platonis opinionem intactam relinqueret, usus est verbo *jacet*, ex quo datur intelligi summarsam esse. Quod vero ait *extra sidera*, ex sequentiis colligitur, non de quibuslibet sideribus agi, sed de his tantum quæ sunt in Zodiaco, ultra quem magna illius insulæ pars extenditur."

Servius, as might be expected, is silent about America, but gives the same interpretation of *jacet extra sidera*:—

"Nulla terra est quæ non subiaceat syderibus; unde perite addidit: *Extra anni solisque vias*; ut ostenderet duodecim signa, in quibus est circulus solis."

R. B. S.

Glasgow.

MAMMYJAG: LECTURE.—I often hear the word *mammyjag* used by the peasantry of Huntingdonshire, and as I cannot find the word in any glossary of local terms and phrases (such as Miss Baker's or Sternberg's of the adjoining county of Northampton) it seems worth while making a note of it. It appears to be a variation of *mom-mock* or *mammack*, and signifies a moist mess. Thus, an old man who was exhibiting to me his bad leg, called my attention to the hardness and dryness of the skin; "but," he said, "I put on wet rags when I go to bed, and keep them on all night; and, in the morning, my leg is all of a mammyjag."

I also hear the word *lecture* used in an unusual way. Thus, yesterday (August 26) there was a fire in an adjoining parish, and a mounted messenger was despatched for the engine. A woman who was working in a cornfield told me that "he came galloping along shouting 'Fire! fire! Mrs. —'s stackyard is afire!' that was his lecture; and it roused us all." And he went galloping along, shouting all the way, but the whole of his lecture was 'Fire! fire! Mrs. —'s stackyard is afire.'" CUTHBERT BEDE.

\* Cf. Milman's *History of Latin Christianity*, ii. 227.

**WOODCUTS IN DAILY PAPERS.**—It may perhaps be worth recording that woodcuts were not very uncommon in *The Times* of the early part of this century. They mostly represent battlefields and naval engagements, and they occur in the numbers of February 15, 1804; August 11, 1804; April 6, 1807; April 15, 1807; June 9, 1809; July 17, 1809; July 29, 1809; Sept. 12, 1809 (Plan of Covent Garden Theatre); Oct. 26, 1809 (Device of an illumination at the Jubilee.)

R. B. P.

**"SOPRANO MI" OF ITALIAN PAINTERS.**—Adolf Stahr, in his delightful "Winter in Rome" (*Ein Winter in Rom*, von Adolf Stahr und Fanny Lewald, Berlin, 1869), writes:—

"Together with Guercino's name I remember that this, too, is a nickname, Guercino meaning 'the little squint': his original family name was Barberi. Such like *soprano mi* which, originally given by boon companions, stuck to the artist, and took the place of the true name of the same, are many in the history of Italian art, and they are at the same time characteristic as regards the social forms of that time. Thus the painter Robusti was, and is still, called 'Tintoretto' (the little dyer); Barbarelli we know almost only as 'Giorgione' (fat George); Conradi as 'Ghirlandajo' (the garland-maker); Ribera as 'the little Spaniard' (Spagnoletto); Andrea Vanucchi is much better known by his nickname Andrea del Sarto (Tailor's Andreas), his father being a tailor. Which name is hid behind Luca della Robbia ('Madder-Luke'), and Masaccio ('Dirt-Thomas'), I cannot call to mind just now."—Vide ante, *Ein Winter in Rom*, p. 222.

HERMANN KINDT.

Germany.

**LEADEN COMBS.**—I believe the use of these articles for imparting a darker shade to the hair is generally considered to be comparatively new; but the following extract from *Another Collection of Philosophical Conferences of the French Virtuosi*, translated by G. Havers and J. Davies (London, 1665, fol.), shows that they have long been in use: "On the contrary, at Ragusa, they black the hair with litharge, black-lead, or with leaden combs" (p. 17).

R. B. P.

### Queries.

#### MILTON'S HANDWRITING.

I am endeavouring to make a complete list of all the well-authenticated specimens of Milton's handwriting and their whereabouts, and shall be glad to know of any which I may add to the subjoined:—

1. The MS. of Milton's minor poems in the library of Trinity College, Cambridge.
2. MS. corrections in *Lycidas* (ed. 1638). British Museum and Univ. Libr. Cambridge.
3. MS. notes in Browne's *Britannia's Pastorals*. Mrs. Patrick.
4. MS. notes in *Arati Phenomena*. British Museum.
5. Signature in the Album of Camillus Cardoyn. Rev. Charles Sumner, America.
6. Euripides, MS. notes. Sir Henry Hallford.

7. Petition of John Milton. State Paper Office.
8. Entry in the Album of Christopher Arnold. British Museum.
9. MS. Poem to Dr. John Rous. Bodleian Library.
10. Note in presentation copy of his treatise "Of Reformation touching Church Discipline". Library of Trin. Coll. Dublin.
11. Letter to Carolo Dati. Mr. J. F. Marsh.
12. Two signatures in the Registry's book at Cambridge.
13. Signature in a volume containing Dante's *L'Amoroso Convivio*, Rime et Prose di Giovanni della Casa, and Sonetti di Benedetto Varchi. Mr. Arthur Roberts.
14. Signature in a copy of Heraclides Ponticus. Lord Rolle.
15. Signature to a receipt. Mr. Ives.
16. Signature in a copy of Lycophon. Formerly (? still) in the possession of the Earl of Charlemont.
17. Signature and motto in a copy of Fitz-Herbert's *Natura Brevium*. In 1830 in the possession of the Rev. Dr. Stedman.
18. Signature to a warrant. Lord Ashburnham.

I have not included in this list the sonnet in a copy of Alexander Rosse's *Mel Heliconium*, because it is in a hand more unlike Milton's, if possible, than the poem which excited so much unnecessary controversy last year. Nor have I mentioned the agreement with Simmons, nor the two receipts for money paid by the same bookseller; for these, as well as the letter to President Bradshaw, and the signature to a conveyance now in the possession of Lord Houghton, are obviously not autographs. I suppose that the Bible formerly in possession of Mr. George Offor, which contained a signature "John Milton," perished in the fire which consumed the greater part of that gentleman's collection during the sale. Is anything known of the collections made by Milton for a Latin dictionary, which was used for the later editions of Littleton's work?

WILLIAM ALDIS WRIGHT.

Trin. Coll. Cambridge.

**ANCIENT CUSTOM.**—The *Weekly Dispatch* of July 25, 1869, says:—

"The annual custom of restoring the lost sheep, which has existed from time immemorial, on the borders of the Lancashire, Yorkshire, and Cheshire moors, was observed on Tuesday. The place of rendezvous was the Millers' Arms, Salterbrook, about twenty-two miles from Manchester, and about the same distance from Sheffield."

What is the custom referred to? I am a Lancashire "borderer," and yet I can say, in the language of Hogg, I

"Never had heard of the rite before."

STEPHEN JACKSON.

**"THE ANCIENT MARINER" AND SIR JOHN DAVIES'S "ORCHESTRA."**—Has the following similarity been noted?—

"For loe the Sea that fleets about the Land,  
And like a girdle clips her solide waist,  
Musike and measure both doth vnderstand:  
For his great chrystall eye is alwayes cast



Vp to the Moone, and on her fixed fast:  
And as she daunceth in her pallid shepere,  
So daunceth he about his center here,"

*Orchestra*, verse 49.

"Still as a slave before his lord,  
The ocean bath no blast;  
His great bright eye most silently  
Up to the Moon is cast—  
If he may know which way to go;  
For she guides him smooth or grim.  
See, brother, see! how graciously  
She looketh down on him."

*Ancient Mariner*, Part vi.

JOHN ADDIS, M.A.

Rustington, near Littlehampton, Sussex.

ANTECESSOR.—Mr. Gladstone, in his "Chapter of Autobiography," uses *antecessor* for *predecessor*. Surely this is incorrect? A man may be my *antecessor* and yet not my *predecessor*, if he has chosen simply to hand over his estate to my deceased father, yet still lives on in his old home as my guest. Decease alone can turn him into my *predecessor*. R. C. L.

BALCH QUERIES.—1. Is the name Balch very uncommon in England, or otherwise?

2. Do the English navy rolls of about 100 years back contain the name of an Admiral (?) Balch? If so, I would like any information to be had concerning him or his family.

3. I would like a description of coat armour ever borne by any member of the Balch family in England.

If any reader of "N. & Q." can answer either of the above, he will, by so doing, confer a favour on an "American cousin."

W. LINCOLN BALCH.

Boston.

CUCKOOPENNERS.—The members of a cricket club "down Somerset way" call themselves "Cuckoopenners." What is the meaning of the word?

A SUSSEX RECTOR.

MEDICINAL SPRING AT DULWICH.—In Harrison's *History of London* I find mention made of a medicinal spring at Dulwich, "from which," says the author, "the waters are sent to London, and are esteemed exceeding efficacious in many disorders." Now I have made search for this spring, but cannot discover its whereabouts. Is anything known of it beyond this statement made by Harrison, and is its position known to any one? Can it be that the historian is speaking of a spring which up to a few years ago existed at Sydenham, and from which one of the roads of that village (Wells Road) takes its name? Hasted in his *History of Kent* makes mention of the well at Sydenham, and speaks very favourably of the medicinal value of its waters. C. A. R.

"GENERAL DUNDAS HE WAS THE MAN," ETC. I should be much obliged if any one will give a

complete version of a poem or song, of which only one verse is known in my regiment:—

"General Dundas he was the man  
Who first conceived the glorious plan  
To raise a corps of riflemen  
To fight for England's glory."

A RIFLEMAN.

EMBLEMS WANTED.—I shall be much obliged if any one will tell me what are the recognised emblems of the Resurrection, beside the Phoenix? Also what emblems, if any, represent the Sacrament of Holy Baptism? W. H. S.

HERINGTHORPE, CO. YORK.—I shall be glad to know where this place is. I cannot find it in any of the topographical dictionaries or gazetteers (modern). TREGAR.

LEOMINSTER, HEREFORD.—In which court probate or registry is a will of a person who lived and died in this town most likely to be found? Wished for literary purposes alone.

STUDENT.

THE MAGDALEN CHAPEL, EDINBURGH.—This ancient charity was founded by Michael M'Quhan, burgess of Edinburgh, in 1503: the charter which established it being granted by Janet Ryne, his relict, in 1545. Can any one give me any particulars respecting the founder? Was he one of the M'Quhans, or Makenes, who resided at the Magdalen bridge in Inveresk, and possessed small portions of land there, from the middle of the fifteenth century? F. M. S.

SIR THOMAS MORIEUX, Marshal of John of Gaunt's army in Spain, and Constable of the Tower from Dec. 8, 1381 (when granted for life) to Dec. 7, 1386 (last entry styling him by this title), was dead in February 1404. The *obit* of "Thomas Moresse" was kept at Canterbury cathedral on the 1st of November. Are these persons identical? In what year did Sir Thomas Morieux die, and is there any evidence that he left issue? I find mention in 1362 and other years of "Thomas Murreux le fitz," but this I take to be the person under discussion. He or his father was an executor of Mary, widow of Thomas de Brotherton, Earl of Norfolk.

HERMENTRUDE.

THOMAS NORTON, AUTHOR OF "GORBODUC."—Mr. Cooper (*Athen. Cant.* i. 485, 569) states that his widow Elizabeth was living in Holborn when his *inq. post mortem* was taken in June, 1584; and that this Elizabeth was the widow of Ralph Radcliffe of Hitchin, and daughter of Robert Marshall of that place. But the pedigree of Norton by Philipott, published by Mr. Whitmore of New England, makes this Elizabeth Marshall the second wife of Thomas Norton the poet's father; and Mr. J. G. Nichols (*Herald and Gen.* iv. 276) prints a pedigree of Norton from the Vis.

of Herts, 1634, which also calls Elizabeth Marshall the second wife of the elder Thomas Norton. I must remark, *par parenthèse*, that my copy of this pedigree, "from the original visitation in the College of Arms," begins with the poet himself, and makes no mention of his father at all. Mr. Nichols goes on to say that "the third and last wife" of the poet's father drowned herself in 1582, of which fact there is ample evidence; but one is puzzled to read a little lower down in the very same page, that it was found by the *ing. post mortem* in June, 1584, that "Elizabeth, widow of the poet's father, and therefore his third wife," was then residing in Holborn, and that Alice the poet's widow was living at Cheshunt. I should like to be informed—(1) which version of the *ing. post mortem* is the correct one, and (2) whether Elizabeth Marshall married the father or the son.

TEWARS.

PRIMOGENITURE IN POLAND.—What laws prevailed in Poland concerning primogeniture in the eighteenth century?

N. K.

REGENT'S CANAL.—I should feel obliged by information on the following point:—When the Regent's Canal was constructed years ago, how did its construction affect the course of the old Fleet River? I find no information in Timbs on this point, though he says a great deal about the old course of the Fleet. I well recollect it thirty years ago when I was a boy at Camden Town. It ran open past the gardens of the Old Castle, Kentish Town, and, at a spot a little to the south of the Castle, plashed down a deep and wide arch under the road. It then reappeared in the grounds of Messrs. Goodall, cardmakers, in the King's Road, and again went under by the Elephant and Castle, King's Road, to reappear at Battle Bridge. Timbs describes the rest of its course. Was it brought under the Regent's Canal by means of a culvert? Such must have been a very difficult work. Or was the Kentish Town part wholly diverted and separated from the lower (more southerly) part, the lower part being still fed by streams and sewers on the south of the canal, and the original middle portion entirely obliterated or how otherwise? I refrain from a diagram as I am not a very expert draughtsman, but I trust I have made my meaning clear.

CAMDEN.

CURIOUS SEAL OF HAWISE DE KEVEOLOC, *temp.* EDWARD II.—The silver seal of Hawise de Keveoloc (great-granddaughter to the famous Owen Cyveilioch), called Hawix Gadarn, or the Hardy, was found about twenty years ago by Mr. Penson at Oswestry. The seal is about the time of Edward II., and shows the lady carrying a shield in each hand—a very rare arrangement. On one shield her own arms are blazoned, on the other her husband's. She was an heiress of the royal tribe of Powys (Gwenynwyn), wife of Sir J.

Charleton; who also, as well as the lady's ancestors, bore the lion rampant—the distinction of colour, of course, not being visible on the seal. Mr. Massie, in a paper on seals in the *Transactions of the Chester Archaeological Society* (Part II. 1850), gives a drawing of this. Mr. Morris of Shrewsbury says the seal is very valuable, as it explains with certainty the intermarriage of her paternal line with the Corbet family, as to which almost every pedigree of ancient date differs. Hawise followed her uncle's (Thomas Corbet) example (he having avoided the single raven of his family, and bore "Or six ravens, 3, 2, and 1 proper, a canton gules, thereon two lions passant argent"), and adopted in conjunction with the arms of her father ("Gules, a lion rampant, or") those of Strange, avoiding the Corbet arms altogether.\*

The Welsh books state that four of her uncles claimed her estates (by their law of reverting from the female to the male line), and Edward II. took her part, and gave her in marriage to Sir J. Charleton, whom he created Lord Powis, and entailed the four uncles' property on her issue.

I should like to know what other examples of seals exist showing a wife carrying shields in this manner.

JOHN PIGGOT, JUN., F.S.A.

LEGEND OF OUR SAVIOUR.—In a poem of the fourteenth century it is said that the Jews, as soon as our Saviour was condemned, shaved his head and beard. The story was communicated to a holy woman by God. Can any of your readers refer me to the story? As the poem will shortly be published, I am anxious to have the information at an early date.

J. M. COWPER.

STAFFORD FAMILY.—Can any of your readers give such information respecting the Stafford family from the Duke of Buckingham, beheaded in 1521, up to the year 1630, as would include a branch of the family settled in Carmarthenshire, South Wales, between these dates?

E. S. B.

COLONEL ARCHIBALD STRACHANE was a person who achieved some notoriety in Scotland in Cromwell's time. He belonged to the parish of Inveresk, and had a brother Robert and several sisters, who resided in the parish after his death. I shall be much obliged for any information respecting him or his family. The name was originally Strathachane.

F. M. S.

WILKIE: READING THE WILL.—In the French Catalogue of the New Pinacothek at Munich I find the following:—

"2 Cabinet, No. 24. Wilkie (David) né en 1785 à Cults en Tifeshir (sic) en E'cosse. † 1841 dans la baie de Gibraltar. Ouverture d'un testament—Sur bois, haut 2' 5" large 3' 7". Ce tableau est connu par la belle gravure de Burnet."

Is this the original picture?

CLARRY.

[\* This seal is described in "N. & Q." 1st S. vii. 293; 3rd S. v. 254.—Ed.]



### Queries with Answers.

ST. DOULAGHS.—I lately visited the remarkable church of St. Doulogh's, near Malahide, co. Dublin. Not long since it has undergone restoration, and some additions have been made for the accommodation of its parishioners. Its high-pitched stone roof and singular construction render it an object of much interest. Can any of your correspondents in Ireland inform me by what race it was constructed, and where its history can be found?

THOMAS E. WINNINGTON.

[The subjoined interesting notice of St. Doulagh's is given by Mr. J. N. Brewer in his *Beauties of Ireland*, i. 284, ed. 1825 :—

"St. Doulagh's, distant from Dublin rather more than four miles, is highly worthy of attention on account of its *church*, which, although quite destitute of pretensions to beauty, ranks amongst the most curious vestiges of antiquity preserved in any part of Ireland. This building does not stand due east and west, and is on a diminutive scale, its extreme length being forty-eight feet, and its width eighteen feet. The roof is double, and composed of stone; the exterior division ascending in the form of a wedge. The inner roof is constructed of rough stone, imbedded in cement; and between the two is space sufficient for an upper story to the building. Towards the centre of the fabric rises a square tower, which is evidently of a more recent date than the principal parts of the church.

"The entrance is by a small doorway on the south, the arch of which is imperfectly formed, and appears, unintentionally, to approach in a faint degree towards the pointed form; an irregularity of construction observable in many other rude and very ancient buildings in this country. On each side of the entrance are traces of an arch, more correctly circular. The window-cases, and remainder of the architectural parts of the exterior, are in the pointed modes usual in different early ages, and are evidently innovations on the original character of the structure.

"The interior is divided into two compartments. The western division constitutes a small room, at one angle of which is a low turret, appearing to have been designed for a belfry. At the eastern end of the same room is a plain and massive altar-monument, called the tomb of St. Doulagh. These erections encroach so much on the limited dimensions of the room, that space is left for only a very small assemblage of persons; and it is conjectured in Dr. Ledwich's work on the Antiquities of Ireland that this apartment 'was designed for no other use but the separate admission of those who came to make their prayers and offerings to the saint.' In the north wall are three unornamented square cavities.

"This apartment communicates with the eastern division of the interior by a narrow and square-headed doorway, of proportions too low to admit the transit of a full-grown person in an erect posture. The eastern compartment of the building, forming the place of divine worship,

is twenty-two feet in length by twelve feet in width; but its original character has been greatly obliterated in different early ages, and the whole is in a state of disuse and dilapidation. At the east end has been inserted a pointed window; and there are two other windows, respectively of a lancet form and of a wavy trefoil shape. The stone roof, now all rugged and partially disjointed, retains under the tower the traces of homely groin-work, but is coved in the eastern and more ancient part. On the west wall are relics of a wide and irregular arch, circular in intention; and on the north side are the remains of an arch more strictly semi-circular in outline. A stone stairway, on the south, leads to the tower; and on the same side of the church, near the east end, are two spacious but plain recesses, for the reception of books and sacred utensils.

"No traces of sculpture, or architectural decorations, are to be seen in any part of the building. In regard to presumptions arising from internal evidence of architectural character, the ancient parts of this structure are, indeed, quite beyond date. The peculiarities which we have noticed, independent of the absence of embellishment, and of the marks of such architectural fashions as are traced with satisfactory accuracy from the 12th century down to the present time, prove its origin to have been extremely remote; whilst, from its situation in a district long triumphantly infested by the Danes, we can scarcely suppose it to be probable that the church was erected before the conversion of that people to Christianity. If, then, we deem it to be likely that this fabric was raised by the converted Danes, as a place of conservation for the reliques of their venerated northern saint, Olave (of whose name the word Doulagh is said to be a corruption), can we, at the same time, believe that architects, contented with so rude and humble a building for a purpose esteemed peculiarly solemn, possessed either inclination or industry to construct the massy round towers of Ireland as *belfries*? It is, however, extremely doubtful whether the name by which this church is distinguished has, in fact, any reference to the favourite saint of the Danes. The Chevalier De Montmorency, in his MS. communications to this work, is 'inclined to deduce the name from the Irish *duilleog*, *duilleach*, a leaf, the leaf of a book; whence *duilleachan*, a small book, the Holy-book, or Gospel.' By the same writer it is suggested, that 'what is here called St. Doulagh's bed was nothing more than the shrine, or tabernacle, in which this holy relic had been preserved and venerated.'

"Contiguous to this ancient fabric is a modern building, quite uninteresting in character, forming the present place of parochial worship. At a small distance is a consecrated well of lucid water enclosed in an octangular building. This structure was repaired and painted *in fresco*, A.D. 1609, at the expense of John Fagan, of Feltrim, Esq. The paintings represent St. Patrick, St. Doulagh in a hermit's habit, and other subjects.]"

ALEXANDER POPE'S "SIR BALAAM."—Can any of your correspondents inform me whether the Sir Balaam who lived near the Monument, was

impeached by the House, harangued by Coningsby, deserted by the court, and finally hanged, has been ever supposed to be a portrait; and if so, of whom? BESONIAN.

[It has always been a doubtful question whether Sir Balaam, the hero of the little episode with which Pope concludes the third of his "Moral Essays," is a satirical portrait of some notable contemporary, or simply a creation of his exuberant fancy; and after the lapse of nearly 150 years the possibility of determining it satisfactorily either one way or the other has now become almost, if not altogether, hopeless. Yet, notwithstanding what has since been oftentimes urged to the contrary by others with more or less ingenuity, we are disposed ourselves to adopt that opinion in the matter which very generally prevailed in the last century, and to consider the vituperative passage as aimed primarily and specially at Governor Thomas Pitt of "Diamond" notoriety, the grandfather of the celebrated Earl of Chatham. True, there are certain portions of the story which bear no relation whatever to that gentleman's personal history; but these, we apprehend, are only so many ambares, or poetical excursions, to save the writer in some measure from the consequences of his temerity and malevolence. In the main the particulars of the narrative accord very well with what is known of the sudden elevation and prosperous career of the Governor of Fort St. George, in the East. According to Gilbert, "Thomas Pitt, although remotely descended from a good family, is said to have been the son of a person concerned in trade at Brentford." (*Paroch. Hist. of Cornwall*, p. 68.) He was a man, therefore, of somewhat obscure origin, the architect of his own fortune, and, as we gather from the sermon preached at his funeral, remarkable for his moderation and piety; or, as the poet aptly describes him—

"A plain good man . . . .  
Religious, punctual, frugal, and so forth."

His cheap acquisition, whilst serving at Madras, of that magnificent gem which he subsequently sold to the Regent Orleans for five times the amount he had given for it, occasioned no little envious discussion at the time. He was accused on his return to Europe of having duped the former proprietor of it; and his name in consequence became a by-word of reproach amongst the vulgar and officious on either side of the English Channel. "He condescended," says a writer in the *European Magazine* (xx. 166, anno 1791), "to vindicate himself against the aspersions thrown out upon him." And a second contributor to the same periodical (p. 245) supplied the editor, at the particular request of the latter, with certain extracts from the "Vindication" in question, and which originally appeared in the London daily papers towards the close of July, 1710, when the author of it was temporarily sojourning at Bergen. It is manifestly the composition of one who was deeply impressed by religious truth. In his version of the diamond transaction, Pope probably selected the most odious of the many rumours afloat at the time in reference to it. Whether he was equally unjustified in ascribing other large gains—

"In one abundant show'r, cent per cent—

made by the ex-governor to any participation that that Midas-like personage may have had in the infamous South Sea Bubble is not quite so apparent; but it is an undoubted fact that, with less than half the profit he had acquired by the disposal of his diamond, he purchased from the devisees of Lord Mohun (who was killed in the horrible duel with Duke Hamilton) the beautiful estate of Boconnoc, near Lostwithiel in Cornwall—a bargain almost, if not quite, as advantageous as that which he had previously made in India. The line—

"And two rich shipwrecks bless the lucky shore,"

may be but a poetical metaphor of the double obtainment.

The lucky speculator himself did not contract matrimony with "a nymph of quality"; that additional piece of good fortune was reserved for his son and heir Robert (the father of Lord Chatham), who espoused a daughter of the Irish Earl of Grandison, and who learned to "bow at court" and "grew polite" when he was appointed, shortly after his marriage, one of the clerks of the green cloth to Frederick Prince of Wales. That line, however—

"And one more pensioner St. Stephen gains,"

applies, in a subordinate sense, equally well to the father as to the son; for, in the language of Lord Macaulay, "Governor Pitt bought estates and rotten boroughs, and sat in the House of Commons for Old Sarum." Robert Pitt, and subsequently his illustrious son, represented the same spot in Parliament for several consecutive sessions. It was for that son, too, that "a gay commission" was purchased—namely, a cornetcy in the Blues. There are other passages in this inclusive episode which we cannot pause to indicate, manifesting that the satirist must have had the early career of the great commoner in his mind at the moment he penned them.

These very remarkable coincidences in the respective histories of Sir Balaam and "Diamond" Pitt warrant the conclusion, in our judgment, at which the generality of critics arrived in the last century. That conclusion, moreover, receives very considerable force from the fact of Sir Charles Hanbury Williams, the friend and to some extent the political confidant of Pope, designating the elder William Pitt "the true son of Sir Balaam." This very definite expression occurs in one of his coarser lampoons upon the youthful statesman, entitled *The Unembarrassed Countenance*; and the epigraph of which Sir Charles has borrowed from the story before us:—

"Behold Sir Balaam, now a man of spirit,  
Ascribes his gettings to his parts and merit."

See W. Walker Wilkins's *Political Ballads*, ii. 319.]

THOMAS JAMES, D.D.—I have a small 12mo volume printed by Felix Kingston, 1598, called "*The Moral Philosophy of the Stoics*." Written in French, and Englished by Thomas James, Fellow of New College, Oxford." I do not find this



Thomas James in Wood's *Athenæ Oxon.*, nor the work in Lowndes or Watt. In the dedication to Sir Charles Blunt, Lord Mountjoy, K.G., Mr. James states the name of the noble author who wrote this treatise was then not known in England. The book recently discovered was bound in a fragment of an Anglo-Saxon MS., which I hope some scholar in that literature will decipher for me. Can you give me any account of the author and translator?

THOMAS E. WINNINGTON.

Stanford Court, Worcester.

[The author of *The Moral Philosophie of the Stoicks* is Guillaume du Vair, Bishop of Lisieux; it was translated into English by the learned Thomas James, D.D., the first Keeper of the Bodleian Library. It is remarkable that this translation has been overlooked by Wood and his editor, Dr. Bliss, who have given a long list of his works in the *Athenæ*, ii. 464-470. There is another translation of Du Vair's work by Charles Cotton, Lond. 1664, 8vo.]

### Replies.

GAINSBOROUGH'S "BLUE BOY."

(4th S. iii. 576; iv. 23, 41, 81, 204.)

A valuable contribution towards a correct history of this picture was expected from Mr. TOMLINSON in support of his conclusion, that "there is not a shadow of doubt as to the authenticity and genuineness of the 'Blue Boy' in the possession of the Marquis of Westminster," but he throws no light upon the subject, and rests his faith upon the acknowledged merits of the Westminster "Blue Boy"—a field on which the rival picture is likely to prove a winner.

MR. TOMLINSON, however, frankly admits that he should have said "in my mind there was not the slightest doubt"; but as he has not seen both pictures, his opinion must necessarily be *ex parte*, and be estimated accordingly.

With reference to my qualified expressions regarding the errors in the history of the Westminster picture, commented upon by MR. TOMLINSON, and considered by him to be unimportant even if true, perhaps others may hold a different opinion. Since they were written additional testimony has been obtained, which corroborates Mr. Hall's statement, that the Westminster "Blue Boy" was traceable to a sale for rent before it was purchased by Lord Grosvenor.

Mr. Richard Gale, the respected dealer in pictures and antique relics at 47, High Holborn, well recollects that about thirty years ago the seizure and sale of this picture for rent, and its purchase for the Grosvenor gallery, after it had passed through the hands of two or three dealers, were current and undisputed trade anecdotes

amongst men who were personally acquainted with all the circumstances of the case.

Had Allan Cunningham heard something of this episode in the career of the Westminster picture when he wrote: "after experiencing a variety of fortune, the far-famed 'Blue Boy' found its way into the gallery of Lord Grosvenor"? Mrs. Jameson and Fulcher's history are identical in substance, and, "barring" dates and ignoring the above episode, it has been taken chiefly from Edwards's *Anecdotes of Painters* (1808), in which the "Blue Boy" is thus referred to as—

"A whole-length portrait of a young gentleman in a Vandyck dress, which picture has obtained the title of the 'Blue Boy' from the colour of the satin in which the figure is dressed. This was the portrait of a Master Butall, whose father was then a considerable ironmonger in Greek Street, Soho." It is not exaggerated praise to say, that this picture might stand among those of Vandyck. It is now in the possession of Mr. Hoppner, R.A."

If the original "Blue Boy" was then (1808) in the possession of Mr. Hoppner, what became of it? Mr. Hoppner died at his residence in Charles Street, St. James's Square, in 1810, and no such seizure and sale of his effects took place as are associated with the owner of the "Blue Boy," now the property of the Marquis of Westminster.

Here, then, the important question is raised—Was it the "Blue Boy" that Mr. Hoppner possessed which afterwards fell into the hands of Mr. Hall? It is at least extremely improbable that Hoppner's "Blue Boy" ever figured in the seizure for rent of an occupant of two rooms near Leicester Square, and was in consequence sold for a mere trifle (under a sovereign, according to Mr. Gale) at Bingham's auction rooms, in Ryder's Court, Leicester Square: all of which circumstances, it now appears, did befall the Westminster "Blue Boy." At any rate the facts already elicited show that there is much greater probability that Hoppner's "Blue Boy" became the property of Mr. Hall than that it was ever seized for rent, and entered the Grosvenor gallery through that channel. This leads to the question of merits, upon which MR. TOMLINSON takes his stand, and where we will gladly meet him. So far as a fine engraving of the Westminster "Blue Boy," by Messrs. Graves, of Pall Mall, can be used as a mode of comparing the merits of the two pictures, the differences are all in favour of the least known one. To the non-professional eye, the chief differences consist—(1) in the broad and harmonious treatment of the picture as a whole; (2) in the symmetry of the boy, more especially in the left leg and feet; (3) in the shading which develops

\* In a London Directory for 1794 we find the corroborative address of "Jonathan Butall, ironmonger, 31, Greek Street, Soho," six years after Gainsborough's death.

the form of the chest; (4) in the feather in the cap held in the right hand; (5) in the cloak or *roquelaure* hanging over the left arm; and (6) in the design and execution of the landscape background.\*

Inasmuch as an uncoloured engraving cannot be a criterion of the colouring of a picture, it may be added that in the least known of the two "Blue Boys" blue colour has been introduced into the landscape, and that the lights, tints, and dull blue sky are, practically speaking, a literal rendering of the clouded atmosphere so frequently seen during a showery summer's day. It is especially noticeable that the dark background in which the head is finely set, and with which the fine face so sweetly contrasts, prevents the hair on the left side of the head, and the attachment of the *roquelaure* on the left shoulder, from being any such eyesore as that which so strongly arrests attention in the engraving. Subject, of course, to correction by further information, the results so far of the investigation lead almost irresistibly to the conviction—(1) that the "Blue Boy" which was in the possession of Mr. Hoppner, R.A., is not the one now in the possession of the Marquis of Westminster; (2) that it is more likely to be the one which was the property of the late Mr. Hall, as exhibited at the conversation of the Institution of Civil Engineers in 1867; (3) that, if one of the two "Blue Boys" has been copied from the other, it is the Westminster one, which is an indifferent copy of the rival picture; (4) that, if both pictures are Gainsborough's, then the least known one is the finest work of art.

J. S.

#### CHURCH-BUILDING PHRASES.

(4th S. iv. 173.)

"*The gaderyng of the Trinite lizth.*"—In Hone's *Ancient Mysteries* (ed. 1823, p. 83) he gives an account of the Brethren of the Holy Trinity of St. Botolph Without, Aldersgate, founded 48 Edw. III. "in honour of the body of Christ, and to maintain *thirteen* wax lights burning about the sepulchre in the time of Easter in the said church, and to find a chaplain." The number *thirteen* was in allusion to Christ and the twelve Apostles. Hone quotes a great many items from the chartulary of this religious guild in his possession. This was called the "Blake Registre Boke." One of the statutes ordains that every one of the thirteen tapers shall consist of "sex pounde of wax, with dysches of pewtre, accordynge th'to, for to brenne abt the sepulcr' on estres en' & estres day." And they always *gadyred* of the people for *lygth*, i. e. to

maintain the light they made a collection or gathering of the people, which explains the entry quoted by your correspondent. This light, or lights, a subsequent entry informs us, was in the form of a "braunche," and may have been (as many were) placed in a block of wood carved into the figure of an old man lying on his back, with the branch coming out of him—hence called a "jesse." In a list of their possessions, the item "reed & yellow *knotts*" appears, with "pillows of silke & banner clothes."

"*The player yn the church-hay.*"—Mr. Halliwell says that the word *chyrche-haye*, for churchyard, occurs in an early MS. quoted in *Prompt. Parv.* (p. 221), and was in use in the seventeenth century, as appears from Lhuyd's MS. additions to Ray in Mus. Ashmol. The Anglo-Saxon form of the word was *chirche-hawe*. *Church-garth* was in use much later.

When we consider the scenes which took place in the churchyards in the Middle Ages, it does not seem wonderful that the churchwarden should have paid a player to amuse the people at the re-edification of this church. (By the bye, Mr. Couch should have told us the name of the church.) As early as the fourth century St. Basil tells us that "men kept markets in the churchyards, under colour of making better provision for the feasts which were celebrated thereat," and in later times this custom greatly increased. But a worse use was made of the churchyards. A canon of the Synod of Exeter, 1287, says:—

"We strictly enjoin our parish priests that they publicly proclaim in their churches that no one presume to carry on combats, dances, or other improper sports in the churchyards, especially on the eves and feasts of the saints; or stage plays or farces by which the honour of the churches is defiled, and sacred ordinances despised."—Wilkins's *Concilia*, ii. 170.

The councils of Buda (1279) and Soissons (1456) forbid the same things. Adam de Orleton, Bishop of Winchester, 1334, says: "Let not spear plays (*hastiludia*) be practised in the churchyard." Even in 1603 the following canon (88) was thought necessary:—

"The churchwardens or questmen and their assistants shall suffer no plays, feasts, banquets, suppers, church-ales, drinkings, temporal courts or leets, lay juries, or any other profane usage, to be kept up in the church, chapel, or churchyard."

The item, "making of two *sengeler*," refers, I think, to sheds or booths. The word *seng* is used now in Yorkshire to signify *shade* or *shelter*.\* The

\* Bede tells us that Gregory the Great in his letters to Austin and Mellitus, the first Saxon bishops here, ordered them to allow the people liberty, on their annual feasts of the dedication of their churches, to build themselves booths round about the church, and there feast and entertain themselves with eating and drinking in lieu of their ancient sacrifices while they were heathens. The Germans called these feasts *Kyrchweiches*, or church-feasts—hence, *church-wakes*.

\* Through you, Mr. Editor, MR. TOMLINSON or any of your friends may have the opportunity of making a similar comparison, so as to be able to form an impartial opinion on the respective merits of the pictures.



"Jesus cotes" and "Tormeteris cotes" evidently refer to the garments used by those who acted in the miracle plays of the period. These were probably used in the mystery of "Christ's Descent into Hell." The Coventry mystery of this subject consisted of only six verses (Cotton MS., Pageant xxxiii.). But Hone says the Chester mystery of the same (Harl. MS. 2124) is a tedious paraphrase of circumstances in the Gospel of Nicodemus. This gospel, in Anglo-Saxon by Ælfric, Abbot of St. Alban's in the year 950, was published by Dr. Hickes at Oxford in 1698. In *Piers Ploughman's Vision* is an elaborate description of Christ's descent into hell. Hearne gives a print from an ancient drawing representing Our Lord visiting hell. Dr. Johnson mentions this as an early instance of *aroint*—a word used twice by Shakespeare. A devil is represented saying to Our Lord, "out, out, *arongt*." Some extracts, from a parish account book of Chelmsford, 1557-1668, will show how well "mynstrelles" and players were taken care of. In an "Inventory of the goods remaynyng in the Church," about thirty various dresses are given; one item is "iij sloppes for devils":—

"1562.—Paid unto the mynstrells for the Show day & for the Playe daye, xx<sup>s</sup>.

It<sup>m</sup> paid unto Burtonwoode for ther meat & drinke, x<sup>s</sup>.

It<sup>m</sup> paid unto the Trumpetur for his paynes, x<sup>s</sup>.

It<sup>m</sup> paid unto W. Hervet for makinge the vices coote & jornet of borders, & a jerken of borders, xv<sup>s</sup>.

It<sup>m</sup> paid to Krofer for writtinge seven partes, ij<sup>s</sup>.

It<sup>m</sup> pd to John Lokyer for makynge of iij shephoks, & for iron work that Barle occupied for the hell, iij<sup>s</sup>.

It<sup>m</sup> for the Mynstrells soper a Saterday at nyght, ij<sup>s</sup>.

It<sup>m</sup> for ther breakfaste on Sunday mornynge, ij<sup>s</sup>.

It<sup>m</sup> for ther dynners on Sondaye, ij<sup>s</sup>.

It<sup>m</sup> to John Wright for makynge a cotte of lether for Christe, xvj<sup>d</sup>.

It<sup>m</sup> for one doz. Sypanshe whighte, vj<sup>d</sup>.

It<sup>m</sup> for vj doz. golde foile, iij<sup>s</sup> vi<sup>d</sup>.

It<sup>m</sup> for fyftie sadame of lyne for the clowdes, xii<sup>d</sup>.

It<sup>m</sup> for read wyne vineg<sup>r</sup>, i possett, iiii<sup>d</sup>.

Among the receipts for the year 1563 are many entries showing that the men of Saffron Walden, Colchester, Baddow, &c., hired the dresses at various times. In 1576 it appears they sold all the copes and other vestments in the church, and the players' coats, jerkins, gowns, "heares [wigs], cappes, berds, jornetts, mantells & capes," for "vj<sup>s</sup> xij<sup>d</sup> iij<sup>d</sup>."

In the Dunmow parish accounts we find they had pageants at the May and Corpus Christi feast, as well as the Lord of Misrule at Christmas. People from the neighbouring parishes came to witness these, and a good deal of money was collected. The plays ended about the year 1546. At one of the Corpus Christi feasts the churchwarden bought two calves and three sheep (costing 5s.) for the feast, and at the same time paid—

"to the Mynstrells	0 8
to Awer of Chelmsford for players' garments,	
and carrying the same	2 0
to our players	6 8

Mr. Walcott says the earliest notice of a miracle play occurs in the history of St. Alban's Abbey. Matthew Paris tells us of a disaster which befell Geoffrey, a schoolmaster of Dunstable, who had recently arrived from Normandy, and was looking forward to become the head of the conventual school of St. Alban's:—

"He represented the play of St. Katharine, which we commonly call miracles, and he borrowed of the sacristan of St. Alban's the use of the choral copes to lend it ornament."

A fire ensued, and the copes were burned; but Geoffrey offered himself as a novice in lieu of them; and he eventually became Abbot of St. Alban's, where he died 1146.

Robert Baston, a Carmelite friar of Scarborough, who accompanied Edward II. to the siege of Stirling Castle, was the author of tragedies and comedies, none of which are extant. Archbishop Langton and Bishop Grosstete of Lincoln, in the thirteenth century, composed plays in Norman French. In the fourteenth century, the choristers of St. Paul's Cathedral petitioned Richard II. not to allow inexperienced persons to perform plays near there.

I will conclude this long note by a quotation (given by Walcott) from a poem translated from the French, in the twelfth century, by Robert Manning, a Gilbertine canon of Brunne, Lincolnshire, which shows well the connection between the miracle play and the liturgical drama:—

"Hy t ys forbode hym yn the decre  
Myraclis for to make or se;  
For myraclis zyf you begynne,  
Hy t ys a gaderynt a syght of synne.  
He may yn the cherche, thurgh thys resun,  
Play the Resurreccyun,  
That is to saye, how God rose;  
And he may playe wythoutyn plyght,  
How God was bore y<sup>n</sup> thole nyght."

The word *licherid*, quoted by your correspondent, means, I think, the *death-ground* or churchyard.

JOHN PIGGOT, JUN., F.S.A.

The Elms, Ulting, Maldon.

HORACE, CARM. I. 28.

(4th S. iv. 112, 181.)

The decay in my sight having made writing a rather painful exercise to me, I had resolved to abstain from all controversy. Accordingly I took no notice of the flippant, I might add ignorant, reply made last year to my attempts to remove a difficulty from one of the Gospels. But with MR. TEW the case is widely different; for he always writes like a scholar and a gentleman, and not to answer him would seem to be like acknowledging a defeat. I will, however, be as brief as possible.

I beg, then, to inform him that the eclogues of Virgil that I had chiefly in view were the fifth

and eighth, which Professor Conington styles "a species of amœbean," so that I had authority for the term I used. The 17th epode, I may observe, is not to the purpose, for the epodes are not lyrical, not being in stanzas like the odes, which were all intended to be sung.

I am greatly afraid that MR. TEW has only the ordinary English knowledge of mythology; that is to say, next to none. The only persons I have known who really understood it were, the Bishop of St. David's and the Rev. Mr. Kenrick. I am fully sure, then, that he has never read my *Mythology*—the only work of any value on the subject in our language, at least in the opinion of Welcker. If he had, he surely would not have said that Virgil "was only referring to the popular mythology" in his account of Dido; for the Roman religion knew nothing of Proserpine, and this is the most inactive of deities in the creed of Greece. I look on Virgil himself as the inventor of the notion in question, and the only way I can account for it is this. In the *Alcestis* of Euripides, Death (*Θάνατος*) performs this office, and as death in Latin is feminine, and it knew nothing of such a deity as Mors, Virgil may have bestowed the office on Proserpine, in which he was followed by Statius and by this interpolator, whom I must regard as a mere conceited pedant, who fancied he could add to the beauties of Horace. His additions to the odes—for he only added, never altered—amount, in my opinion, to something like a hundred lines. By the way, can MR. TEW explain the historical allusions in this worthy's stanzas (3 and 4) in iii. 6, or name the parts of the Mediterranean or the Atlantic from which the Æthiopian fleets issued that filled Rome with terror? Can he make any tolerable sense of the eleventh stanza in iv. 4? I think, after all, that MR. TEW will have *his* supporters, and I *mine*, the last few indeed in proportion.

THOMAS KEIGHTLEY.

#### VELOCIPEDES.

(4th S. iv. 121.)

The name of these carriages is not new. The first velocipede that I remember was one used at Skipton, in Craven, by Mr. Fitzowen, the "walking gentleman" in the Bradford theatrical circuit. This was about 1818; and the horse and his rider afforded no little fun to the boys at the grammar school. Fitzowen was a good-natured man, and he often indulged me and my associates with a "try." The vehicle was popularly called a "dandy-horse." It was without traddles, and exactly like the toy velocipedes now used by children—just such a concern as the accidental one described by MR. BATES.

The book alluded to by MR. BATES was, I think, the one known as *The Dandy Book*. It was a

little quarto, with a coloured plate to each verse. The subject was—

"..... a party and treat,  
By Doctor Pillblistar,  
And Betsy his sister,  
Who lived in Great Chamomile Street."

That is the only portion I remember. All the guests were dandies (male and female). Whether any one arrived on a dandy-horse I cannot call to mind, nor have I any recollection of a velocipedal plate. The narrative was by no means void of humour; it was probably suggested by the French chanson—"Va-t-en voir s'ils viennent, Jean!"

The original velocipede was attacked in the medical journals, and Sir Astley Cooper in one of his lectures asserted that cases of rupture had occurred from its use. The old saying, "Give a dog a bad name and hang him," was soon exemplified, and fear caused the dandy-horse to be laid aside. I trust that the improved vehicle is not liable to the same charge. A monster carriage is at present astonishing the inhabitants of Lausanne. It has three wheels—two of them of immense size. There is room for four persons. The machinery is worked by the hands of two individuals, one in front and one behind. The feet are not used, and the Swiss inventor styles his carriage a *velocimane*. The wheels are set in motion by handles moved in grooves, like those to the bellows of an organ. There are three handles: one for the small wheel, and two for the great ones. The *velocimane* goes along at a great speed, and does not appear to oscillate in the least—in which respect it has an evident advantage over the bicycle.

The word *dandy*—either from the French *dindon* = a silly fellow or coxcomb, or from *dindon*, a turkey—was probably known in England and Ireland long anterior to dandyism. The air of Moore's song of "Eveleen's Bower," although taken by him from "Pretty Peggy of Derby, O!" was used also to a song with a chorus—

"We'll take a little sup  
For to keep our spirits up;  
A little drop o' whisky is the *Dandy*, O!"

The air of "The Young May Moon" is that of a song called "The Dandy, O!" As the metre is not the same as that of "Eveleen's Bower," "The Dandy, O!" must have been a different song to the one quoted above.

The bantam cock was probably the original English and Irish dandy, and the proud little bird may have derived his name from *dindon*, a turkey. We all know the proverb, "He struts like a turkey-cock." It is easy to conceive the transference of the term from the conceited fowl to the equally ridiculous two-legged biped. The "dandy, O!" of the songsters seems to signify the summit of conviviality, and to be equivalent to the slang expression, "That's the ticket for soup."



To these notes I may very appropriately append Josh Billings's remarks on a velocipede. Josh is the worthy successor of Major Longbow and other American humorists:—

"It don't take much stuff to build a filopedie. I am bold tew say that a man could make one ov' 'em out of a cingle old plank, and then hev enough stuff left over to splinter broken limbs, or make, perhaps, a coffin. A filopedie can't stand alone, and that single fact is enuff to condemn the thing in mi eye. I don't want to hev anything to do with any hopeless critter that can't stand alone, unless, I might add, it is a purty woman going for to faint. I don't think it will ever get intew ginerale use among farmers, az it haz no conveniences for a hay riggin, nor even a place to strap a trunk; and az tew going tew church on it, the family would hev tew go one at a time, and the rest walk. So, of course, the thing is killed in that direction."

Should Mr. Billings ever come across the *velocimane*, he may perhaps change his opinion as to the "church-going." STEPHEN JACKSON.

#### ROCOCO.

(4th S. iv. 158.)

There are many words in everyday use with whose meaning we think ourselves acquainted, but respecting which our actual knowledge is but superficial. Of this kind the word *rococo* was till now to myself, and I think it is likely to be so to others.

On reading the query of N. K.'s I turned to the first book at hand, viz. Chambers's *Dictionary*, and there I found as follows:—

"Rococo.—A name given to the very debased style of architecture and decoration which succeeded the first revival of Italian architecture. It is ornamental design run mad, without principle or taste. This style prevailed in Germany and Belgium during the last century, and in France during the time of Henry IV."

Let me give due praise to the compilers of this excellent work, which is a mine of information. I fully recognise its merits; but here both writer and engraver are quite in the dark. The cut illustrating the article represents a very debased classical style, which, both in contours and in its leading features, is quite different from what (though it seems a paradox) may be properly called *pure Rococo*. In this cut will be seen plenty of horizontal and perpendicular lines, whereas the one great rule of genuine Rococo is to have no straight lines at all.

The style named "Rococo" sprang into existence in the time of Louis XV. It is often called the "Style Pompadour." Its name is a *capriccio*, compounded of the words *rocaille* = rockwork, and *coquille* = a shell, both of which arranged in every variety of curved and flowing outline (never straight) give the peculiar and characteristic feature of the style,—not easily described in writing, but well known to all art-amateurs, and

easily recognisable when once seen and understood.

In the woodcut and article mentioned above, the word *rococo* is merely synonymous with the phrase "in bad taste." How came it to be so loosely used? In this way. The Grecian fashion of the Consulate and Empire prevailed at the beginning of the present century; and in this horizontal and perpendicular lines largely predominate, though, as before observed, both are quite adverse to the flowing curves of the Rococo. Everything that displeased the classical eye was of course tasteless and hideous, and in this category the graceful and pretty fashion of Louis XV. and the debased pillars and pediments of Henry IV. were equally confounded. It is, I know, difficult to settle the tastes of different persons; but for myself I agree with the opinion expressed in the following extract from the work of an eminent French artist, in which he both describes and does justice to the much-despised Rococo:—

"Le goût public, en se détachant du grand et noble pour se porter sur le commode et le joli, opérait une transformation très-sensible des arts, et le même esprit de réaction qui s'était fait sentir dans les mœurs et dans les lettres par d'étranges écarts, se manifesta dans toutes les parties de la décoration par ce style capricieux, léger, folâtre, qui semblait ne vouloir plus admettre nulle part la ligne droite, et affectait de lui substituer partout, et dans les détails d'architecture et dans les meubles de toute espèce, la ligne voluptueusement ondulée et recoquillée par intervalles. Ce fut ce qu'on appela depuis, avec un profond sentiment de dédain, le *Style Pompadour* et le *Style Rocaille* ou *Rococo*; dédain fort déplacé, chez nous du moins, car si les œuvres nées sous cette inspiration portent l'empreinte d'une licence un peu bizarre, elles ont aussi par excellence cette tournure spirituelle et dégagée que nous aimons à regarder comme essentiellement française, et qui l'est en effet. Si l'on cherche d'après quels principes les artistes de ce temps se guidaient, on reconnaît, à travers le désordre apparent de leur fantaisie, qu'ils s'attachaient de préférence aux formes et aux contours qu'ils croyaient les plus agréables à la vue et même au toucher; dans les appartements, ils répudiaient avec raison les formes anguleuses; ils avaient très-bien compris qu'à l'intérieur on ne saurait affecter les masses et les saillies, qui sont le propre de la pierre, et doivent être réservées pour le dehors. Sans doute, dans leurs décorations intérieures, tous les principes de l'art de bâtir et les règles du bon goût ne sont pas toujours respectés; mais on doit y constater une véritable harmonie: les voussures du plafond, les lambris sculptés, les cheminées, les glaces, la menuiserie des portes et des panneaux, les meubles même, sont bien les différentes parties d'un seul tout, qui, à défaut de cette perfection si rare dans les œuvres d'art, ne laisse pas de produire un effet satisfaisant par l'unité du style."

E. K.

The *precise* meaning of this word, as requested by N. K., is not easy to define. Brande & Cox's *Dictionary of Science, Literature, and Art*, however, gives the following definition, part of which I copy *faute de mieux*:—

"It has been especially applied to those tormented decorations of the period of Louis XIV. and Louis XV.

which have become as much the objects of horror to the architects of the present day as they were once the fashion. Interrupted pediments, columns made stouter at the top than they are at the bottom, broken curves and ornaments tortured in every shape and style, constitute the picturesque but illogical style generally known as the *Rococo*."

Junior Athenæum Club. ALFRED STRONG.

#### FIVE EGGS.

(4th S. iii. 504, 610.)

John Heywood has an epigram upon this phrase, which unfortunately (after the manner of old epigrams) does little towards explaining its meaning:—

"He cumth in with his V egges, what egges to call?  
Hen egges, goose egges, or ducke egges, nay dawes  
egges all." *Spenser Society Reprint*, p. 167.

In his *Dialogue*, &c., however (Part II. chap. i.), he uses the proverb in a way exactly like that in which it occurs in the *Utopia*. A great many speakers are expressing their opinions upon one subject. Sir Thomas More's scene is a privy-council where the discussion is on the politics of France and Italy; John Heywood's scene is a marriage-feast where the subject of talk is the old widow-bride. The lines run thus:—

"I suppose that daie hir eares might well glow,  
For all the towne talkt of hir hy and low.  
One saide, a well fauourd old woman she is.  
The diuell she is saide an other. and to this,  
In came the thyrde, with his .V. egges, and sayde,  
Fyfty yere ago I knew hir a trym mayde.  
What cuer she were than (sayd one)," &c.

MR. WILLIAM BATES's reference, through Dibdin, to the proverbial phrase in *Winter's Tale* (i. 2), is very apposite. The notes in the *Variation Shakespeare* (1821) prove beyond a doubt that "to take eggs for money" means, to consent to receive worthless eggs instead of coin; to put up with cheating and insult; to give in and knock under. A French passage (1593), and its English translation (1630), are worth quoting in illustration of this "eggs-for-money" phrase, before I pass on again to the "five eggs":—

"L'infanterie françoise escaramouche bravement de loin et la cavellerie a une furieuse brutée à l'affront; puis apres qu'elle s'accorde."

"The French infanterie skirmisheth bravely afarre off, and cavallery gives a furious onset at the first charge; but after the first heat they will take eggs for their money."

Something might be said on the connection of eggs with money. Cicero, somewhere in his *De Divinatione*, tells a good story of a dream of an egg; where the oneirocritic interprets the white to mean silver, and the yolk gold, and keeps the discovered gold for his pains. And the goose that laid golden eggs cackles her death-song in many languages.

But the notion of the worthlessness of eggs,

when compared with money, seems to me to come not improbably from the sign of zero—"the poor cypher in agrum" (which may, nevertheless, "stand in rich place"). I have often heard "duck's-egg" used to designate a 0 in a cricket-score.

Dibdin's interpretation of the *Utopia* passage, ingenious as it is, must be given up, I think, when the phrase is compared with that in Heywood's *Dialogue*. There can be no reference to "a paltry subsidy or bribe" in the latter.

It seemed to me at first, as I looked through Arber's reprint of the *Utopia*, that the "V. eggs" was used contemptuously of the speaker, pointing to the worthlessness of his counsel. But in fact his counsel is as astute as that of the rest; and More himself speaks of those councillors as "noble and wyse menne." So in Heywood's *Dialogue* (though the "dawes eggs" of his epigram favours my hasty notion), the third speaker states simply a fact, and not twaddle.

A classical friend next suggested that there might be some reference to the seven *ova* of the Circus. Heywood's line, with its third speaker (7 minus 2), might have upheld him, but More's number of councillors certainly did not.

After all, I think that "commeth in with his five egges" means, simply, "comes in with his contribution" to the subject in hand—brings his "scraps" to the "great feast of languages," to the "very fantastical banquet of strange dishes." There may be a slight hint at the shabbiness of the contribution to the conversation-picnic, but not necessarily so. The number five I take to point to the five wits.

Cotgrave has a proverb (under *œuf*) which, though it certainly has no connection with our phrase, may be quoted, because of the number five:—

"Un œuf n'est rien; deux sont grand bien; trois c'est assez; quatre c'est trop; cinq c'est la mort."

JOHN ADDIS, M.A.

P.S. I find in Hazlitt two proverbs which are connected with our "V eggs":—

"You come with your five eggs a penny, and four of them are rotten."

"I would not have your cackling for your eggs."

#### STONEHENGE AND CARNAC.

(4th S. iv. 58, 161.)

CANON JACKSON's account of the erection of Carnac is only equalled by that told by Geoffrey of Monmouth about Stonehenge. I may give it here, as translated into English poetry, by Robert of Gloucester:—

"Sire King, quoth Merlin tho, gef thou wolt here caste  
In the honour of men, a work that ever schall ylaste,  
To the hul of kylar send in to Yrlond,  
Aftur the noble stones that there habbet lenge ystonde;



That was the treche of giandes, for a 'quoyn'te' work  
ther ys  
Of stones al wyth art ymad, in the world such non ys.  
Nether nys nothing that me scholde myd strengthe  
adounce cast.

Stode heo here, as he doth there ever a wolde last.  
The King sondele to lyghe, tho he herde this tale,  
How mygte, he seyde, suche stones so grete and so  
fale,  
Be ybroot of so fer lond? And gret mist of were,  
Me wolde wene, that in this londe no ston to wouke  
nere.

Syre King, quoth Merlin, ne make nocht an ydel such  
lyghnyng.

For yt nys an ydel nocht that ich tell this ty-thing.  
For in the farrest stude of Affric giands while fette  
Thike stones for medycyne and in Yrlond hem sette,  
While heo wonenden in Yrlond to make here bathes  
there.

Ther undir for to bathi wen thei syk were.  
For heo wuld the stones wasch and ther enne bath ywis.  
For ys no stone ther among that of gret vertu nys.  
The Kyng and ys conseil radde the stones forto fette,  
And with gret power of batail gef any more hem lette,  
Uter, the Kings brother, that Ambrose hett also,  
In another name ychose was therto,  
And fiftene thousand men this dede for to do,  
And Merlin or his quintire thider went also."

In the *Essays on Religion and Literature*, published a few years ago by Dr. Manning, there is one on the "Truth of supposed Legends and Fables," written by the late Cardinal Wiseman. In it, the Cardinal fully declares the truth of the fable of St. Ursula and her eleven thousand virgins, and, with a great deal of ability, he succeeds in establishing the story to his own satisfaction. But I must confess that I never saw any paper which reveals so, by its internal evidence, that it was written by an able man oppressed by the most tremendous difficulties.

Leaving St. Undecimilla out of the question, the best solution of the fable is told by a Hano-verian writer named Schade, who, in a work entitled *Die Sage von der heiligen Ursula und den 11,000 Jungfrauen*, clearly proves that St. Ursula is only a Roman version of an ancient German pagan goddess named Rehalennia, of whom the mythological account fully explains the silly fable.

With respect to Carnac, I spent six weeks there in the autumn of 1864, carefully inspecting the place, and the conclusion I came to at the last, and to which I still with many others hold, is, that it is not the work of the hand of man at all, but it is neither more nor less than a geological phenomenon.

I have carefully inspected also a much greater assumed work of man in France. It is the valley of the Seille, in Lorraine. For a space of twelve leagues in length this valley is laid with masses of so-called burnt clay, in which the finger-marks of the burners are said to be plainly visible: according to the fable, it was formerly a marsh. From the irregularity of the breadth of the valley, it is difficult to tell the exact size of the platform

thus constructed, upon which are built the towns of Sant-Die, Marsal, Vie, Moyenvie, and Salins. But, without taking any account of its depth, taking the great wall of China as a standard, the platform of the valley of the Seille would reach thirty-six thousand miles. This place, however, has not had the advantage of having either a magician or a saint for a sponsor, and so it is comparatively unknown.

Now there are two works in this country that almost everybody has seen. They are the parallel roads of Glenroy in the Highlands, and the Giants' Causeway in Ireland. Both of these exhibit ten times more of the apparent design of man than is to be seen either at Carnac or La Seille; but who would dare to say that either were other than curious geological formations? I have not seen them, but all the world is told of two stone villages, named Aldersbach and Weckelsdorf, in Bohemia. These two places are six miles apart, and are nothing but huge stones, to which those of Carnac are mere dwarfs. They are arranged in streets, squares, churches, and even busts. The peasantry tell rude stories of saints and enchanters connected with them, but no educated man doubts that they are merely a geological formation.

WILLIAM PINKERTON.

Hounslow.

ΕΠΙΟΤΕΙΟΣ (4th S. iv. 215.) — With permission I will add as rider to my query on this word, that in an Anglo-Saxon version of the Lord's Prayer, supposed to have been written by Eardulfus, Bishop of Lindisfarne or King Alfred, about the close of the ninth century, the clause is thus rendered, Upen hlaf opep pipthe fel ur to bæg.

EDMUND TEW, M.A.

CROWNED HEADS MARRYING SISTERS (4th S. iv. 95, 180.) — To the instances already adduced may be added the following: —

"Dukes of Holstein-Beck, Auguste-Philippe.

"1627. Il avait épousé, 1<sup>o</sup> le 15 janvier 1645, Claire, fille d'Antoine, comte d'Oldenbourg-Delmenhorst, morte le 19 janvier 1647; 2<sup>o</sup> en juin 1649, Sidonie, sœur de sa première femme, morte en couches l'an 1650." — From *L'Art de vérifier les dates*, xvi. 305.

The following official communication from the Grand-ducal Consistory of Mecklenburg-Strelitz may also be interesting in connection with the inquiry of C. H. M. : —

"Neustrelitz, 30 Dec. 1851.

"The marriage with a sister of a deceased wife is, since the time of the Reformation, prohibited by law in these lands.

"The Grand-ducal Consistory Court, however, upon demand of the parties concerned, grant, by way of dispensation from this law, as a matter of course, the permission to contract such a marriage. There are also in our law other cases where, to a marriage legally prohibited (as between cousins) this dispensation claimed is never refused.

"The marriages with the sister of a deceased wife are

not at all infrequent ones, and experience does not in any way justify an opinion that such marriages are less happy than others on account of the near connection before marriage.

"On the contrary, in cases where the widower has children of the first marriage, the near blood-relationship of the step-mother, as aunt of the step-children, contributes, as experience shows, materially to make the position of the step-mother that of the real one, avoiding thus all the difficulties which so often cause differences in second marriages between step-children and step-mothers. Public opinion, which feels no scruples of any kind as to such marriages, approves of them most particularly when there are young children of a first marriage, as giving them, in the sister of their late mother, a second loving mother. The permission to such marriages has with us had in no way evil consequences.

"Consistory Court of the Grand Duchy of Mecklenburg.  
(Signed) K. OHL.  
(Countersigned) SCHARENBERG."

Our own royal family have a further connection with that of Mecklenburg-Strelitz, George III. having on Sept. 8, 1761, married Sophia Charlotte, daughter of Ch. Fred. Prince of Mecklenburg-Strelitz. She died in 1818. PHILALETES.

DOUGLAS JERROLD AND BYRON (4th S. iv. 53, 126.)—The same fancy is expressed in Dr. Donne's *Sermon on the Death of Lady Danvers*, the excellent mother of the sainted George Herbert, preached in July, 1627, where, speaking of her second marriage—namely, to Sir John Danvers—he says:—

"I would not consider her at so much more than forty, nor him at so much less than thirty, at that time; but as their persons were made one, and their fortunes made one by marriage, so I would put their years into one number, and, finding a sixty between them, think them thirty a-piece; for as twins of one hour they lived."—*Donne's Devotions*, &c., edit. 1840, p. 191.

J. W. W.

BENEDICTINE HOSTELS AT OXFORD (4th S. iv. 172.)—MR. WALCOTT in describing the shield "1. . . . a griffin segreant," has omitted a difference which may enable us some day to decide upon the name of the person by whose benefaction probably these rooms were built.

The griffin segreant holds in the claws of his left hind leg a large roundlet. I take this to be a difference of the person, whoever he was. I am sorry to say I cannot assign his name. The coat might be for *De Redvers*. But the family of De Redvers, Earls of Devon, had ceased in the male line about 270 years before the date of the building. That long interval is not indeed a decisive reason against the reappearance of a coat quartered by the house of Courtenay. In any case the roundlet is worth the attention of persons interested in the history of ancient differences—a part of heraldry which has become obscured among us, and has passed out of consideration under the influence of the comparatively modern system of the marks of cadency, as now, and for a very long time in use in England.

It has struck me when I have been observing the shield associated with Abbot Compton's, that the charges which it showed were not cups such as appear for Butler or Argentine, but chalices.

D. P.

Stuarts Lodge, Malvern Wells.

ERIC MACKAY, SEVENTH LORD REAY (4th S. iv. 175.)—The late Sir W. M. Townshend-Farquhar married Erica Katherine, *natural* daughter of Eric, seventh Lord Reay. (See Lodge's *Peerage and Baronetage* for 1869.) G. W. M.

"RICHARD PONS, CALLED CLIFFORD" (4th S. iv. 125.)—HERMENTRUDE will find the true origin of the Clifford family in Eyton's *History of Salop*, v. 147. TEWARS.

BYRONIANA (4th S. iv. 157.)—A sequel to *Don Juan* was, I think, published about the year 1831, by a mere lad named George W. Baxter. M. A.

LAW ON HOMICIDE (4th S. iv. 160.)—In a MS. "Dialogicall Discourse of Marine Affaires" preserved in the Harleian Collection (No. 1341), and quoted in a foot-note to the *Diary of a Naval Chaplain*, called Henry Teonge, written in 1675, to illustrate the various kinds of punishments on board ship in those days, we read:—

"The executions and capitall punishments I finde to be thus in Queene Elisabeth's tyme aborde her owne shippes. If anye one mann killed another, he was to be bownde to the dead mann and soe thrown intoe the sea," &c.

JAS. JENKINS.

Plymouth.

CHOWDER PARTY (4th S. iv. 157.)—Permit me, if no States' citizen forestal me, to give my understanding of this term. *Chowder* is a soup or stew, well known to Boston men, and is composed of fish, bacon or pork, onions, and other vegetables. To enjoy it thoroughly, the fish should be quite fresh; and, as there is sport in catching fish, a chowder party is often made up, and the favourite dish tasted in perfection, especially in Massachusetts Bay. W. T. M.

THOMAS BUSHEL (4th S. iv. 159.)—It may be added that Charles I. wrote to Bushel a letter dated "Oxford, 12 June, 1643," recounting and attesting his great services, which is printed in Ellis's *Original Letters*, 2nd S. iii. 310. Also, it appears from his petition in August, 1660, for the renewal of the lease of Belsize Manor, Hampstead, that Bushel married Anne, widow of Sir Wm. Waade, the well-known Lieutenant of the Tower. (*Domestic Calendars, Charles II.*)

TEWARS.

CRASHAW: MIRACLE AT CANA (4th S. iv. 198.) The following may interest HIC ET UBIQUE and other readers of "N. & Q." in connection with the famous epigram. I took "a note of it" from



*Victor Hugo: a Life*, related by "one who has witnessed it" (2 vols. 8vo, 1863):—

"Here is a whimsical explanation of the miracle of the wedding at Cana in Galilee:—

"La nymphe de ces eaux aperçut Jésus-Christ,  
Et son pudique front de rougeur se couvrit."

"The nymph of these waters perceived Jesus Christ,  
And her modest brow was dyed with shame."

(Vol. i. p. 269.)

A. B. GROSART.

St. George's, Blackburn.

QUOTATION WANTED (4th S. iv. 175.)—

"And is it then to live? when such friends part,  
'Tis the survivor dies.—My heart! no more."

Young's *Night Thoughts*, night v.  
last two lines.

LOUISA JULIA NORMAN.

BRUNETTO LATINI (4th S. iv. 174.)—In referring to many works containing accounts of this author's life and writings, I have not been able to discover that he wrote any *Letters*. Perhaps MR. DAVENPORT will mention where he met with the quotations which he communicated to you. The *Histoire littéraire de la France* contains in its volumes many notices respecting Brunetto Latini, a sketch of his life, and list of his various productions, but no mention whatever is made of any letters by him. If such exist in MS. in any library or private collection it is much to be wished that they were given to the world, for they cannot fail to be highly interesting, and may even throw light on the somewhat obscure point of Dante's visit to Oxford.

J. MACRAY.

NIEF (4th S. iv. 134.)—Agnes Snell was not a niece of John of Gaunt, but a tenant in villenage. "Fem. q. est vilain est appelle nyefe."—Littleton's *Tenures* (Villenage), edit. 1588. The word is corrupted from the Latin *nativa*.

W. G.

NATURAL INHERITANCE (4th S. iv. 182.)—MR. BOYLE says on this subject, that he has traced the Prince Consort's descent by females to Margaret of Hapsburg, wife of Theodoric VIII. of Cleve, married in 1290. Does he not mean Margaret of Gueldres, wife of Theodoric IX.? Did not Theodoric VIII. die in 1244? and were not his wives Walpurgis of Luxemburg and Adelaide of Henneburg? (See Anderson's *Royal Genealogies*.) Margaret (or Irmengarde) of Gueldres was the daughter of Margaret of Cleve, daughter of Isabel of Brabant, daughter of Marie of France, daughter of Agnes de Méran, daughter of Agnes of Rochlitz. Walpurgis of Luxemburg was probably the daughter of Ermensinde, Countess of Luxemburg in her own right, daughter of Agnes of Gueldres, probably daughter of Ida of Boulogne, daughter of Mary of England, daughter of Matilda of Boulogne, daughter of Mary of Scotland, daughter of Margaret of England, daughter of Agatha of Germany. Adelaide of Henneburg I cannot trace.

HERMENTRUDE.

MISAPPREHENSIONS (4th S. iii. 522, 610; iv. 86.) I hope your numerous correspondents will not fail to cultivate this piece of literary gossip, and select the following at random out of my common-place book.

Chamisso, the poet (born 1781, died 1838), writing to his friend De la Foye at Caen, in a letter dated from Berlin, June 2, 1832, writes as follows:—

"A short time ago, at the occasion of my fifty-first birthday, some of our lyrical poets united in publishing a small volume of poems, in which they, among other warm-hearted jokes, sang my praise as King of the silent islands in the South Sea. Upon this, a literary friend of mine has founded a quizzing newspaper-article, in which he speaks with much amicable praise of myself and my government as an example to other monarchs. This again has been eagerly swallowed by all the newspaper writers of Europe, one after the other; and in the *Petersburg Gazette* my kingdom is mentioned quite in earnest and *bonâ fide*."—Vide *Leben und Briefe von Adelbert von Chamisso*, ed. by Hitzig, Leipzig, 1839. (ii. 162, 163).

Prince Pückler-Muskau (born 1785, died 18—), in one of his most delightful "Letters of a Defunct" (*Briefe eines Verstorbenen*, published during the author's lifetime, but anonymously, first edition, 1830), narrates:—

"In the evening, Lady M[organ] told me that the bad translations, often quite transverting the sense of the original, of her works, gave her a deal of vexation. Thus, in her Letters on Italy, where she is saying that the Genoese 'bought the scorn of all Europe,' the translator had read *corn* instead of *scorn*, and rendered it *sans façon*: 'Gènes dans ce temps achetait tout le blé de l'Europe.' This is a good pendant to the 'Nation of the Haidshnucken.'"—Vide *Briefe eines Verstorbenen*, second edition, 1831. (ii. 174).

The last piece of misapprehension alluded to has to do with a remark of Victor Hugo's regarding the wild sheep of the Lüneburg heath, in the North of Germany, provincially called *Haidshnucken*, but which the great author of *Notre Dame de Paris* understood to be a kind of semi-wild people, that he, in consequence, introduced to the world in general as that *nation*.

HERMANN KINDT.

Germany.

PAYNE (4th S. iv. 56, 208.)—The *Annals of the Fine Arts*, edited by James Elmes, in vols. i. to iv. 1817-20, give the names, &c. of artists. Among them I find William Payne, 49, Upper Baker Street, *landscape* painter; P. S. Munn, 107, New Bond Street, *landscape* painter; G. Webster, White Lion Street, Pentonville, *marine* painter. The fifth year of the *Annals* was not completed, and the publication was discontinued.

E. B.

Highgate.

HOUSELLING CLOTH (4th S. iv. 174.)—The *Directorium Anglicanum* (3rd edition) states that the communion or houselling cloth "is still spread in some churches in the diocese of Winchester; at St. Mary's, Oxford; at St. Mary's, Prestbury,

near Cheltenham; and at All Saints', Leamington." It was last used in the coronation service at the coronation of George IV. I believe a list of the churches where it is in use is given in *Hierurgia Anglicana*, but have not the book by me to refer to. CLIFFORD W. POWER.

The houselling cloth was used at the coronation of George IV., but not, I believe, since:—

"Whilst the king receives, the bishop appointed for that service shall hold a towel of white silk or fine linen before him."

JOHN PIGGOT, JUN., F.S.A.

WESTON FAMILY (3<sup>rd</sup> S. ix. 392).—An inquiry is here made about "Nicholas Weston, son of Richard Weston, Justice of Common Pleas, by his third wife, Elizabeth, widow of Anthony Cave, Esq., of Chicheley;" but it is difficult to understand how such a person ever existed, as it is clear from the will of this third wife, Elizabeth Weston (1577), that she had no children by Judge Weston. Your inquirer has evidently been misled by Segar's "Genealogy of the Weston Family," 1632 (printed in Harwood's edition of *Erdeswick's co. Staff.*), which ascribes to Judge Weston by his third wife a son Nicholas and a daughter Margaret; but Mrs. Weston's will mentions no Nicholas at all, and distinctly calls Margaret Weston her "daughter-in-law." TEWARS.

OLD COINS (4<sup>th</sup> S. iv. 173).—In Camden's *Remains*, 8vo, 1674, p. 244, it is stated, "King Henry the Seventh stamped a small coin called *dandyprats*." A proclamation, 19 Henry VII. (printed in Ruding's *Coinage of England*, from the original, in the possession of the Society of Antiquaries), speaks of "double-plackes" (pence of two pence). Possibly *dandyprats* were, in popular language, equivalent to what are now described as half groats. S. M. O.

JOSEPH OF NAZARETH (4<sup>th</sup> S. iv. 174).—Joseph and Jesus are both described as τέκτονες=builders or carpenters (Matt. xiii. 55, Mark vi. 3). Nazareth, where Jesus spent the largest portion of his life, is ill provided with wood, but abounds in stone, with which the houses there are now built. The word τέκτων, as used by Homer, comprehends any craftsman:—

οἱ οἱ ἐποίησαν θάλαμον, καὶ δῶμα, καὶ ἀλὴν.

Il. vi. 316.

"Who made him a bed-room, and a dwelling-room, and a hall."

τέκτονος υἱὸν  
ὅς χερσὶν ἐπίστατο δαΐδαλα πάντα  
τεύχεω  
ὅς καὶ Ἀλεξάνδρῳ τεκτῆναιτο νῆας ἑῷσας.

Il. v. 59-62.

"Son of the mechanic . . . who knew how to fabricate with his hands all kinds of curious works . . . who also had built for Alexander equal-sided ships."

So also as shipbuilders, Il. xiii. 390, and Od. ix. 196. Homer mentions "a horn-polishing artist," κεραζῶς ἥραρε τέκτων, Il. iv. 110; also makers, τέκτονες, of war-chariots and cars embellished with brass, σάτινας καὶ ἔρματα ποικίλα χαλκῷ, In *Venerem*, 13; and finally artists in wood, τέκτονα δούρων, Od. xvii. 384. In the times of Plato and Xenophon the word τέκτων=carpenter was often opposed to χαλκεύς and σιδηρεὺς=smith; Pindar had before them still further extended its meaning to *master of any art*. But the most important point is to ascertain in what sense the ancient Jews used the word τέκτων; this word we find in the Septuagint to be the equivalent of עֲרֵכָה, *cheresh*, artist, craftsman, or workman generally, to which is appended the article in which he works, as *wood* or *stone walls* (2 Sam. v. 11; 1 Chr. xiv. 1, xxii. 15; Isaiah xlv. 12, 13). The word *cheresh* alone is translated τέκτων=craftsman, as distinguished from the *masjer*, συγκλείων=smith (2 Kings xxiv. 14, 16).

As we have no information respecting Nazareth in ancient authors, and as recent accounts represent the number of houses it contains as two hundred and fifty, we may infer that it contained still fewer before it became celebrated amongst Christians as the residence of Jesus. The answer to Mr. CHR. COOKE will be, therefore, that Joseph combined the two arts of carpenter and stonemason, as well as those of wheelwright, joiner, cabinetmaker, &c. I have no faith in the existing stone table as the one on which Joseph and Jesus actually worked. T. J. BUCKTON.

SAINT BADINGUET (4<sup>th</sup> S. iv. 197).—It is generally supposed that Badinguet was the name of the stonemason whose dress Louis Napoleon assumed when he escaped from the fortress of Ham, under the reign of Louis Philippe. Hence the *sobriquet* of Badinguet applied to the Emperor. G. MASSON.

Harrow.

Badinguet was the name of the workman assumed by Louis Napoleon when he made his escape from Ham; and as he was passing out of the gates, he was addressed by that name by one of the persons assisting him, in order to deceive the sentry. When he became Emperor, the Parisians gave him that nickname. A. B. C.

LA TRAPPE (4<sup>th</sup> S. iv. 158, 205).—N. K. and F. C. H. will find, in W. D. Fellows' *Visit to the Monastery of La Trappe* in 1817, royal 8vo (McLean, 1823), some very interesting particulars of the foundation, the reformation under the Abbé de Rancé, and the restoration of the order in 1814, with the rules and usages of discipline, &c. I do not find the name of the Duchesse de Montbazoin; but, at p. 28, mention is made of the death of a lady, whom De Rancé loved tenderly, having caused him to become a monk of the order. E. B.



"THE DERBY RAM" (4th S. iv. 188.)—I remember reading, some years ago, a paragraph which stated that this funny ballad was a juvenile production of Dr. Darwin—

"That mighty author of unmeaning rhyme,"

as Byron calls him, who wrote "The Botanic Garden." The statement was either in a magazine or a provincial newspaper—I think it was in the latter. I have not the date of Darwin's decease,\* &c.; and, consequently, I cannot state in what years he was a youth, and likely to perpetrate such a ludicrous absurdity as "The Derby Ram." Calcott set "The Ram" to music; and I once heard it admirably given by the choir of Bristol Cathedral, who were out on a holiday trip. Perhaps some contributor to "N. & Q." can clear up "the Homeric mystery." It must, however, be borne in mind that I attach no importance to the Darwinian theory as to the origin of "The Ram." It is a mere *ad dit*.

JAMES HENRY DIXON.

CHAPEL: ABBEY. (4th S. iv. 182.)—I find, in the *Gazette de Lausanne* of Sept. 3 inst., an advertisement signed "E. Gaulis, Abbé," and calling a meeting of the fraternity of the "Abbaye de l'Arc." I was not previously aware that the head or chairman of the *abbayes* was known as *abbé*, i. e. abbot.

JAMES HENRY DIXON.

ANCIENT BOROUGHS, ETC. (4th S. iv. 196.)—Arg. within a bordure sable bezantée, a lion rampant gu. crowned or, are the bearings of Richard Earl of Cornwall, son of King John. The connection between his family and the Earls of Chester was only remote, and came through the De Clares.

HERMENTRUDE.

COBHAM FAMILY (4th S. iv. 197.)—Will you permit me to add to my own communication a few facts discovered since I forwarded it, which throw some light on the question? John de Cobham was living in October 1377, when he swore before Parliament that he had bestowed all his lands upon the crown for ever (in 1372?) by the gift of a ring to Edward III. as seisin, in consideration of his being allowed to enjoy the lands for his life. This seems to show that he had no child.

HERMENTRUDE.

"CROM A BOO" (4th S. ii. 438, 614; iii. 275.)—Perhaps I may put some of your readers on the right scent as regards the origin of the above. A fire once occurred at the residence of some of the ancestors of the present Duke of Leinster, and the heir, a very young child at the time, was rescued through the screams of a pet monkey, which attracted the attention of the family; and the words the monkey used were "Crom a boo," hence the motto.

C. DE LESSERT.

Wolverhampton.

FRENCH HUGUENOTS AT THE CAPE (4th S. iii. 378.)—In addition to the list of foreign refugee families given by MR. H. HALL may be added that of Grenier de Fonblanque, which is supposed to have been originally located in that part of France bordering on the Pyrenees, which is comprehended in the department of Arriège; but a branch settled at or near Fonblanque, now in the department of Tarn et Garonne, and the name of the estate (as customary) was added to that of the family. They appear to have been of considerable antiquity; noble, though not titled, and enjoyed the privilege of glass-making as Gentilshommes Verriers—a monopoly granted by St. Louis on his return from the Crusades, as an indemnification for the loss of their patrimony in that service. Part of the family having embraced the Reformed faith, were in consequence exposed to neglect and persecution, and the elder branch was extinguished by the death of the three brothers Grenier, who were decapitated on the accusation of harbouring the Protestant minister Rochette in their house and favouring his escape.\* All the principal family documents of importance were destroyed during the dragonnades of Louis XIV. and XV.

The arms borne by different portions of the family have varied much, but those borne by the mother of the writer are thus described in heraldic French: "Coups de gueules à trois amandes couronnées d'or et d'azur un croissant d'argent." These three devices have been supposed to represent the badge of a military order. The supplement to the *Dictionnaire de l'Académie* furnishes the real meaning: "Amande.—Milieu de la garde d'une épée, qui a la forme d'une amande," i. e. of an almond. In other words, it means the hilt of a sword—the concave appearance of which has been omitted by the herald painter.

It may be added, of this family was the late Mr. Fonblanque, one of the judges in the Bankruptcy Court.

H. P.

SUNDIALS (4th S. iv. 76, 188.)—In a curious old house in the High Street, Marlborough, inhabited till lately by the estimable widow, now deceased, of a bookseller named Emberlin, there is a pane of painted glass marked as a sundial, at the top of which is the motto—"Dum spectas, fugio," and beneath, "Sic vita."

C. W. BINGHAM.

ABBAY OF FÉCAMP (4th S. iv. 116, 205.)—For a long and interesting account of this abbey, and of its present state, the inquirer may consult the *Account of a Tour in Normandy*, by Dawson Turner, Esq. (i. 62 et seq.).

F. C. H.

\* "Droits de la Noblesse.—Droits de mourir par l'épée. La potence est pour le roturier ou les Nobles dégradés; la décollation pour les Gentilshommes."—*La France au temps des Croisades*, par M. le Vic. de Vaublanc, tom. i. p. 121.

## Miscellaneous.

## NOTES ON BOOKS, ETC.

*Notes of the Treaty carried on at Ripon between King Charles I. and the Covenanters of Scotland, A.D. 1640, taken by Sir John Borough, Garter King of Arms. Edited, from the Original MS. in the Possession of Lieut.-Colonel Carew, by John Bruce, F.S.A. (Printed for the Camden Society.)*

The Scottish invasion of England in 1640, and its success, are two of the most remarkable incidents of that period. That a nation, in every sense except martial spirit and a love of independence, inferior to England, should have ventured upon such a movement, and that it should have answered, are great and singular facts. In his introduction, Mr. Bruce brings much hitherto unpublished matter to bear upon the explanation of these facts. He endeavours to show that England was, at that time, from Dan to Beersheba, in a state of the deepest dissatisfaction with its own government, that it was even then in a state of incipient rebellion, and that the reason why the Scots were permitted to cross the Tweed and occupy Newcastle, was not so much want of money or a deficiency of men, not even an absence of military skill, but want of heart in the cause which the King called upon Englishmen to defend. In the main point of the quarrel the majority of them thought the Scots were in the right; and they who looked one step further saw, in the embroilment which ensued, a ground for hope that the time was come when England might be emancipated from the thraldom of an administration which was believed to have degraded the country and violated its dearest privileges. The treaty of Ripon, by which the Scottish invasion was submitted to, and in a certain sense sanctioned by the government of England, was the necessary result of that all-pervading feeling of dissatisfaction, the existence of which Mr. Bruce has here brought together a great mass of evidence to establish.

## BOOKS RECEIVED:—

*Notes on the Geology of North Shropshire.* (Hardwicke.)

The fair authoress of this little work (the value of which is attested by the fact that it is dedicated to Mr. Symonds, by whose encouragement it was undertaken), furnishes in it a short review of the more striking geological features which meet the eye of the student as he gazes from the summit of the Wrekin, and some useful hints of the geological work in the neighbourhood of the Wrekin and of the plain of North Shropshire.

*English Reprints. Nicholas Udall—Roister Doister, written, probably also represented, before 1553. Carefully edited from the Unique Copy now at Eton College by Edward Arber.*

This accurate reprint of our first English comedy, with a Notice of the Life of the Author, an Introduction, and Bibliography, is published for sixpence. Get it, reader.

*Words of Comfort for Parents bereaved of Little Children. Edited by William Logan. With a Historical Sketch by Rev. W. Anderson, LL.D. (Nisbet.)*

The fact that this is the sixth edition, and fifteenth thousand, shows how truly this little volume has fulfilled its office of comforting sorrowing hearts.

*The Herald and Genealogist. Edited by John Gough Nichols. Part XXX. (J. G. & R. C. Nichols.)*

We are glad to receive another Part of Mr. Nichols's valuable contributions to heraldic and genealogical knowledge. His thorough mastery of these subjects, and the care he bestows on what he publishes, make everything valuable which comes forth under his supervision.

*The Register and Magazine of Biography. No. VIII. August and September.* (Hardwicke.)

We are glad to chronicle the progress of this useful and characteristic periodical, and also to announce that the Index to the First Volume is now published.

**DEATH OF MR. THOMAS WATTS OF THE BRITISH MUSEUM.**—By the death of this gentleman, which took place on Thursday, the 9th inst., the British Museum has lost one of its most efficient officers, every reader there a most intelligent and obliging "guide, philosopher, and friend," and England one of her most modest, but most accomplished scholars. Mr. Watts entered the Museum about 1838, and from that time to the present he has laboured earnestly and successfully in securing for the national library "the useful, the elegant, and the curious literature of every language." He was a frequent contributor to *The Athenæum* and *Quarterly*, and furnished upwards of a hundred biographies of literary men to the *English Cyclopædia*; but his exposure of the so-called *English Mercurie* of 1588, in 1839, was his first, if not his only separate publication. How much of curious learning, how much knowledge acquired by unceasing study, has died with Mr. Watts, those only know who had the good fortune to be numbered among his intimate friends.

**THE NEWTON-PASCAL CORRESPONDENCE.**—This literary mystery is in a fair way of being cleared up. The *Pall Mall Gazette* of Tuesday last announced that M. Chasles, after a stormy meeting of the Académie des Sciences, at which he persisted in his belief in the genuineness of these letters, disclosed the name of the party from whom he had received them, it is said for a consideration of some 150,000 francs (6,000*l.*) The person named was an assiduous student in the reading-room of the Bibliothèque Impériale,—“there was a striking coincidence between his researches in the Library and the appearance of new documents on the Newton-Pascal controversy,” and “he was in the habit of frequenting the MS. department and studying the handwriting of Galileo, Pascal, &c.” He has been arrested on a charge of forgery preferred against him by M. Chasles himself.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

Particulars of Price, &c., of the following to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

Portraits of Henry Prince of Wales; Charles I. as Prince of Wales; Dr. Watts; and any very early Portraits and Engravings.

Wanted by Rev. J. C. Jackson, 13, Manor Terrace, Amherst Road, Hackney, N.E.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

JOHN BATES. The silver coin was issued in the first year of James I., and is described and engraved in Ruding's *Annals of the Coinage*, i. 362, Plate xi.

WILLIAM BATES. The imperfect edition of Donne's Poems is that of 1663, which contains a figure of Donne in a winning-sheet. See Bib. Anglo-Poetica, 202.

M. A. (Oxon.) James Graham, second Marquis of Montrose, had only two sons. James, third marquis, being a minor at his father's death, Charles II. took him under his immediate protection, appointed him captain of the Guards, and afterwards president of the council. He died April 25, 1684. His brother, Lord Charles Graham, died young.

R. INGLIS. The set of the Youth's Magazine in the British Museum is deficient in vols. ii. iii. vi. to viii. of the 1st Ser., vol. vii. of the 2nd Ser., and all the vols. from 1826 to 1843.

“NOTES AND QUERIES” is registered for transmission abroad.



LONDON, SATURDAY, SEPTEMBER 25, 1869.

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## Notes.

## THE "EDINBURGH REVIEW" AND SHAKESPEARE.

In the current number of the *Edinburgh Review* there is an interesting article on recent Shakespearean criticism, which however contains some things to which the students of Shakespeare will be inclined to demur.

1. Where Ophelia says in *Hamlet*—

"You may wear your rue with a difference,"

the reviewer's commentary is to this effect:—

"The phrase 'bearing a difference' is a well-known one in heraldry, but what the difference in this case is has not been indicated beyond a suggestion that with Ophelia rue means simply sorrow, but that as worn by the Queen it should denote contrition as well as sorrow. But this at best is a cold and abstract fancy, out of harmony with the 'document' of Ophelia's other gifts."

His fancy is that there is an allusion to the property of rue noted by the "schola Salerni"—

"Ruta viris coitum minuit, mulieribus auget"—

and argues thus:—

"In this case the difference would be emblematic of the Queen's hasty return to the nuptial state, and a severe reflection on her indecent marriage. Each of Ophelia's gifts would then be 'documentary': thoughts and remembrances to the faithful lover, ingratitude and guile to the faithless King, and eager sensual pleasure to the luxurious Queen."

Let all our criticism babble and break down sooner than put such a coarse and unmaidenly sarcasm into the mouth of Ophelia. Surely

Shakespeare had some prescience of the infelicitous fancies that would come to his commentators on this subject when he makes Horatio say—

"Her speech is nothing,  
Yet the unshaped use of it doth move  
The hearers to collection; they aim at it,  
And both the words up fit to their own thoughts."

What need of this "botching"? Ophelia says to the Queen (it does not appear that she addresses any one else. Who is the "faithful lover" of the reviewer's interpretation?)—

"You may wear your rue with a difference"—

using the heraldic phrase—that is to say, you shall have something to contrast with and set off this sombre bearing; and accordingly she goes on in her innocent fashion, "There's a daisy: I would give you some violets, but," &c.

2. There is an odd note on the passage in *Macbeth*—

"Who cannot want the thought how monstrous  
It was for Malcolm and Donalbain  
To kill their gracious father?"

It is pleasant to meet with a commentator on Shakespeare's text who tells you that "no alteration whatever is needed." But unfortunately the reviewer goes on to give his reasons for so thinking; and he proceeds to point out, with much ingenious research, instances of the word "want" used in the sense of "do without" or "be without." So Malone paraphrases the text, "Who cannot but think," and seems to fancy it is explained. These interpretations preserve with the utmost exactness the difficulty of the text. Shakespeare has said "Who cannot be without the thought," where you would have expected "Who can be without the thought." The operation of negatives and privatives on each other is apt to be rather puzzling, whether in logic, grammar, or law; and where such able commentators get bewildered, it is possible that Shakespeare may have got bewildered too. But it is more probable that he knew what he was about, and that the apparently superfluous *not* is inverted conformably to the ironical vein of the whole passage. Lenox says in his glibbing way, "O yes! Fleance killed his father, you know! And who can refrain from—well, let us say not thinking how monstrous," &c. The ironical insertion of a *not* will appear more natural when we remember that what is really in the speaker's mind is not the heinousness of the act, but the question whether the two princes were guilty of it—a charge which he means to deride.

3. In *Lear*, Regan's "tender-hefted nature" is understood by the reviewer to mean that she is spoken of as "tender-bodied, delicately organised, or, more literally, finely fleshed." He founds his explanation on the statement that "*heft* is a well-known older English word for handle, that which

holds or contains . . . . *Heft* was in this way applied proverbially to the body." Does any writer speak of the body as the handle of the spirit or inner nature? Shakespeare might have put such a conceit, perhaps, into the mouth of Osric or Holofernes, but not into that of Lear. Tender-hefted simply means tender to handle, soft in the fibre, as indicated by the touch.

4. The reviewer rebukes the Cambridge editors for leaving the old reading in 1 *King Henry IV.* iv. 1—

"All plumed like estridges that with the wind"—refusing Rowe's conjecture "*wing* the wind," which he styles "an emendation so happy as to be almost certainly a restoration of the text." He does not tell us what is meant by "winging the wind"—a phrase which he seems to take as applicable to an ostrich in full career; but Prince Hal and his companions were neither charging nor running away. Is it impossible that there may have been in Shakespeare's time a local verb to *with*, signifying to winnow, as it might well do by *onomatopœia*? Failing this, may not the right reading be "*whir* the wind"—*ἀγαλλόμενοι περὶ γέσσι*, like Homer's swans?

5. The Cambridge edition is also reprehended for leaving the unintelligible passage in *Hamlet*,

"The dram of eale  
Doth all the noble substance of a dout  
To his own scandal";

and the reviewer, though not quite so clear on this point as on the last-mentioned, accepts Mr. Dyce's emendation—

"The dram of evil  
Doth all the noble substance oft debase  
To his own scandal."

If Shakespeare wrote "oft debase" it is not easy to imagine by what mistake of ear or eye the unmeaning words "of a dout" got substituted for them. I suppose it may be taken for granted that these words at least are corrupt. If we are allowed guesswork, is it not possible that there was such a word as "eale," and that it is identical with another mysterious word used in *Hamlet*,

"Would'st drink up *Esil*,"

which is said to mean vinegar? In that case we may perhaps imagine that Shakespeare wrote the next line—

"Doth all the noble substance *over-clout*."

The metaphor being the same as that used in Act I. Sc. 5, to describe the operation of the poison—

"It doth posset  
And curd like eager droppings into milk  
The thin and wholesome blood."

Thus Shakespeare would mean to say here, "the small quantity of vinegar or other acid matter 'over-clouts,' or curdles over, the whole of the substance to which it is added, so as to

impart its own scandalous character to that substance." He had just before used the word "o'erleavens," which may guide us to the image in his thought. Clout, to clot or curdle, is a well-known provincial expression. It is easy to conceive how the unfamiliar word "clout" passed by a mistake of the eye into "dout"; and how by a mistake of the ear "over" was written "of a."

Garriek Club.

C. G. PROWETT.

#### UNPUBLISHED LETTER OF LORD BYRON.

I have copied the following letter from the original in the possession of a friend. It is not given by Moore in his *Life of Byron*, though he inserts one of the same date, addressed to himself. In that, Lord Byron says: "I embark for Missolonghi—in four-and-twenty hours." It seems probable, then, that the following letter to his friend, the Hon. Douglas Kinnaird, was written after it, and was the last he wrote before he left Cephalonia. At this time, when so intense an interest in the noble poet has arisen in a manner so extraordinary, every fragment of his writing, hitherto unpublished, can hardly fail to be acceptable.

F. C. H.

"13<sup>bre</sup> 27<sup>th</sup>, 1823.

"Dear Douglas,

"I am embarking for Missolonghi—Bowring can tell you the rest, for y<sup>r</sup> despatches will go together.—I am passing "the Rubicon"—recollect that for God's sake—and the sake of Greece.—You must let me have all the means and credit of mine that we can *muster* or *master*—and that immediately—and I must do my best to the shirt—and to the skin if necessary.—Stretch my credit and anticipate my means to their fullest extent—if Rochdale sale has been completed I can keep an army *here*, aye, and perhaps command it.

"Send me forthwith all the credits you can, and tell the Committee that they should 'enact' a man and put money in their purse.' Why, man! if we had but 100,000*l.* sterling in hand, we should now be halfway to the city of Constantinople. But the Gods give us joy! 'En avant,' or as the Suliotes shout in their war-cry—'Derrah! Derrah!' which being interpreted, means 'On—On—On!'"

"Yours ever,

"N. B."

"To the Hon. Douglas Kinnaird,  
Mess<sup>rs</sup> Ransom and Co., Bankers,  
Pall Mall East, London."

[We cannot print the foregoing letter without taking the opportunity which it affords of protesting against the unjustifiable step taken by Mrs. Stowe in publishing what she calls, but what we are sure is NOT, *The True Story of Lady Byron's Life*.

Thirteen years ago Lady Byron submitted *in confidence* to Mrs. Stowe certain statements and a written paper,

\* This word is illegible in the original.



and requested Mrs. Stowe's help "in making up an opinion as to her own duty" with regard to the publication of her story. Mrs. Stowe gave that opinion, and there she should have stopped, and imitated the reserve of the distinguished gentleman whom Lady Byron had, in like confidence, originally consulted. Lady Byron lived four years after her conversation with Mrs. Stowe, but never published a line. For nine years the trustees of her papers have followed her example; and now, on some fancied necessity for defending Lady Byron's character—a work of supererogation, for Lady Byron's character needs no defence—Mrs. Stowe does not hesitate to give to the world a story calculated to blast the fair fame of one who went down to her grave with the deserved reputation of a loyal affectionate wife and a most devoted mother. How Mrs. Stowe could be so utterly regardless of the wounds which her ill-advised interference must inflict upon the children of the lady whose memory she has outraged, it is impossible to understand. It is only charitable to hope she was not aware of their existence.—ED. "N. & Q."]

### THOMAS FLATMAN.

From a manuscript in my possession, endorsed "Miscellanies by Tho. Flatman, ex Interiori Templo, Londini, Nov. 9, 1661," I extract the following. I do not find it in my copy of his printed works; but as four editions were printed, it may probably have been omitted in mine and not in others. This is the Flatman of whom Rochester wrote—

"Not that slow drudge in swift Pindaric strains,  
Flatman, who Cowley imitates with pains,  
And rides a jaded muse with loose reins."

Flatman, however, had his revenge; for he wrote a pastoral on the death of the Earl of Rochester, and did not by any means ride a jaded muse:—

"As on his death-bed gasping Strephon lay,—  
Strephon, the wonder of the plains,  
The noblest of th' Arcadian swains,—  
Strephon, the bold, the witty, and the gay.

If to Elyzium you would happily flee,  
Live not like Strephon, but like Strephon die."

F. W. C.

Clapham Park, S.W.

"ON M<sup>rs</sup> S. W. WHO CUR'D MY HAND BY A PLAISTER  
APPLY'D TO Y<sup>e</sup> KNIFE WHICH HURT ME.

"Wounded and weary of my life  
I to my fair one sent my knife.  
The point had pierced my hand as far  
As foe would foe in open warr.  
Cruell but yet Compassionat she  
Spread plaisters for my Enemie,  
She hug'd y<sup>e</sup> wretch had done me harm  
And in her bosom kept it warm:  
When suddenly I found y<sup>e</sup> cure was done,  
The pain & all y<sup>e</sup> anguish gone.  
Those nerves w<sup>ch</sup> stiff & tender were  
Now very free and active are:  
Not helpt by any power above  
But a true miracle of Love.  
Henceforth physicians burn yo<sup>r</sup> Bills,  
Prescribe no more uncertain pills,

She can at distance vanquish pain,  
She makes y<sup>e</sup> Grave to gape in vain:  
'mongst all y<sup>e</sup> arts that saving be  
None so sublime as sympathie.  
O could it help a wound'd breast,  
I'd send my soul to have it deast.  
Yet rather let her self apply  
The sovereign medicine to her Ey:  
There lurks y<sup>e</sup> weapon wounds me deep,  
There that w<sup>ch</sup> stabs me in my sleep,  
For still I feel w<sup>th</sup>in a Mortall smart,  
The salve y<sup>e</sup> healed my hand can't cure my heart.  
"Oct. 19, 1661."

"BROIDED HAIR": 1 TIM. II. 9.—The difficulty of securing an absolutely faultless text, even of the sacred books, is curiously illustrated by one instance which has caught my eye in the invaluable edition of the New Testament just issued by Baron Tauchnitz. The oversight—for such it clearly is—appears all the more striking when it is recollected that the editor is no other than Tischendorf, whose fame as a linguist no less than as a restorer of the sacred text is in all lands. I am bound to say that, after much careful scrutiny, I have not been able to detect a second error, even of a point, in this beautiful and precious little volume. The instance is, for "broided hair" the misreading "broidered hair" is given in 1 Tim. ii. 9. This misreading is a vulgar blunder, originally due no doubt to the ignorance or carelessness of some printer's reader. A glance at Bagster's Hexapla will show that the "wri<sup>th</sup>un heeris" of Wiclif's translation became "broyded heare" in Tyndale's version, and so continued till the altered spelling of "broided haire" of the A. V. (1611). The marginal reading gives "plaited." In all the Bibles printed by the Queen's Printers for the Bible Society, the correct reading is faithfully maintained. The cheap Glasgow Bibles invariably give the misreading, and in some of them I have even seen the perversion "braided." I have also noticed the erroneous "broidered" in Bagster's *Comprehensive Bible* and in D'Oyly and Mant's Bible (1830). Now "broidered hair" is not alone incorrect, but it expresses an absurdity. D. BLAIR.  
Melbourne, Australia.

PORTRAIT OF BYRON.—A writer in *The Standard* (Sept. 13, 1869) says that when on a visit to Bruges in 1826 with his uncle and son, they had as a neighbour a Belgian gentleman, a connoisseur of paintings. He had in his collection a choice portrait of Lord Byron. Lady Byron, *en passant*, wrote from her hotel to ask permission to see it. The gentleman ushered her into the room, withdrew the curtain of the painting, and left her. Lady Byron remained more than an hour, and on leaving her emotion choked her thanks. Who was this painting by, how did it get to Bruges, and who has it now? Lord Leigh exhibited

at the National Portrait Gallery at South Kensington in 1868 a fine portrait of Lord Byron by Thos. Phillips, R.A. (signed "T. P. 1814"), size 36 x 28 in. At the same time Mr. William Smith sent a portrait by R. Westall, R.A. (size 30 x 25 in.). Lord Broughton had an original picture of his lordship, at the age of nineteen, by G. Saunders. This was engraved by Finden.

JOHN PIGGOT, JUN.

"SNAKES HERE."—In *A Walking Tour round Ireland* in 1865, published lately, the author, speaking of the country about Omagh, says:—

"Here I observed to-day on a tree the notice or warning—'Snakes here.' What does this mean? I had no opportunity of discovering during my subsequent travels, nor did I see the like notice anywhere else. I must leave this matter to be investigated by some future traveller."

In Barrow's *Tour round Ireland* in 1835, where he speaks of the village of Glenarm (far from Omagh), he says:—

"I observed a notice painted on a board in a small garden as follows: 'Beware of Snaks.' At first I confess that this brief caution puzzled me a little, and at the moment I concluded that it could only mean 'Beware of Snakes.' This, however, it turned out, was a very useful notice and well understood by the natives, though I had not the sagacity to find it out. It was nothing more nor less than the technical name for a species of our man-traps, so constructed as to seize hold of the legs of those who happened to be caught in it."

The Scottish word *snak*, as used by Gavin Douglas, &c., means the gnashing of a dog's jaws together when he aims at his prey. A. P. P.

Watt Monument, Greenock.

SUPERSTITION IN INDIA. — Please preserve the following fragment:—

"A curious case was lately tried before the Sessions Judge of Nellore. A woman with a few young children was walking one evening after dark to Nellore, and stopped to rest beneath a tamarind tree which had the reputation of being haunted. A washerman came along driving an ass, and seeing the figure beneath the tree called out demanding who was there. The woman replied, 'a Yanad,' when the man instantly rushed at her and struck her with a heavy stick. Both the children and the man fled in terror from the place. The man at once told what he had done, but the woman when found was quite dead. The judge admitted his plea, as it was apparent that he could have had no other motive for assaulting the woman than his opinion that she was something supernatural, but convicted him of culpable homicide as he had not exercised due carefulness, passing sentence of one year's rigorous imprisonment.—*Friend of India*, June 25."—*Leeds Mercury*, Aug. 11.

A. O. V. P.

THE PRINCESS PAULINE VON SCHWARZENBERG, BORN PRINCESS D'AREMBERG.—Speaking of this lamented person (*vide* "N. & Q." 4th S. iv. 105, "Napoleon I." &c.), I ought to have mentioned that among other accomplishments she was very clever at etching. I have a small view of the Castle of Eisenberg in Bohemia, belonging to Prince Lobkowitz, whose wife was born Princess

of Schwarzenberg, underneath which is engraved "Dess. et gr. par Pauline de Schwarzenberg."

P. A. L.

SIR JOHN PERROT, Knight, was Governor-General of Ireland from 1584 to 1588. Sir Nicholas White, Master of the Rolls in that kingdom, said of his government,—

"Pacificavit Cennaciam;  
Relaxavit mediam;  
Subjugavit Ultoniam; fregit Lageniam;  
Ligavit Mononiam;  
Extirpavit Scotos,  
Refrenavit Anglos,  
Et his omnibus per eque vectigal  
Acquisivit Regina."

I find this expression in a *History of Sir John Perrot's Administration* (London, 4to, 1626), which terminated so highly to the satisfaction of the Irish, that on his recall young men from Dublin guarded him from that port across the sea to his castle at Carew, Pembrokehire.

THOMAS E. WINNINGTON.

[Biographical notices of Sir John Perrot are given in "N. & Q." 1st S. ii. 217, 254; 3rd S. viii. 108.—Ed.]

ROBERT BURNS.—The following review of *Poems chiefly in the Scottish Dialect*, by Robert Burns, printed at Kilmarnock, from the *New London Magazine*, 1786, may deserve a place in your columns to rescue it from oblivion:—

"We do not recollect to have ever met with a more signal instance of true and uncultivated genius than in the author of these poems. His occupation is that of a common ploughman, and his life has hitherto been spent in struggling with poverty. But all the rigours of fortune have not been able to repress the frequent efforts of his lively and vigorous imagination. Some of these poems are of a serious cast, but the strain which seems most natural to the author is the sportive and humorous. It is to be regretted that the Scottish dialect, in which these poems are written, must obscure the native beauties with which they appear to abound, and renders the sense unintelligible to an English reader. Should it, however, prove true that the author has been taken under the patronage of a great lady in Scotland, and that a celebrated professor has interested himself in the cultivation of his talents, there is reason to hope that his distinguished genius may yet be exerted in such a manner as to afford more general delight. In the mean time, we must admire the generous enthusiasm of his untutored muse, and bestow the tribute of just applause on one whose name will be transmitted to posterity with honour."

The above critique contrasts favourably with those in the *Edinburgh* and *Quarterly Review* of modern days on the first poetical attempts of Byron and Keats. H. H.

Portsmouth.

DANIEL DEFOE'S FIRST PUBLICATION. — An honest writer is bound to correct, immediately on discovery, any possible error he may have committed. The subject of Defoe's first printed work was known to all his previous biographers, but none of them succeeded in finding a copy. I



had good reason to think myself more fortunate; and, at p. 20 of his *Life*, have attributed to him—

"A Letter, containing some Reflections on His Majesty's Declaration for Liberty of Conscience. Dated the 4th April, 1687."

Adding the catalogue reference to the copy in the British Museum, so that my readers might see for themselves.

In Bohn's edition of Lowndes' *Bibliographer's Manual*, I find the same pamphlet placed under "Burnet (Gilbert)," and believe it is printed among the Bishop's works. If rightly so placed, Defoe's tract is still unfound.

While I have pen in hand, permit me to say I hope to give you, shortly, the results of a long and very laborious investigation as to "The Negotiations of Monsr. Mesnager" ("N. & Q." 4th S. iii. 548.) W. LEE.

### Queries.

**A BROADSIDE QUERY.**—Does a broadside with the heading—

"Las fiestas y singulares favores que a Don Diego Hurtado de Mendoza, etc., al serenissimo Rey de la Gran Bretaña," etc.—

with a fine engraving of a banquet, signed "M. T.," in which the King (James I.) is sitting with his crown on, the Prince of Wales sitting on a stool at the side—occur in a book, or is it a separate broadside printed for the occasion? J. U. J.

**DECORATION OF HONOUR.**—I have casts or moulds of what I consider to be a decoration of honour, but not finding it in Burke's *Orders of Knighthood*, I will attempt to describe it for the purpose of identification. Its form is oval with projections at each end, the upper one being perforated as if for suspension. The presumed obverse exhibits a bust in profile of a prince or chief, wearing a high cap or coronet. The legend surrounding it is, "+ C. Q. KY. PO. OECUM. VOLG. ORD. GOR. — GO," and on the projection at the bottom "AN. REG. XXI(?)." In the centre of the reverse is represented the sun in his splendour, surrounded by the legend, "UNIVERSUS. SPLENDOR. UNIVERSA. BENEVOLENTIA," and on the projection at the bottom "AN. INST. 8799." I shall feel greatly obliged by any information respecting this handsome decoration, if it be such. M. D.

ISAAC DORISLAUS was murdered in May, 1649, while taking his supper at an inn called the White Swan (Witte Zwaan) at the Hague. Does this house still exist? If so, I should be obliged to any one who would tell me where to find it.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

**EINFÄLTIG.**—In the *Universal Catalogue of Art Books* I notice a book published at Nuremberg in 1539, für die Leyen vnd Einfältigen. *Einfältig*

in modern German means *silly*, but I am inclined to think it here means *simple*. Can any of your readers tell me whether *einfältig* in mediæval German meant the simple or unlearned, or whether it has anything to do with *singleness* of heart? Perhaps MR. KINDR, Germany ("Ist's wo am Rhein die Rebe blüht, Ist's wo am Belt die Möwe zieht?") will help. ALFRED STRONG.

Junior Athenæum Club.

**GREEK EPITAPH.**—A clerical friend, now unhappily blind, was struck by the words of an old English glee or part-song. He desires to find the original Greek epitaph of which they are the translation. The work is too arduous for me to undertake, but your well-read correspondents may be up in "epitaphia," and could assist me. The following are the lines:—

"Here in sweet sleep the son of Nikon lies;  
He sleeps—for who shall say the good man dies?"

The son of Nikon would appear to be the excellent Galen—much honoured by his fellow citizens of Pergamos, and world-renowned for his medical lore. His death (*vide* Smith's *Dictionary*) took place *circa* 201-3. No other descendant of a Nikon appears remarkable. M. A.

**"GAVE OUT."**—Is not this an Americanism, as the words are used in the following quotation? It is to be found in the American translation of Neander's *Life of Christ*, in treating of the "Water turned into Wine," where it is said, "The wine provided for the occasion *gave out*," or became deficient. J. MACRAY.

**HARVEST CART.**—Why are boughs of the ash tree exclusively used for decorating "the harvest cart"? This is the case in various parts of the midland counties. T. P. F.

**SS. JUVENALIS.**—Will you please inform me if the following book is scarce or curious? The title is—

"Historia delli due Santi Giovenali Vescoui di Narne, con alcune Considerationi ad essa spettanti, Consacrata alla gloria di detti Santi & alla deuotione della medesima Città verso di loro. In Roma, 1646."

In the book there is an engraving of the tomb of one saint, marked—

"Effigie di S. Giouenale trouata l' anno 1642, impressa nel fondo del suo sepolcro di pietra."

A. J. T.

**LACE OF GROUND.**—I have just returned from a tour in Cornwall. On August 23 I slept at Camborne. As a sale of ground by a Mr. Polsue was occurring in the hotel in which I had taken up my quarters, I entered the room whilst the auctioneer was describing the property (leasehold) as "containing about forty lace of ground." Unacquainted with the measure, I at once inquired "what quantity of land was contained in a lace?" The reply was "sixteen feet square"; consequently

the estate consisted of two hundred and forty square feet: a dwelling-house was on the ground. My query is,—what is the etymology of the term “lace”? There was another, to me, peculiarity in the sale. I have been present at hundreds of sales by auction, and that was, that the biddings were regulated by the auctioneer looking at a watch on the table before him, and saying, “two minutes have expired since a bidding; if I do not have another I shall knock it down,” which, too, he did for one hundred and twenty pounds. I am acquainted with “sales by candle,” &c. I know that an act of parliament requires that some turnpike tolls be let by biddings regulated by a three-minute sand-glass.

ALFRED JOHN DUNKIN.

44, Bessborough Gardens, South Belgravia.

QUEEN MARY AND DE THOU.—Mr. Motley, in his *Rise of the Dutch Republic* (i. 123), says that Queen Mary the first of England forbad “prayers to be said for the soul of her father.” The accomplished historian quotes De Thou (ii. 419) as his authority. I have not the latter book at hand, but doubt not that the statement occurs there as reported. I do, however, very strongly doubt its accuracy. Will some one tell us on what evidence De Thou rested, when he made this startling assertion.

A. O. V. P.

MEPHISTOPHELES ON THE STAGE.—The stage representation of the seducing spirit, in the meagre English drama founded on Goethe's great poem, is evidently copied from that given in Retsch's powerful outlines. But whence did Retsch draw his conception? I never look at the picture without associating it in my mind with the description given us by the historians of the Thirty Years' War of Tilly, the hero of Magdeburg. Is it possible that this could be the original of the pictured demon?

D. BLAIR.

Melbourne.

PLANT NAMES.—In an article entitled “A Handful of Pansies,” by Frances Freeling Broderip, which appeared in *The Argosy* of July last, the following plant names occur: “Fairy hand-shoes, curds-in-cream, snow-under-the-hill, fairy trumpets, two-pockets-of-money, Jack-behind-the-garden-gate.” Can any one tell me the plants to which these refer? The first may be *Digitalis purpurea*, the last *Viola tricolor*; but of the others I am quite ignorant.

May I inform the readers of “N. & Q.” that I have left High Wycombe, and that all communications on the above subject should be addressed to me at the Royal Herbarium, Kew, London, W.

JAMES BRITTEN.

“THE PURSUIT OF PLEASURE.”—In the key plate of Mr. Noel Paton's picture, “The Pursuit of Pleasure,” the following verse occurs:—

“Unfathomable sea whose waves are years,  
Ocean of Time, whose waters of deep woe  
Are brackish with the salt of human tears,  
That shoreless flood, which in its ebb and flow  
Doth clasp the limits of mortality.”

Who is the author of these lines? H. C.

REREMOUSE.—In Mr. HERMANN KINDT's article on “Flinter-mouse” (*anté*, p. 167) a passage is quoted from the *Cornhill Magazine*, in which *rere-mouse* is said to be “the old English hrere-mus, from *hreran*, to flutter.” I find, however, in Mr. Morris's glossarial index to the *Ayenbite of Inwytt* (Early English Text Society), under the word “Calowe-mous” (i. e. bald-mouse) the following remark: “The bat is sometimes called a *rere-mouse*, from the A.-S. *hrere*, raw,” the latter being of course the existing, though old-fashioned, word *rare*, as applied to a joint on the table. Which is the true derivation? C. P. F.

STRANGWAYS OF WELL.—Any information respecting the Strangways family, such as extracts from registers, notes of wills, monumental inscriptions, &c., between the years 1500 and 1700, will be most acceptable to EDWARD MORTON, the Villa, Malton.

SERFS OR CERFS.—In Carlyle's *French Revolution* (chap. ii.) reference is made to an ancient feudal law in France which entitled a seigneur, as he returned from hunting, to “kill not more than two serfs, and to refresh his feet in their warm blood and bowels.” The reference given for the existence of this law is *Histoire de la Rév. Fr. par Deux Amis de la Liberté*, ii. 212. Paris, 1792. This book is not to be found in any of our Victorian libraries, so that the reference cannot be verified here. But in not one of scores of authorities which I have consulted can I find the extraordinary law in question mentioned. Even De Tocqueville is silent respecting it. The query is, was there ever in fact such a law in existence, and is there any instance given of its being actually put in practice? I have always had a suspicion that Mr. Carlyle may, by an oversight, have confused the English *serf* with the French *cerf* in making his reference. But he is usually so accurate, and the reference being repeated to the letter in the new edition of his works now issuing, I am anxious to have a little further light upon this singular point.

D. BLAIR.

Melbourne.

“SLINGING THE HATCHET.”—In Devon and Cornwall a lazy person is not unfrequently designated as “slinging the hatchet.” Now, whether the expression was originally applied to woodcutters in particular, who, on leaving off work, “sling the hatchet” over their shoulders, I am unable to state. Perhaps some correspondent will enlighten me. H. W. R.



## SUNDRY QUERIES.—

1. What is the meaning of (i.) τὸ ἔλος πρίασθαι καὶ τοὺς ἄλλας? (ii.) Ὁ ἐπὶ θύραις τὴν ὕδριαν? (iii.) Ὁ Διονύσιος ἐν Κορίνθῳ?

2. Whence the following:—

"Jam fuerit, neque post unquam revocare licebit"?

3. Where may be found (i.) A discussion on the language of Aristotle, as distinguished from his philosophy? (ii.) A comparison of the syntax of Plautus with that of the Augustan writers?

4. What were the different provinces of the κριτικός, γραμματιστής, γραμματικός, in the Alexandrian school?

5. What were the national deities of the Britons, and to which of the Roman deities were they made individually to correspond? To what ancient dedicatory inscriptions can we refer on the subject?

6. What places in England correspond severally to *Othona*, *Portus Adurni*, *Insula Romana*? How was the first discovered? P. J. F. GANTILLON.

THREE TAILORS OF TOOLEY STREET.—I shall feel obliged if any of your correspondents would say if there is any historical foundation for the common story of "The Three Tailors of Tooley Street," and their petition "We, the people of England"? Probably you have answered this already. In which case, would you kindly say in what number and page of your publication the reply was given? \* SCOTUS.  
Glasgow.

POPULAR PHRASEOLOGY: WARM.—Amongst a certain class of persons in this part of the county of Sussex you will never hear it said of a wealthy man that he is *rich*, but that he is *warm*. I have tried in vain to run this singular expression to ground, and therefore venture to ask help from any good-natured correspondent of "N. & Q."

EDMUND TEW, M.A.

Patching Rectory.

J. WILLME OF MARTINSCROFT.—I have a curious quarto volume, printed for the author at London in the year 1766, entitled—

"Sephrah Shelosh: Three Letters sent to some dispersed, but well-advised Jews, now resident at Liverpool, in Lancashire. By J. Willme."

The work is of an absurdly mystical character, ringing the changes upon the well-known number of the Beast; its seven heads and ten horns being applied to the seven Electoral Princes of Germany, and to their ten provinces or circles. I shall be glad of any information relative to the author, who dates his first letter from "Moss-croft," *aliter* Martin's-croft, May 10, 1755, O.S. M. D.

[\* An inquiry after these worthies was made in our 3rd S. x. 269, but without eliciting any reply.]

## Queries with Answers.

DID HARVEY COMMIT SUICIDE?—I have been greatly startled by reading in Fussell's *Journey round Kent*, p. 166, the following extraordinary statement:—

"It is melancholy and horrible to relate that Harvey, after having immortalised his name by the most important discovery which had ever graced the science of medicine, and a long life passed in acts of benevolence, closed his mortal career by suicide! Having attained the age of ninety years, the loss of his sight overwhelmed his decaying faculties; he sunk in despair, and destroyed himself by poison."

As I find no mention of this painful incident in Chalmers' *Biographical Dictionary* or any other authority in my reach, may I ask through "N. & Q." whether there is any or what foundation for Fussell's statement? J. MR.

[We believe there is really no foundation for Fussell's story. In the life of Harvey in Dr. Munk's admirable *Roll of the Royal College of Physicians of London*, i. 119 *et seq.* this piece of scandal is not even alluded to; but in the more elaborate life of the great physician which Dr. Willis has prefixed to his edition of *The Works of William Harvey, M.D., translated from the Latin, with a Life of the Author*, printed for the Sydenham Society, we find at p. lxxxvi. the following note, which clearly shows how the story originated:—

"Aubrey gives a positive denial to 'the scandall that ran strongly against him (Harvey), viz. that he made himself away, to put himself out of his paine, by opium.' Aubrey proceeds: 'The scandall aforesaid is from Sir Charles Scarborough's saying that he (Harvey) had towards his latter end a preparation of opium which he kept in his study to take if occasion should serve, to put him out of his paine, and which Sir Charles promised to give him. This I believe to be true, but do not at all believe that he did really give it him. The palsey did give him an easy passage.'"—Aubrey's *Letters from the Bodleian*, p. 386.]

PRIOR'S POEMS.—In looking over the contents of an old portfolio that had not been opened for many years, I lighted on a note-book that I had formerly, but very irregularly, devoted to the purposes recommended by Captain Cuttle. Under the heading of "Quotations," I found—

"That if weak women went astray,  
Their stars were more in fault than they";

below which I had written "Qu. author." By a singular coincidence I purchased on the same day the *Poems on Several Occasions*, by the late Matthew Prior, printed for J. and R. Tonson and others, 1766. The poems are in one volume, and I bought it chiefly for the good engraving it has of the author by Basire after H. Regault. On opening the book the lines I have referred to caught my attention; they occur in a poem called "Hans Carvel," which is not given in Johnson's

*English Poets*, nor do I remember to have seen it before. Of the piece itself, suffice it to say, it is tale eighteen (Chiswick, 1814,) from *Shakespeare's Jest Book*, put into verse, and its publication in 1766 shows how little squeamish readers were a century ago. I should like to know if this was the latest edition in which it appeared.

CHARLES WYLIE.

["Hans Carvel" is printed in Prior's *Poems on Several Occasions*, Dublin, 1768, i. 62; as well as in Anderson's *Poets of Great Britain*, vii. 414; Alex. Chalmers's *English Poets*, x. 154; and *The Poetical Works of Matthew Prior*, with a Life by the Rev. John Mitford, i. 128, Boston, U. S. 1854.]

LONDON TOKEN.—A token (brass) was recently found in the church of Leighton Bromswold, co. Hunts, while undergoing repair. On the one side is a circular inscription "HYGH LYMBARD AT THE IN," with the prince's feather and motto "Ich dien" in the centre. On the other side is arranged as follows:—

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      * * *
    WOLCHV
  RCH
MARKETT
  * 1670 *
  * * L * *
  * H * I *

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To what place does this refer? T. P. F.

[This is a token of Hugh Lombard of Woolchurch or Stocks Market, now the Mansion House of the City of London, erected in 1738. It is described in Boyne's *Tokens of the Seventeenth Century*, ed. 1858, p. 336, and in Beaufoy's *London Tradesmen's Tokens*, ed. 1855, p. 263.]

### Replies.

#### ORIGIN OF NEWSPAPERS.

(3rd S. iv. 191.)

Your learned correspondent, MR. GEORGE AUGUSTUS SALA, declares that he is quite willing to abandon his theory of the word "gazette" being derived from any other than the supposed Italian coin called "gazetta," if it can only be proved that such a piece of money really at one time existed. I feel myself strongly inclined to adopt the usual derivation of the word "gazette," as it seems to me to be most plausible.

MR. AUGUSTUS SALA distrusts the existence of the coin in question; but if he will refer to Nares' *Glossary* (London, 1822), he will find under the word "Gazette" the following extract:—

"I have seen at least a thousand or fifteen hundred people there (at St. Stephen's, Venice): if you will have a stoole it will cost you a *gazet*, which is almost a penny."—Coryat, vol. ii. p. 15, repr.

Surely this is sufficient testimony to prove that

once upon a time such a coin was current, and consequently the popular belief of the now familiar word "gazette" being originally of Venetian origin, and derived from a piece of money by name "gazetta," is not altogether without foundation. Again, in the *British Cyclopædia* (Partington, vol. iii. p. 93), the writer says:—

"The war which the republic of Venice waged against Salzman II., in Dalmatia, gave rise in 1563 to the custom in Venice of communicating the military and commercial information by written sheets, to be read at a particular place by those desirous to learn the news, who paid for this privilege in a coin, not any longer in use, called 'gazetta,'—a name which, by degrees, was transferred to the newspaper itself in Italy and France, and which ultimately passed over into this country. A file of these Venetian papers of the earliest date is still preserved in the Magliabecchi library at Florence."

As to the value of the coin in question, there is a little uncertainty. I am inclined to put it at about three farthings. This value, then, will agree with that mentioned in the extract above, viz., that it "is almost a penny." In the *Dictionary of Archaic and Provincial Words*, vol. i. p. 395, the "gazet" is said to be a Venetian coin worth about three farthings.

I do not agree at all with those who estimate its value at a farthing. What newspaper ever yet has been produced at that absurd price? B. Jonson (*Fox*, ii. 2) has the following:—

"What monstrous and most painful circumstance

Is here to get some three or four *gazets*,

Some three-pence in the whole, for that 'twill come to."

So much to prove the existence of the said coin. Many, however, have given various derivations of the word "gazette." Some derive it, says Rees (*Cyclopædia*, vol. xv.), by corruption, from the Hebrew *izgad*, which signifies *nuntius*, a messenger; but this etymology is too much forced.

D'Israeli, in his *Curiosities of Literature*, vol. i. p. 226, gives a note on the subject, and Lemon, in his *English Etymology*, says:—

"Gazette—*γάζα*—*gaza*, vox Persica, pecunia Regis: 'Menagius nomen hoc putat accepisse a Veneto nummo, qui *gazetta* dicebatur, ac justum erat istiusmodi *novellarum pretium*; unde quoque nomen hujus nummi postea cepit usurpari pro ipsis novellis.—Jun.' Literally, a pennyworth of news; and sometimes but a poor pennyworth into the bargain."

MR. AUGUSTUS SALA thinks it possible that the Mint at Venice, called "La Zecca," may in former times have issued a small token or pocket-piece called a *zecchino* or *zecchetto*. I think he is right; and on referring to Blainville's *Travels through Italy* (London, 1747, vol. i. p. 534), I find the following:—

"From the Library we went to the Zecca, that is, to the palace where their public money is struck; whence comes the word *zecchino* or *sequin*, the name of the Venetian gold coin. . . . These *sequins* are of the same value with the golden ducats of Germany and the Low



Countries, and pass currently for the same value, excepting at Venice, where they are worth a Venetian livre, that is, about sevenpence English more than the *ungari* or Hungarian ducats, which is the Italian term for those ducats of gold. But there is a kind of these struck in Hungary, very much resembling the sequins on one side, and passing for the same value in trade. It is from a very good political reason that the sequins issued in their own territories pass for more than the *ungari*; because they therefore prevent the Jews and other money-getting people from exporting them out of the country, which might be of great prejudice to the state."

In conclusion, I think one may safely believe that a coin by name "gazetta" really at one time existed at Venice, and that the amount of probability is in favour of deriving our word "gazette" from such a coin. T. T. DYER.

MR. G. A. SALA, after alluding to the fact that Gazettes are said to derive their name from the *gazetta*, a small Venetian coin at the price of which they were sold, wishes to be referred to some Italian book of the sixteenth century in which such a coin is mentioned. It would perhaps be difficult to find such coin mentioned in any book of the sixteenth century; but Lippi (Lorenzo), in his work entitled *Malmantile Racquistato*, *Poema di Perlone Zipoli*, published at Firenze in 1688, renders *Gazzette*, "Novelle, avvisi, carte d'avvisi. E *Gazzetta* diciamo anche la crazia veneziana" [see note on stanza xxxvi., terzo cantare, p. 149]. And earlier still, Ferrari (Octav.) *Orig. Ling. Ital.* (Patav. 1676), says:—

"*Gazzetta*, Veneta moneta argentea, duorum assium. Sed unde appellata sit nondum mihi compertum est. Quo pretio, cum olim nuncii rerum toto orbe gestarum, quæ Tacitus diurna appellat, pararentur, ipsa diurna *Gazzette* vocitantur."

MR. SALA says also that, in former times, the Zecca of Venice may have issued a small coin called a *zecchino* or *zecchetto*, and he asks—

"Is it not more probable that a *gazette* was christened *Gazzetta*, the diminutive of *gazza*, a magpie or chatterer? Such is my hypothesis. Have I been forestalled in it?"

The general opinion seems to be that the coin called "sequin" (It. *zecchino*) had its name from the Zecca where it was first coined (so called probably from *zeken*, a repository). With regard to the latter part of MR. SALA's question, I will merely refer to a note on the word *Gazette* in the *Encyc. des Gens du Monde* (1833-44):—

"Quelque médisant a méchamment inventé un autre étymologie que nous enregistrons seulement pour mémoire: selon lui, le nom serait un diminutif de *gazza*, pie, oiseau dont on connaît le babil inconséquent; mais le lecteur jugera si une pareille comparaison est admissible, ou s'il ne faut pas l'imputer à la seule malignité." See also *Dict. de la Conversation*, 1836.

The coin would seem to have derived its name from the Latin *gaza*, a treasury (also, the treasury of a prince, treasure, riches)—a word

probably of Persian origin: "*Gaza*, sic Persæ ærarium vocant" (Mela, i. 11); "*Pecunia regia, quam gazam Persæ vocant*" (Curt. iii. 13; see also v. 1 and 6). Cf. also the Med. Lat. *Gazarum*, *gazarum repositorium*. Jo. de Janua. [*"Lieux à garder richesse," in Gloss. Lat. Gall.*] "*Gazatum, pro Gaza,*" *Thesaurus*. According to some, the *Gazette* was not named from the coin itself, but from the coin which was paid for reading it or having it read over. See also *Encyc. des Gens du Monde*; *Vocab. della Crusca*; Costa e Cardinali, *Dizion. della Ling. Ital.*; Ménage, *Orig. de la Lang. Franç.* (1650); Ménage, *Orig. de la Lang. Ital.* (1869); and Scheller's *Lat. Dic.*

The only confirmation of the etymology from *gazza*, a magpie, would seem to be, that in some old Italian dictionaries the word is written with a double z—*Gazzetta*.

R. S. CHARNOCK.

8, Gray's Inn Square.

The etymology repudiated by MR. SALA is as old as the newspapers themselves; Cotgrave, in 1660, says,—*Gazette*, "a certain Venetian coin scarce worth one farthing." Alberti's *Ital.-Fr. Dic.* says (i. 374), "*Gazzetta*, da certa moneta," date 1788; we may conclude this coin was then well known. I do not, however, find it in Baretti, but he quotes—"Gazzofiliac = treasury," an allied word, which appears in all dictionaries. Rees's *Cyclopaedia*, xv. fully adopts this theory, and calls the "*gazetta*, a kind of coin formerly current in Venice." A. HALL.

MR. SALA has probably not read, or does not remember, D'Israeli's account of the origin of newspapers (*Curiosities of Literature*, i. 226):—

"We are indebted to the Italians for the idea of newspapers. The title of their *gazettas* was perhaps derived from *gazzera*, a magpie or chatterer; or more probably from a farthing coin peculiar to the city of Venice, called *gazetta*, which was the common price of the newspapers. Another etymologist is for deriving it from the Latin *gaza*, which would colloquially lengthen into *gazetta*, and signify a little treasury of news. The Spanish derive it from the Latin *gaza*, and likewise their *gazettero* and our *gazetteer* for a writer of the *gazette*, and, what is peculiar to themselves, *gazetista*, for a lover of the *gazette*."

G. A. SCHRUMPF.

Whitby.

"*Elle ne manque qu'au tapis,*"—the Frenchman will surely have said, "*Il ne manque qu'un tapis pour en faire un salon.*" P. A. L.

#### ENGLISH VERSIONS OF GOETHE'S "FAUST."

(4th S. iii. 452, 540; iv. 79, 199.)

Here is the sonnet, wished for by HERMANN KINDT, prefixed by Professor Blackie to his translation of *Faust*:—

## "AN GOETHE.

"Versuch' ich's, mich so kühnlich hoch zu heben,  
 Zu den Gefilden reiner Lebensstrahlen?  
 Und wag' ich's frech, mit schwacher Hand zu malen,  
 Was Dir nur ziemt, das buntbewegte Leben?  
 Wie soll der Kinderzunge lallend Streben  
 Aussprechen, was des Mannes Kraft gesungen?  
 Wie soll des Menschen Stimme wiedergeben,  
 Was aus der tiefen Götterbrust entsprungen?  
 O! wenn der Liebe ungestümr Drang  
 Mich trieb, dass ich das Heiligste entweihe,  
 Und zu berauschter, frecher Sünde zwang;  
 So schaue Du, aus der Verklärten Reihe,  
 Aus Himmelsharfen liebevollem Klang,  
 Und wenn Du mich nicht loben kannst, verzeihe!"

I may mention (as your correspondent's language is somewhat ambiguous) that, besides this sonnet, Mr. Blackie indulges himself with both a preface and an introduction. The latter is an eloquent and characteristic performance. Possibly the following extract, as to the moral of *Faust*, may have interest for some readers at this juncture:—

"Even as an undue degree of asceticism, and an excess of religious feeling, often ends in rankst libertinism and sensuality, so an overstrained grasping at things intellectual and beyond the reach of finite beings most naturally ends in a hastily formed conviction of the vanity of all human knowledge, and in a desperate resolution to seek that enjoyment in communion with the brutes which we had failed to attain in wrestling with the gods:—

'In the depths of sensual joy let us tame  
 Our glowing passion's restless flame!  
 Plunge we us into the rushing of Time,  
 Into Action's rolling main!'

In such a state of mind the temper, who goeth about like a roaring lion, finds his easiest prey in the noblest spirits; and the highest intellect, in a fit of desperate madness, does not scruple to enter into a contract with the lowest bestiality. In this view of human nature we have at once the plan and the moral of *Faust*. As an overstretched exertion of mind, endeavouring to pass beyond its natural limits, is an evil on the one hand, so an attempt to find satisfaction in a relentless gratification of passion is no less an evil on the other. Man is as little capable of submitting to the absolute slavery of sense, as he is of rising to the pure activity of unshackled spirit. Accordingly, Faust is represented as seeking in vain for happiness, even amid the undisturbed enjoyments of love. Though not gifted with sufficient decision of moral character to shake off the company of the evil spirit, he still retains sufficient perception of the difference between right and wrong to prevent him from fully enjoying those pleasures which were snatched for him by the hand of guilt. He has not virtue sufficient to follow the dictates of his good genius, but enough always to poison the enjoyment of vice; and thus he is dragged to destruction, half willing and half unwilling—now a pious mystic, now a fleshly debauchee—and ever and anon making the woods and caves reecho with his unavailing plaint—

'So reel I from desire on to enjoyment,  
 And in enjoyment languish for desire.'

R. G.

Kelvin Terrace, Glasgow.

The list of the translations, numerous beyond example as they are, of this, the sublimest poetical effort of these latter days, is now so far complete, that it will not seem inopportune to add a few notes by way of illustration.

The prose translation of Hayward, from its fidelity, its valuable preface and notes, is perhaps the most useful of all to the younger student in German.

The first edition of this is a handsome demy 8vo volume, published by Moxon in 1833. It produced—

"A Few Remarks on Mr. Hayward's English Prose Translation of Goethe's 'Faust,' with additional Observations on the difficulty of translating German Works in General. By D. Boileau." London (Treuttel Würtz & Co.), 8vo, 1834, pp. 83.

Some further remarks upon the same version will be found also in—

"Faust Papers, containing Critical and Historical Remarks on 'Faust' and its Translations, with some Observations upon Goethe. By Dr. W. H. Koller." London (Black & Co.), 12mo, 1835, pp. 127.

Dr. Koller (originally a bookseller) has in this little volume brought together a large amount of interesting anecdotal and philological matter.

The poetical versions of Lord Francis Leveson Gower, and the fragments of Shelley, form the subject of an article in the *Quarterly Review*, xxxiv. 136.

Hayward's version is noticed in the *Quarterly Review*, clvii. 107 (April, 1833).

There is a paper on "Poetical Translations of Faust," in which are reviewed the versions of Blackie, Syme, Birch, Talbot, and others, in *Blackwood's Magazine* for Feb. 1840.

In the collection of George Smith, Esq., sold by Sotheby & Co., July 1867, occurs (Lot 3142):—

"Faust: a Lyric Play in English and Italian." N.D.

The admirable pen-sketch of Goethe, in *Fraser's Magazine*, vol. v. No. xxvi. (1832), is of course by Thomas Carlyle. The accompanying full-length portrait, in lithographic ink, by "Croquis" (D. Maclise, R.A.), is from the original by Stieler of Munich. This is said "to have proved a total failure and involuntary caricature—resembling, as was said at the time, a wretched old clothesman, carrying behind his back a hat which he seemed to have stolen." A judgment in which I do not, myself, altogether agree.

The later editions of Hayward are to be preferred as the ampler and more correct. The earliest is, however, the handsomest. I picked up my own copy, many years ago, in Paris; and, opening it at this length of time, I am reminded that a single link in the chain of associations which bind the book-lover to his book is the fact that it owes its handsome half-morocco covering to Thompson, "Relieur, 106, Rue St. Lazare," an



admirable binder, whilome employed by Charles Nodier, who, in a letter printed in his *Nouvelles* (p. 294), styles him "l'éternel Thompson," and calls him "le relieur le plus paresseux de la chrétienté!"—which is saying a good deal, as those who have had much to do with the bibliopegistic fraternity will not be slow to admit!

I remember comparing pretty closely, at the time of its appearance, the version of Anna Swanwick (Bohn) with the original, and was much struck with its fidelity, its conformity of metre, and the apparent ease with which the difficult rhymes of the short lines had been accomplished.

WILLIAM BATES.

The following work has a bearing upon this subject, although *not* a version of the great drama:—

"Faust Papers, containing Critical and Historical Remarks on Faust and its [English] Translations, with some Observations upon Goethe. By Dr. W. H. Koller. London, 1835, 12mo, pp. iv. 127."

The chief object of the work is to show in what instances Mr. Hayward's translation fails to render correctly the original. It also contains similar observations on the versions of Messrs. Blackie and Syme. In a collection of essays by John Galt, published under the fantastic title of *The Bachelor's Wife*, there is an account of some English translations, and in particular Mephistophiles' song in the wine-cellar. It is some years since I saw the book, and do not now remember whether the translation was by Galt, or merely a quotation. W. E. A. A.

#### WHO THREW THE STOOL?

(4th S. iv. 135, 207.)

I am afraid it is too late in the day to disturb Jenny Geddes's claim to this act, which, according to McOrie, inaugurated the troublesome times of King Charles I. Wherever the event is recorded, as far as I have observed, the merit or demerit is awarded to Jenny. Ward, the papist, says, in his doggerel record of *England's Reformation*, 1719:—

"Jane Gaddis, a virago jolly,  
Who sat on stool in midst of alley,  
Steps boldly up and takes upon her!  
To stop his mouth, but in rude manner.

And at his head her stool she flung."

In the *Melancholy Sonnets* (1741) a Presbyterian, in a more serious vein, lamenting the breach of promise to the kirk upon the "Marriage of Fergusia to Heptarchus," i. e. the Union, reminds his readers that in older Covenanting times prelatie intolerance was resisted:—

"We made our kirk stools cla' their pows,  
As once did Jenny Geddes."

Another, harping upon the same string, in *Scotland's Glory and her Shame* (1786), in allusion to

the check they imposed upon Popish Liturgies, thus relates the incident:—

"At Edinburgh this first took place,  
Which raised some confusion;  
For Janet Geddes, an eldern wife,  
Opposing this intrusion;  
Cry'd out 'Thou knave, just at my lug  
Wilt thou say mass but listing?'  
Then driving at him with her stool,  
Her neighbour-wives assisting  
With chairs and stools," &c.

But quotations in favour of the Geddes claim might be produced without number; and, as Dr. ROGERS has not submitted his evidence for Mrs. Mein, it must be consigned to that category of stories which he elsewhere observes, having once got abroad, cannot now be rectified by substituting even a more correct one.

I think, however, the question as to the fashion of the stool is still an open one, although the Scottish antiquaries believe themselves in possession of the identical article. I am not aware that Jenny is anywhere represented above the commonalty collected at St. Giles's church on the introduction of Laud's *Liturgy*; and certainly not likely, in those days, to have possessed such an advanced and massive clasp-stool as that depicted in Chambers's *Book of Days*. In one of the Burton chap-books (*The Wars of England and Scotland*) we have a quaint little cut of the whole scene in the church, and although our heroine is not distinguishable in the riotous crowd, her stool is a prominent feature, flying over the heads of the people on its Whiggish mission to the prelatie offender; and certainly the handy, round-headed, three-legged missile, shown therein, and such as are to be seen in the kirk aisles to this day, accords better with the story than the unwieldy flapping relic so religiously preserved at Edinburgh. J. O.

#### CARVINGS BY GRINLING GIBBONS.

(4th S. iii. 573; iv. 43.)

The carvings at Petworth are mentioned by Dallaway in his *Sussex* (vol. ii. p. 317). He says an apartment (60 ft. by 24 and 20 high) is profusely decorated with festoons inclosing the panels for pictures, and which exhibit such a variety and richness of ornament in fruit, flowers, shells, birds, and sculptured vases, as could be scarcely thought to have been within the compass of his art. Appended to one of the festoons is a vase with a bas-relief in the purest taste. Selden, one of Gibbons's assistants, lost his life in saving this carving when the house was on fire. The carvings, Dallaway remarks, have been restored by Ritson, who was originally employed by the late Duke of Norfolk at Arundel. But in 1833 Mr. Rogers wrote, "the mixture of old and new, the dirty

washed wood on the white walls, looked so poor and meagre I was pained in looking at it."

There is an exquisite piece of Gibbons' carving, representing fruit and flowers, at Norton Conyers (the property of Sir B. Graham), near Ripon.

Mr. Power of Hammersmith informs me that the altar-piece in the parish church of St. Paul's there is by that great artist. Faulkner, in his *Historical Account of Fulham*, mentions a stately monument there—

"Of white marble, in memory of Dorothy Lady Clarke . . . . at the top is an urn, from which are suspended festoons of flowers, and the coat of arms is supported by two winged genii. It is an excellent piece of workmanship by Grinling Gibbons, and cost 300*l*."

There are also exquisite carvings by Gibbons at Sudbury Hall, Derbyshire, the seat of Lord Vernon, and Melbury House, Dorchester, the seat of Lord Ilchester.

As your readers are doubtless aware, a white bloom covers many of Gibbons' carvings, the noblest works of sculpture in wood this land ever produced. Though outwardly beautiful to the eye, many of these lovely works are full of rottenness, being mere shells ready to fall to dust. This bloom shows their state, and I would impress on any of your readers who may have any of these carvings the importance of having them restored without delay. Mr. W. G. Rogers saved those at Chatsworth and other places from falling to pieces, and so enthusiastic is he on Gibbons' work that nothing would please him more than to be instrumental in saving more like them. He is now a veteran, but when he was bound apprentice in Printing-House Square (then Yard) there was a clever old man in the employ of the firm, named Richard Birbeck, who had worked at Burleigh with carvers who *had worked under Gibbons at St. Paul's Cathedral*. From these men Birbeck had obtained much interesting information, so that he was able to take Mr. R. round the outside of the cathedral, and point out the varied pieces of fruit and flowers over the windows, distinguishing those executed by Flemish and French workmen from those by the English carvers, which have the loose freedom of some of the wood carvings of Gibbons. Birbeck was at Burleigh about 1745; Rogers knew him in 1807.

All the fine carvings at Blenheim, Kirtlington, and Wimpole are in yellow deal. The limewood carvings in St. Paul's Cathedral are in a fine state of preservation, being free from the attacks of insects. The carvings in the library of Trinity College, Cambridge, are of white line, and have been covered over with a glaze or gum, and some with oil paint: the insects not being able to escape have reduced the carving to a skeleton. To get the paint off carvings which have been so treated, place them in a trough filled with sawdust which has been saturated with an alkaline solu-

tion. In a few days all the paint will be eaten off. To destroy insects, this is the treatment adopted by him to the carvings at Belton House: The whole were saturated with a strong solution of corrosive sublimate (chloride of mercury) in water, but the dark colour this solution gave the wood rendered an application first of ammonia and then of muriatic acid necessary. After this the interior of the wood was injected with vegetable gum and gelatine in order to fill up the holes and strengthen the fabric. A varnish of resin was afterwards spread over the surface, and the various parts put together according to photographs taken at first. Seven years after the clerk of the works reported to Mr. R. that there is never any appearance of wormdust from the carvings, though it had been observed about the rooms before. "The age that cannot create restores," and why should these carvings be reduced to a condition like that of the fabled fruit of the Dead Sea without an effort to save them?

Mr. Rogers restored admirably the carvings in the Cedar Chapel at Chatsworth, but the duke would not allow those in the state apartments to be touched, and in a few years all will be dust.

What is the authority for the statement that Gibbons was born in Spur Alley in the Strand? Mr. Black says the Ashmolean MSS. prove that he was born in Rotterdam, and Evelyn says he came from the Low Countries. The records of Flanders prove the Flemish origin of many of the wood carvings in our churches. One document found refers to a dispute which took place in the year 1441 between William Cerebis, a Scotch merchant, and a monk of Melross Abbey, acting on behalf of E. de Aeltre, a master carpenter at Bruges, who was to supply certain stalls for Melross Abbey after the fashion of the stalls in the abbey church of Dunis, in Flanders, and carved according to the design of those which existed at Thosar near Bruges. So that Gibbons may have been descended from a race of great carvers. But the Ashmolean MSS. may be right, for Gibbons' work is wonderfully Dutch in copying nature. I mean *realistic*, not *idealistic*. He chose a few flowers and common fruits out of his garden, and it is marvellous what effects he produced with them. Walpole truly says: "There is no instance of a man before Gibbons who gave to wood the loose and airy lightness of flowers, and chained together the various productions of the elements with a fine disorder natural to each species."

Let us then, by judicious restoration of his works, show that we appreciate him whom Evelyn called "the incomparable young man."

JOHN PIGGOT, JUN., F.S.A.

The Elms, Ulting, Maldon.

Since writing my former note on the works of Gibbons, the carver, I have lighted on the first



few numbers of an admirable little publication, entitled *Adversaria*, and brought out by Mr. Hotten, the well-known publisher in Piccadilly, with his Catalogues in 1856-7. Some very interesting extracts are given in Nos. II. and IV. from "the Book of Expenses kept by George Glanville, brother-in-law to John Evelyn, the celebrated Naturalist," and among the items I find the following one relative to Gibbons, which, if it has hitherto escaped the eye of Mr. PIGGOTT, will doubtless be of interest to him:—

"Nov. 17 [1692]. Payd Mr Gibbons in full, for ye marble chimney-piece, 18 . 10 . 00."

The subjoined remarks are added in the *Adversaria*:—

"Mr. John Evelyn was the early patron of Grinling Gibbons, and this 'chimney-piece' may have been executed at Mr. Evelyn's suggestion. It was at this date that Gibbons had made himself famous for his carving in marble as well as wood.

"As far back as 1683 (*Diary*, June 16th), Mr. Evelyn says, in speaking of Gibbons, 'nor doubt I at all he will prove as great a master in the statuary art.'

"Again, in 1686 (*Diary*, Dec. 29), he says—'I went to Whitehall. Nothing can be finer than the magnificent marble work and architecture at the end, where are four statues representing St. John, St. Peter, St. Paul, and the Church, in white marble, the work of Gibbon.' In 1687 (*Diary*, Jan. 24th), he further says:—'Saw the Queen's apartments at Whitehall. The carving about the chimney piece, by Gibbons, is incomparable.'"

E. H. W. DUNKIN.

Royal Circus Street, Greenwich.

#### EDMUND KEAN AND ALBERT SMITH ON MONT BLANC.

(4th S. iv. 31, 202.)

I certainly never heard of Edmund Kean having been in Chamonix; nor does his name appear in the list of those who have made the ascent of Mont Blanc, or of those who attempted but did not succeed in reaching the summit.

A register of all ascents from those of Dr. Paccard and Saussure has been carefully kept in the office of the "Chef des Guides" at Chamonix; and if in the year 1818, when a Russian count, Matzewski, ascended, or in the years preceding or following, Edmund Kean had made an ascent, the event would most certainly have been recorded in the register—particularly at a time when ascents were so rare.

When I published the account of my own ascent, I added a list of those which had been previously made; and it was compiled from the book in the *chef des guides'* possession, and which I very carefully examined. Kean's name does not appear there.

Again, had he inscribed his name in the "Tourists' Book" kept at Montanvert (a very old book, which I well remember), it would certainly have been noticed by some one of the many who have

written on Chamonix, and who have given the names of celebrated persons which they found therein recorded. Albert Smith, for one, would not have allowed such a name to escape him. He would certainly have taken a note of it, had he met with it anywhere in or about Chamonix.

It may therefore be concluded, that Edmund Kean did never ascend Mont Blanc; that he never inscribed his name in the book at Montanvert; and it is very doubtful whether he ever visited Chamonix at all.

JOHN AULDJO.

5, Rue des Alpes, Geneva, Sept. 3, 1869.

[The above is the reply to a letter which our correspondent Mr. S. JACKSON addressed to his friend Mr. Auldjo. After reading it there will be few, if any, who will regard Kean's ascent of Mont Blanc otherwise than as an invention or a hoax.]

Albert Smith, in *The Story of Mont Blanc* (Bogue, 1853), says at p. 107, that in 1819 two ascents were made: first by two Americans, Dr. Russell and Mr. Howard; secondly by an Englishman, Capt. Underhill, R.N. In 1820 Dr. Hamel attempted, and met with an accident fatal to three guides. No subsequent ascent was made until 1822 (p. 128); then he gives the names of those who have succeeded, including himself, up to 1852. Kean is nowhere mentioned. E. B.

Albert Smith wrote a picturesque narrative of his ascent of Mont Blanc in *Blackwood's Magazine* for January, 1852. He therein expressly states how thoroughly knocked up he was on approaching the summit, being in indifferent health at the time, and "not having had any sleep for two nights, or undergone the least training for the work"; *e. g.* the following extracts:—

"From this point (*i. e.* just past the Rochers Rouges), on to the summit, for a space of two hours, I was as if 'bewitched.' . . . I believe I was fast asleep with my eyes open . . . and reeled and staggered about so, that, at the foot of the terrible Mer de la Côte, I sat down again on the snow, and told Jairraz that I would not go any further, but that they might leave me there if they pleased. . . . Balmat and another set me up on my legs again; and told me that, if I did not exercise every caution, we should all be lost together, for the most dangerous part of the whole ascent had arrived. I had the greatest difficulty in getting my wandering wits into order; but the risk called for the strongest mental effort, and, with just sense enough to see that our success in scaling this awful precipice was entirely dependent upon pluck, I got ready for the climb. . . . The two Jairraz were in front of me, with the fore part of the rope, and François Cachat, I think, behind. . . . Honest Jairraz had no sincere to pull me after him. . . . I was perfectly done up . . . and when I found myself on a level, and looked round, and saw there was nothing higher—that I was on the top of Mont Blanc—I was so completely exhausted that I fell down upon the snow, and was asleep in an instant."

By the way, as one very closely acquainted with Albert Smith all his life, I observe with astonishment that STEPHEN JACKSON speaks of

"his friend Landor." Surely there is some mistake here. I can scarcely conceive of two men more unlikely, if not to come together, at least to become friends, than Albert Smith and Walter Savage Landor. A SWISS TRAMP.

#### DUNMOW FLITCH.

(4th S. iv. 194.)

Most of your readers will, I think, agree with MR. EDWARD C. DAVIES (*vide ant.*, 194) that some account of the ancient ceremony of the presentation of the Dunmow flitch "should be registered in 'N. & Q.' for the benefit of those in future years who may take an interest in a revival of old customs," and for this purpose I wish to recommend a little book which, however, may already have become a bibliographical curiosity:—

"Programme of the Dunmow Flitch of Bacon Procession. A History of its Ancient Origin and Modern Revival, comprising the Applications of the several Claimants, with the Particulars of the Ceremonial appointed to take place at the Town Hall, Great Dunmow, in July, 1855." By Charles Pavey. Dunmow, 1855, pp. 30.

Prime mover in that year (1855) was the author of *The Flitch of Bacon, or the Custom of Dunmow*. Two flitches, both presented by Mr. Harrison Ainsworth, were awarded to Mr. James Barlow and Hannah his wife, both natives of Essex, and (at least at the time) residing at Chipping Ongar, where Mr. Barlow was carrying on business as a builder, and to that most indefatigable writer and translator from the French, the Chevalier de Chatelain and Clara his wife, the amiable and clever authoress of *Merry Tales for Little Folks*, *The Silver Swan*, *The Conjuror's Day-Book*, and of many more charming and pleasing works for young hearts. The latter most honourable and most kind-hearted couple had applied for the flitch as far back as 1845, when the lord of the manor informed them—

"that the custom had fallen into desuetude, and considered it would *tend to no good* to revive it! Subsequently we wrote three years ago [1852] to the rector, to inquire whether there was any truth in a newspaper account of a flitch purporting to have been given at Little Dunmow, but he himself had only seen it in print, not in reality. At the same time he very considerably hinted that I did not know all the disagreeables we should have to go through on such an occasion,—instancings kneeling on sharp stones, &c., to say nothing of considerable fees, rather a formidable prospect to poor authors."—*Vide ant.*, pp. 13, 14, *Letter of Madame de Chatelain's to Mr. Ainsworth*.

France, then, may feel proud that one of her sons, who has long enjoyed the protecting hospitality of noble and dear old England, should have shared in receiving that honourable gift, the flitch, the first allusion to which is, according to the interesting little volume, in Sir William Dugdale's *Monasticon*. The custom itself arose at the

ancient priory (founded in 1104 by the Lady Juga, sister of Ralph Baynard, who held the manor at the time of the Domesday Survey); some of the claimants had a flitch, some a gammon of bacon, as appears from entries in the register books of the priory, which are still preserved at the British Museum. (Dunmow, Catalogue of the Cotton MS.)

The *Gentleman's Magazine* and the *Old London Magazine* of the year 1751 contain an account of the presentation, and it is said that the successful candidates realised a large sum of money by selling slices of the bacon to those who witnessed the ceremony. After this the custom fell into desuetude for just a century, until in 1851 Mr. and Mrs. Hurrell, owners and occupiers of a farm at Felsted, Essex, adjoining Little Dunmow, made a claim to the lord of the manor of Dunmow priory for the prize, but the application was not granted, the custom having been so long dormant. When this refusal became known they received quite an ovation from the inhabitants of Dunmow and its neighbourhood, a grand fête being given to them, including of course a procession and the presentation of a gammon of bacon, July 16, 1851.

Then followed the processions of 1855, of 1857, and of the present year, 1869; and thus "three times three" for the custom of the flitch! And let all remember—

"He that repents him not of his marriage in a year and a day,  
Either sleeping or waking,  
May lawfully go to Dunmow and fetch a gammon of bacon."

HERMANN KINDT.

Germany.

I think "the revival of the ancient ceremony," as MR. DAVIES mildly terms it, ought not to be recorded in "N. & Q." without some accompanying word of reprobation for such a disgraceful exhibition of blackguardism.

The farce was got up by persons wholly unconnected with Dunmow, aided by clowns and half-naked women from the Alhambra; and the mock trial and cross-examination of the unhappy candidates, enacted by hired buffoons dressed up as barristers, was so disgusting and obscene as to call forth hisses from an audience by no means squeamish or indisposed to enjoy merriment.

To the honour of the press let it be noted that the respectable London journals, *The Times*, *The Standard*, *The Morning Star*, quite irrespectively of their politics, all united in condemning the proceedings. JAYDEE.

RAPHAEL'S "DEATH OF ABEL" (4th S. iii. 529.) May not the cabinet picture which your correspondent T. M. is inquiring after be the "Sacrifice of Cain and Abel" mentioned in Sir Charles



Eastlake's *Handbook of Painting, Italian School*, (ii. 331), on the authority of Passavant (ii. 14), which I have not the opportunity of referring to, as being then (1855) "in Mr. Emerson's possession in London"? R. D.

MILTON'S HANDWRITING (4th S. iv. 232).—I have sent you underneath an account of a collection of Italian poetry, which on the title-page of one of the poems contains no doubt a genuine signature of Milton; but I am surprised at the decided opinion given by MR. WRIGHT on the *Mel Heliconium* sonnet. It is beautifully copied in facsimile in Mr. Sotheby's book, who expresses the strongest opinion of its authenticity, and Sotheby, after the pains he took, was no mean judge. I demur, however, to the expression that "this sonnet is in a hand more unlike Milton's, if possible, than the poem," &c. The writing may not be the poet's. It can never be proved, as the signature is only "J. M."; but I must be permitted to differ from MR. WRIGHT, for if the writing is not Milton's it certainly is *very like it*, and if it is not his, whose is it? The book is at present at Bath, and I shall have it in London in a day or two, and I shall be very happy to send it to you for the inspection of any one who is curious on the subject. WILLIAM TITE.

42, Lowndes Square.

1. Dante. *L' amoroso Convivio* di Dante. 12mo, 1529.  
2. Giovanni della Casa. *Rime e Prose*, with Milton's autograph ("Jo. Milton pre 10<sup>a</sup> 1629") on the title. Venetia. 12mo, 1563.

3. Ditto. *Il Galateo*. 12mo, 1563.

4. Ditto. *Trattato degli Uffici comuni tra gli Amici superiori ed inferiori*. Venetia. 12mo.

5. Varchi (Benedetto). *Sonetti*. Ditto, 12mo, 1555.

If MR. WRIGHT will look into a book in the British Museum which is scarcely ever looked at, he will find a reference to Milton's autograph of some importance. The book I allude to is the *Catalogue* of Sir Thos. Phillipps' MSS., in which, at No. 3993, he will find, I believe, Milton's original draft-book of his letters to foreign princes as secretary to Cromwell. M. H.

An autograph of Milton is annexed to two marriage allegations. See facsimile of one of them in the *Miscellanea Genealogica et Heraldica*, ii. 131.

G. W. M.

"HANDY-BOOK ABOUT BOOKS" (4th S. iv. 194).—If any example was needed to show the utility of "N. & Q." as "a medium of intercommunication" on literary matters, &c., a reference to my appeal for help in the number of the 4th inst. may be given, as since that date and up to the time of writing I have received from all parts of Great Britain numerous offers of assistance, with many valuable additions and useful suggestions. I call the attention of the readers of this communication to the advertisement of the work in to-day's number, with an alteration they will notice about

the time of publication, on which I owe my kind correspondents and intending subscribers an explanation. The difficulty of completing the Book-sellers' Directory, and a desire to add to it at the request of some correspondents the names and addresses of a few of the leading dealers in old books in France, Belgium, Holland, and Germany, renders it impossible to produce the book in October; besides which, the proof-sheets have to be submitted to no less than six different gentlemen who have promised to revise them, and the lamented death of Mr. Thomas Watts, who had offered to look over and supplement the chapter on bibliography, will retard the publication. But I trust that the additional matter and the careful revision of facts and figures will fully compensate for the unavoidable delay.

An additional part will be appended, of at least sixteen pages, giving the additions received, and corrections noted after the printing of each part.

JOHN POWER.

3, College Terrace, Hammersmith, W.

THE PRINCESS ROSAMOND (4th S. iv. 197).—The biography of Rosamond may be thus briefly epitomised. Alboin, king of the German Lombards, who in the middle of the sixth century were settled in Pannonia, engaged in hostilities with the Gepidæ, whose prince, son of king Turismond, he slew. He became enamoured of Rosamond, daughter of Cunimond, successor to Turismond, and brother of him whom he had slain: her he sought in marriage, but his suit being rejected he carried her off by force. War consequently broke out afresh, and the Gepidæ, supported by a Roman army, compelled the restoration of the princess. The love and resentment of Alboin, however, led to the renewal of hostilities, and he obtained the aid of the Avars, whilst the Romans abandoned the Gepidæ to their fate. They were defeated with great slaughter A.D. 568, and their name and nation passed away. Cunimond fell by the hand of Alboin, and Rosamond became the bride of the victor, who, after an ancient practice of his nation, fashioned the skull of Cunimond into a drinking-cup. He fixed his abode at Pavia, and it remained for some ages the chief city of the Lombard dominions. His short reign of three years and a half is distinguished by justice and mildness. His life was terminated by domestic treachery: having drunk deep at a feast with the chief of his countrymen, he called for the cup of victory, the skull of Cunimond; and when it had passed round the circle, ordered it to be carried to Rosamond, with a request that she would taste the wine and rejoice with her departed father. The queen obeyed, but she determined on revenge. One evening, when Alboin, oppressed by wine and sleep, had retired to his chamber, she unbolted the door to her paramour, Helmichis, the king's armour-bearer, after she had herself fastened his

sword to the scabbard. Alboin was the best and bravest of the Lombard warriors; but, unarmed and surprised, he fell an easy victim. Helmichis dared not adventure on this murder without the aid of Peredeus, whom Rosamond, by a stratagem, seduced to illicit love and murder. The ambitious Rosamond aspired to reign in the name of Helmichis; but the Lombard chiefs demanded justice on the spouse and the two other murderers of Alboin. She fled with her daughter and two lovers from Verona to Ravenna. Helmichis was poisoned by a deadly potion from Rosamond's hand, but he first compelled her to drain the same cup, and both expired. Peredeus amused the court of Constantinople by his feats of strength, and became blind. (Warnefrid, *Gest. Longob.*; Muratori; Gibbon, xlv.) T. J. BUCKTON.

LOMBARD CAPITAL (4th S. iv. 197.)—Prior to Charlemagne, towards the end of the fifth century and before its conquest by the Lombards under Alboin A.D. 568, this country formed that part of the kingdom of the Ostrogoths which is designated Transpadane Gaul, the chief places of which were Turin (*Augusta Taurinorum*), Mantua, Padua (*Patavium*), Aquileia, and Trieste (*Ter-geste*). Before the invasion of the barbarians and under the Western Empire, it had been designated Gallia Cisalpina or Togata; and in the Togata, properly so called, the chief places were Augusta Taurinorum (*Turin*), Mediolanum (*Milan*), Ticinum (*Pavia*), Mantua, Bononia (*Bologna*), and Ravenna.

Eschenburg (p. i. § 32) says Gallia Cisalpina was also called Togata, from the inhabitants adopting, after the Social war, the toga, or distinctive dress of the Romans; and that what is termed above Cisalpine and Transpadane Gaul, being the country north of the Padus (*Po*), was the territory of the Taurini, whose chief town was Turin; next to these were the Insubres, whose principal towns were Milan, Ticinum (*Pavia*) on the river Ticinus, where Hannibal first defeated the Romans, after his passage over the Alps; the Cenomanni, possessing the towns of Brescia, Cremona, and Mantua, the birth-place of Virgil; and the Euganei, whose chief towns were Trent and Verona, the birth-place of Catullus. Next to these were the Veneti and Carni; their chief towns were Padua, the birth-place of Livy, built by the Trojan Antenor after the destruction of Troy, and Aquileia, celebrated for its desperate resistance to Attila, king of the Huns. Next to these was the province of Istria, chief town Trieste. (See Maps 1, 2, and 3 in Koch's *Révol. de l'Europe*, vol. iii.)

The authorities cited by Gibbon in his seventh and eighth volumes will perhaps supply all the information required by N. K.

T. J. BUCKTON.

DAVID GARRICK (4th S. iv. 198.)—To the men of genius and superior talent (in numbers out of numbers) lost to France by the nefarious revocation of the Edict of Nantes, so forcibly and justly stigmatised by Saint-Simon, I see must be added David Garrick, whose grandfather fled from Bordeaux in 1685, rather than forsake his religious creed. I wonder whether the Huguenot blood in the great English Roscius aroused him to give ear, and act up to, a proposal made to him in 1763 by a young French poet, Fenouillot, at the instigation of their mutual friend Diderot, viz. that he would translate and perform on the London stage a play of his, which the intolerance of the period would not admit of its appearing in France: "parce que," says the author, "le protestantisme en est la base et que c'est proprement la tolérance mise en action." Neither Fenouillot nor Diderot seem to have been aware of Garrick's French Protestant origin, or else they would surely have taken advantage of the circumstance to press the matter upon him. Here is part of Diderot's letter:—

"Monsieur et très-honoré Roscius,—C'est moi qui ai donné au poète qui vous écrit au coin de mon feu le conseil de travailler plutôt pour le théâtre de Londres que pour le nôtre. Il est jeune mais il a l'âme haute. . . . Celui qui oseroit intituler son drame Jacques Clément, Henri Quatre, Richelieu, Damiens, Coligny, risquerait d'obtenir un logement aux dépens de l'état à la Bastille ou à Bicêtre, et la fantaisie de mon jeune ami seroit de mériter cette faveur et de ne pas l'obtenir. . . . Quoi-qu'il soit presque aussi gueux qu'il convient à un enfant d'Apollon, il aimeroit encore mieux une feuille de laurier qu'une grosse pièce d'or. Il a lu, je ne sais où, qu'anciennement ceux qui mâchaient du laurier prophétisoient, et il a grand appétit de ce fourrage. Il sera très-flatté de voir son nom en accolade avec le vôtre; et pardieu, je le crois bien. Je suis, comme vous savez, votre admirateur et je serois bien fâché que vous ne comptassiez pas au nombre de vos amis

"DIDEROT.

"Rue Tarrane, vis-à-vis la rue St Benoît,  
à Paris, ce 20 janv. 1767."

P. A. L.

LA SALETTE (4th S. iii. 598; iv. 45, 123, 203.) The pamphlet referred to by MR. BATES had been already pointed out in my communication at p. 45. But, in my note, I carefully refrained on principle from any expression which might convey an opinion on the subject, though holding a very strong one. In a paper like "N. & Q." no religious controversies can or ought to be admitted; and, consequently, no one is entitled to lay down a decision on subjects on which discussion is inadmissible. I protest, therefore, against the unfair advantage taken by the alleged apparition on La Salette being dogmatically declared to be a "notable imposture." F. C. H.

THE DODO'S PORTRAITS (4th S. iii. 240, 391, 448; iv. 166.)—I find an article by H. C. Millies, in the *Transactions of the Royal Academy of Sciences*



of *Amsterdam*, vol. xi. (1868), on the Dodo and his portraits. The immediate object of the communication in question was to bring to the notice of the Academy a newly-discovered likeness of the bird. Besides this one, he mentions six others as known to exist: three by Rowland Savery, distributed among the museums of Berlin, Vienna, and the Hague; one by John Savery, in the Ashmolean Museum, Oxford; one by John or Rowland Savery, in the British Museum; one by Jan Goeimare and Jan de Heem, in Sion House. The dates of these six range between 1626 and 1628. The seventh was discovered by Mr. Millies, in the library of the University of Utrecht, among the works of Carolus Clusius (*Exoticorum libri decem, etc.; ex officina Plantiniana Raphalengii*, 1605). The painter was Adriaan van de Venne, as appears from the picture itself, of which a facsimile is given annexed to Mr. Millies' article. Above the portrait of this uninviting-looking animal is the following:—

“Vera effigies huius avis WALCH-VOGEL (quæ et a nautis DODARUM propter fedam posterioris partis crassitiem nuncupatur) qualis viua Amsterdamum perlata est ex Insula MAVRITII. Anno M.D.C.XXVI.”

The painter's mark is just below the picture: “Manu Adriani Vennij pictoris.” A. P.

A picture, supposed to be by Roland Savery, is in my possession (having belonged to my family for many generations): it represents Orpheus charming the animal creation by the power of music. The dodo is represented together with other birds and beasts. I can refer your correspondent to *The Dodo and its Kindred*, by Strickland & Melville, London, 4to, 1848, where other pictures of the dodo by Savery at the Hague, Berlin, Vienna, and Oxford are mentioned. EVELYN PH. SHIRLEY.

WATLING STREET IN KENT (4th S. iv. 158, 225).—At the time I sent my query I had not seen *The English Archaeologist's Handbook* by Henry Godwin, F.S.A. (Parker, 1867). At p. 77, Watling Street is described as commencing at Richborough, and going through Canterbury and London, by Stony Stratford (the paved street ford), to Chester. A foot-note explains the meaning of Watling Street as “the road of the sons of Watla.” Hence I conclude Watling Street may be correctly described as either Roman or Saxon, the road itself being Roman and the name of it Saxon. Since my query appeared I have been asked the following question:—If the Watling Street did not go over Boughton Hill and through Harbaldown, how is it the remaining portions in the city of Canterbury still bearing the name lead straight towards both of them? I confess I left this fact out of my calculation altogether, and upon looking into the question again, I think the ancient road must have led through the village of Harbaldown. I am still in doubt as to Boughton

Hill being in its course. Hasted, in his *History of Kent*, folio, vol. ii., under the head of “Boughton,” mentions a tradition of the inhabitants, to the effect that the ancient road ran some distance to the south of Boughton Hill. I should not attach much weight to this if I had not noticed that Roman remains have been found along the road which Hasted supposes was the oldest, while along the present main road I cannot find that any such relics have been found between the forty-ninth mile-stone (which is close to Nash Court, Boughton) and Harbaldown. According to Rickman, a Roman mile contains 140 yards less than an English one. GEORGE BEDO.

6, Pulross Road, Brixton.

PRINCE JOSEPH STUART (4th S. iv. 214).—If this interesting member of our royal house were the cousin-german of Charles Edward, it would be additionally entertaining to know whose son he was. Had James II. more sons who lived to mature age than one? or are we to suppose a resuscitation of one of those who died in infancy? The episode is *certainly* *peu connu* indeed.

HERMENTRUDE.

SIR HUGH CALVELEY (4th S. iv. 217).—

“Hugh de Calverley is retained to dwell with us for one year in our voyage to Spain, in whatever place we shall visit, or shall assign to him. Savoy, June 30,” 1872. (*Register of John of Gaunt*, Duchy of Lancaster Documents, Division xi., No. 12, fol. 154.)

This voyage commenced July 9, 1386.

HERMENTRUDE.

RIPON SPURS (4th S. iv. 216).—Dr. Fuller, in his *Worthies of England*, notices among the local proverbs of Yorkshire “As true steel as Rippon rowels”:—

“It is said,” he remarks, “of trusty persons, *men of metall*, faithful in their employments. Spurs are a principal part of Knightly Hatchments; yea, a Poet observes (Mr. Drayton in his *Polyolbion*, Song ii. p. 71)—

‘The lands that over Ouze to Berwick forth doe bear,  
Have for their blazon had the Snaffle, Spur, and Spear.’

Indeed, the best Spurs of England are made at Rippon, a famous town in this county, whose rowels may be inforced to strike through a shilling, and will break sooner than bow. However, the horses in this county are generally so good, they *prevent* the Spurs, or answer unto them—a good sign of thrifty metall for continuance.”

When King James came to Ripon, April 15, 1617, on his way to Scotland, he was presented by the corporation “with a gilt bowl and a pair of Ripon spurs, which cost 5*l.*” (*Progresses, &c., of King James the First*, iii. 274).

J. G. N.

In reference to the above, I send you a quotation from the *Anglorum Speculum*; or, *The Worthies of England in Church and State*, p. 882, published in 1684:—

"As true steel as Rippon Rowels. The best spurs of England are made at Rippon, the rowels whereof may be enforced to strike through a shilling, and will break sooner than bow. It is applied to men of metal, faithful in their employments."

S. L.

THE DEFORMED TRANSFORMED (4<sup>th</sup> S. iv. 133, 206).—A droll instance of an engraver's error, similar to those described by A. H. and E. V., is to be found in the original illustrated edition of *Dombey and Son*. The blunder may with fitness be recorded in these pages: for the subject is none other than the author of our motto—"When found, make a note of"—the immortal Captain Cuttle himself; who is represented with his wooden arm and hook, sometimes on the right and sometimes on the left. W. D. SWEETING.

Peterborough.

SHAKESPEARE (4<sup>th</sup> S. iv. 118.)—In Hanmer's *Shakespear* (vol. i.) there is an account of the "Life, &c., of Mr. William Shakespear, written by Mr. Rowe," in which there is a commentary on the lines—

"She sat like patience on a monument,  
Smiling at grief."

C. DE LESSERT.

Wolverhampton.

"DE MALE QUÆSITIS GAUDET NON TERTIUS HÆRES" (1<sup>st</sup> S. ii. 167; ix. 600; x. 113, 216).—The earliest notice of this maxim given by your former correspondents seems to be found in a work, *Bellochi Praxis Moralis Theologiæ de Casibus reservatis*, &c. (Venetiis, 1627.) I discover it, however, in the following maxim of Guicciardini (born A.D. 1482, died A.D. 1540), and quote it from the translation by Miss Emma Martin (London, 1845), as I am unable at present to refer to the original:—

"It is a common belief, and we do also often see experience thereof, that Ill-gotten Riches do not pass beyond the third generation. Saint Augustin says, that God doth permit that he who hath acquired them should enjoy them, in recompense of whatsoever good Deeds he hath done in his life; but that afterward they do not descend much farther, because such is ordinarily the judgment of God toward Ill-gotten Riches. I said once to a Friar, that there was another reason; because he who doth acquire Wealth is commonly nurtured in Poverty, and therefore he loves it and knows the art of preserving it: but his Sons, who are born and nurtured in Riches, know not what it is to get Wealth, neither having the Art nor method of preserving it, they do readily dissipate it."

Guicciardini's remark to the Friar is probably the natural cause why such riches are soon dissipated. It seems to be a deduction from the proverb known both to Greeks and Romans. In Euripides (*Fragm. Erechth.* 10) we find the following:—

Τὰς οὐσίας γὰρ μᾶλλον ἢ τὰς ἀρπαγὰς  
Τιμὰν δίκαιον· οὐτε γὰρ πλοῦτός ποτε  
Βέβαιος ἄδικος.

"For it is right to prize what is our own, rather than what has been acquired by robbery; for ill-gotten riches are never stable."

And in Plautus (born about B.C. 254, died B.C. 184) we find the same idea (*Pœnulus* iv. 2, 22)—"Male partum, male disperit," which Cicero (*Philipp.* ii. 27) gives in a slightly different form: "Male parta, male dilabuntur." The maxim is thus traced to Saint Augustine, who was born A.D. 354. In which of his works is it found?

CRAUFURD TAIT RAMAGE.

WHITSUNDAY (4<sup>th</sup> S. iii. 552).—The passages quoted by MR. KNOWLES from an early homily in which the spelling of this word is *wittesunmedeie* and *witte sunmedei* are not sufficient to decide this difficult question of etymology. They merely give a popular explanation, which was also stated explicitly in the different versions of the *Liber Festivalis*. A more important passage is that in the *Saxon Chronicle*, "on hwitan Sunnan dæg" (sub an. 1067 in F. Earle's edit.), where Mr. Earle's suggestion that the Sunday after Easter (*Dominica in Albis*) was meant is almost disproved by the parallel passage in Florence of Worcester, where we read "in die pentecostes."

Before the Norman Conquest there was no other name for the day [than *Pentecostes*]. This was used even in Ælfric's *Homilies*, which being addressed *ad populum*, would have referred to the popular name had such then existed. My own impression, then, is, that some word was brought over by Norman ecclesiastics, which was rendered intelligible to Saxon ears by being corrupted into the forms White Sunday or Wit-Sunday, under the influence of the same law which changed the name of the ship Bellerophon into Billy Ruffian.

There is also some difficulty about the word *Whitsun*, as used in compound terms. Robert of Gloucester is, I believe, the first to use it in the form *Wytesontyde*, and in the sixteenth century it occurs in Whitsun-Week, Whitsun-Eve, Whitsun Ale, &c. (It is often spelt *Whitson*.) I would explain it partly by the false division, Whitsun-Day, but would lay more stress upon its resemblance to the Anglo-Saxon adjectives in *-sum*, as *langsum*, and (of later date) *gladsome*, &c. Low or Law Sunday, and Lawson Eve may be compared. (But see Corrie's *Wheatly*, p. 258, note.)

I have thrown together these notes in the hope of eliciting some facts from those well versed in early Norman literature; and not in order to provoke a series of conjectures of the *Pfingsten* kind, which are so often made without any attempt to trace historically the connection between the word and the derivation guessed at. E. S. DEWICK.

"JEALOUS AS A COUPLE OF HAIRDRESSERS" (4<sup>th</sup> S. iv. 196).—I beg leave to submit to the consideration of MR. H. W. SAYLE the following



verses, which seem to show that, early in the eighteenth century, a similar proverb was current in France. I take them from an old book in my possession, entitled *La Bataille des Batailles, roman comique de la Rose, par C. Langlois* (Paris, 1721, 12mo.) After describing the origin and progress of the quarrel, the author continues thus:

"Sitost en bataille accourust,  
Ne craignant ne mort ne carnage,  
Et ne courbant sa vile rage :  
Pointet fainéant le poing ne fust,  
Et l'ongle y fust pour quelque chose.  
Ainsi combattoient pour la Rose,  
Aussi jaloux, ces deux seigneurs  
L'ung de l'autre, que deux coëffeurs."

This quotation, I think, is sufficient to prove that the saying is not of modern growth, but I must leave to others to explain its origin, and to say why hairdressers are supposed to be more subject to the passion of jealousy than ordinary mortals.

CHARLES LING.

CHRISTIANITY IN INDIA (4th S. iv. 95.)—If P. E. N. will turn to *Good Words*, page 551, (August 1869), he will find the editor writing thus:—

"We received much kindness at Vellore, as well as at all other places in India. The English chaplain gave us the use of his church for our ordination service, affording another instance of the catholic spirit manifested by the different Christian churches in India."

F. N. G.

BELL-RINGING FOR DIVINE SERVICE (4th S. iv. 56.)—A Presbyterian or Scotch church has been recently erected in this city, and a bell is regularly rung for Sunday morning and evening services, and for a Wednesday evening service. This is the only instance of which I have heard in this city, except in the church of England.

F. N. G.

Worcester.

OUR END LINKED TO OUR BEGINNING (4th S. iv. 60, 147.)—Among the quotations containing this idea, I have not seen the following referred to in "N. & Q.": it is from the Reye's Prologue in Chaucer's *Canterbury Tales* (ll. 3889-3892):—

"For sikerly, whan I was borne, anon  
Deth drew the tappe of lif, and let it gon :  
And ever sith hath so the tappe yronne,  
Til that almost all empty is the tonne."

A. P.

CAMEL: "THE SHIP OF THE DESERT" (4th S. iv. 10, 168.)—I trust that the query, by whom the camel was first so called, may still be answered. I find it in an old and somewhat out-of-the-way book, George Sandys's *Paraphrase on Job*, printed first in 1638 (?):—

"Three thousand camels his rank pastures fed ;  
Arabia's wandring ships, for traffic bred."

As Sandys had been himself an Oriental traveller—witness his *Relation of a Journey began A.D. 1610*—it is not impossible that he imported the expression from the East.

C. W. BINGHAM.

ELIZABETH CHAUCER (4th S. iv. 173, 226.)—If A. H. will inspect the following sketch of the Chaucer dates, I think he will agree with me that the relationship of Elizabeth to the poet could scarcely be that of granddaughter, since 1381 is almost, if not quite, too early for her birth in that case, to say nothing of her profession as a nun. The greater part of these dates are taken from the Rolls of Edward III. and Richard II., the Inquisitions Post-mortem, the Register of John of Gaunt, &c. I did not forget, but rather assumed as unnecessary to be proved, the relationship between Katherine Swynford and Philippa Chaucer. The earliest date for the birth of the latter seems to be 1342, but a later one I judge more probable. Her identity with Philippa Pycard I see reason to doubt.

Geoffrey Chaucer, born 1328, died Oct. 25, 1400. Married

Philippa, younger daughter of Sir Payne le Roelt, Guienne King-at-Arms; born 1342-8 (probably about 1346); married before Sept. 12, 1366; died after May 6, 1382.

Issue: Thomas, born *circa* 1364 (qy.), Constable of Wallingford Castle, Sheriff of Oxfordshire and Berkshire, Grand Butler of England, 1403 (qy. earlier); confirmed in office Dec. 5, 1422; died between Nov. 8, 1434, and Feb. 13, 1435. Married

Maude, daughter and co-heir of John de Burgersh and Ismania de Hanham; born *circa* 1364 (qy. her father born 1342); died 1436-7.

Issue: Alice, married (1) before 1427, John Phelip, who died 1427; (2) before Oct. 20, 1427, Thomas de Montacute, Earl of Salisbury, who died Nov. 1428; (3) before Feb. 27, 1432, William de la Pole, Duke of Suffolk, who died 1450; she died 1475.

HERMENTRUDE.

FRANKING NEWSPAPERS (4th S. iv. 216.)—Originally a newspaper went free through the post if addressed to a member of Parliament, like a letter. Then, by a convenient fiction, it might be franked to any member on the supposition that he was staying at the time at the person's residence for whom the paper was in reality intended. Thus I remember a friend of mine franking newspapers constantly for years, with the name of Earl Grey, to a place where that peer perhaps never went in his life. In the case quoted, the name of Lord Onslow was suggested for franking the paper, as the name of any other member of either House of Parliament might have been.

F. C. H.

APPLETON OF SOUTH BEMFLEET, ESSEX (4th S. iii. 558.)—A pedigree of this family will be found in one of the parts of the *Archæological Mine*, published by J. Russell Smith.

Δ.

## Miscellaneous.

## NOTES ON BOOKS, ETC.

*Syllabus (in English) of the Documents relating to England and other Countries contained in the Collection known as Rymer's Fœdera.* By Thomas Duffus Hardy, Deputy-Keeper of the Public Records. Vol. I. 1066-1377. (Longmans.)

The *Fœdera* is in every sense of the word a great work; so great indeed, that its size and price combine to place it out of the reach of a large number of historical students. The present *Syllabus*, the object of which is simply to give a synopsis of the whole of the *Fœdera* in the fewest possible words, and in strict chronological order, and which, as we gather from Sir Thomas Hardy's preface, is to be completed in three volumes, will be a great boon to such students, who owe no small obligation to Lord Romilly for suggesting the work, and to its learned editor for carrying it out. The volume before us contains a brief calendar of the documents contained in the first six and a portion of the seventh volume of the original edition. This calendar is preceded by a very elaborate and instructive preface, in which the editor traces not only the origin and history of this great national collection of State Documents, for which we are indebted to the far-sightedness and good judgment of Lord Somers and Lord Halifax, and to the learning and industry of Rymer, but also furnishes us with a very interesting biography of the Historiographer Royal. This preface is followed by valuable tables of the reignal years of the Kings of England and of contemporary sovereigns from the Conqueror to Edward III. The second volume will contain a general index of the names of persons and places which occur in the *Syllabus*. While the third will be wholly devoted to a general index of such names of persons and places, including also matters, which appear in all the editions of the *Fœdera*, and so arranged as to suit each edition. We think we have said enough to show what a valuable contribution the present work will be, when completed, to the series of which it forms a part.

*The Fuller's Worthies' Library. The Poems of Phineas Fletcher, B.D., Rector of Hilgay, Norfolk. For the first time collected and edited with Memoir, Essay, Notes, and Facsimiles.* By the Rev. Alexander B. Grosart, St. George's, Blackburn, Lancashire. Vols. III. and IV. Printed for Private Circulation.

Mr. Grosart has, in these two handsome volumes, brought to a close his welcome offering to lovers of Elizabethan poetry, a collected edition of the works of Phineas Fletcher. Volume the third contains, Sicelides, a Piscatory; Elisa, an Elegie; a Collection of Poetical Miscellanies; Fletcher's hitherto uncollected and inclided Minor Poems; and lastly, his *Sylva Poetica*, with additions: while the fourth volume is devoted to his great poem, the *Purple Island*, with Introduction and Notes; the edition being rendered more complete and useful by three separate Indices, viz., 1. Index of Things and Thoughts; 2. Names of Persons and Places; and 3. Words Noticeable and Rare. As this collection of the Poems of one, of whom Headley says "Milton read and imitated him, and he is eminently entitled to a very high rank among our old English Classics," is limited to 106 copies, it is clear the book will soon become a very scarce one.

*Family Readings on the Collects, Epistles, and Gospels of the Christian Year.* By the Rev. Douglas C. Timins, M.A., Oriel College, Oxford. (Parker & Co.)

It was John Keble who wrote many years ago in the Preface to the *Christian Year*, "Next to a sound rule of

faith, there is nothing of so much consequence as a sober standard of feeling in matters of practical religion; and it is the peculiar happiness of the Church of England to possess in her authorised formularies an ample and secure provision for both." He led the van, and many others have followed him—as, Dr. Hook in his *Christian Taught by the Church Services*, and Mr. How in his *Plain Words*. Mr. Timins, a member, too, of Keble's old College of Oriel, adds another name to the list, bringing to his task, or rather labour of love, much learning and a thorough appreciation of his subject. Apart from these qualifications, we wish the book every success, as the proceeds arising from its sale are to be devoted to that excellent institution the "Poor Clergy Relief Society."

*The Syrian Christians of Malabar, otherwise called the Christians of S. Thomas*, by the Rev. Edavalikel Philipos, Chorepiscopus Cathanar of the Great Church at Cottaayam, in Travancore. Edited by the Rev. G. B. Howard, M.A. (Parker.)

Those whose interest in the Syrians of Malabar was awakened by Mr. Howard's publication in 1864 of *The Christians of S. Thomas and their Liturgies*, will find in this little treatise further illustration of their views and doctrines.

*Religio Medici, Hydriotaphia, and the Letter to a Friend*, by Sir Thomas Browne, Knt. With an Introduction and Notes by W. Willis Bund, M.A., LL.B. (Low & Son.)

If it be true, as the editor of this beautiful reprint tells us, that "Sir Thomas Browne is an author who is now little known and less read," Messrs. Low have done good service by including in their Bayard Series this nicely printed and carefully edited edition of his *Religio Medici*, *Hydriotaphia*, and *Letter to a Friend*.

*Hood's Works Complete. Part I.* (Moxon & Co.)

A new edition of the complete works of Thomas Hood, issued in shilling parts, in whose writings it is hard to say whether his humour or his pathos is the most effective, will be a great boon to his many thousand admirers.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

LYSON'S MAGNA BRITANNIA. 1730. Vol. VI.

Wanted by Rev. W. D. Sweeting, Minster Precincts, Peterborough.

BRITANNIA: A Poem. Anon. 4to. London. 1767.

BRISTOL THEATRE: A Poem. Anon. Bristol. 1766.

SEVENTEEN LIVES OF FOREIGNERS EMINENT IN PARTY. 8vo. 1773.

A PRACTICAL GRAMMAR OF THE ENGLISH TONGUE. 1st Edition. By Gough.

Wanted by Mr. John Gough, A.K.C., 8, York Parade, Beverley Road, Hull.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

E. L. H. T. The proverb you refer to is common. It occurs in Hazlitt with a difference—viz. "To strut like a crow in a gutter."

Our Taunton Correspondent is somewhat hasty. See ante, p. 262.

W. O. (Liverpool.) The Lord Chancellor receives a higher pension in consideration of his having given up a large professional income on taking office. The First Lord of the Treasury has been now for many years the head of the Government, commonly, but not officially, called Prime Minister or Premier.

S. SAVONNA. Esquire is sounded like *acquire*, *require*, &c.

"NOTES AND QUERIES" is registered for transmission abroad.



LONDON, SATURDAY, OCTOBER 2, 1869.

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## Notes.

## THE CITIES SYBARIS, THURI, AND COSA.

The position of Sybaris, one of the most celebrated cities of Magna Græcia, has never yet been satisfactorily fixed, and though I examined the spot where it is believed to have been placed, with care, I cannot say that I am able to throw much light on the subject. I approached the valley of the Crathis from the south, having passed the previous night at Rossano; and on emerging from a thick wood of old olive-trees, was struck by the beauty of the valley, which I do not doubt would still be a tract of surprising fertility if the streams of Crathis and Sybaris were confined within their banks. Sybaris was one of the earliest of all the Greek colonies in this part of Italy, being founded, according to the statement of Scymnus Chius, as early as B.C. 720. It quickly rose to great opulence, and had as early as the sixth century B.C. attained such power that it ruled over twenty-five subject cities, bringing into the field 300,000 of its own citizens. (*Strab.* vi. 263; *Diod.* xii. 9.) The luxurious habits of its inhabitants have been handed down to us in the word Sybarite, and the size of the city must have been great to enable it to furnish an army of 300,000, with which they marched against the neighbouring city of Crotona. They were defeated B.C. 510, and the city was utterly destroyed, as the Crotoniats are said to have turned the course of the river Crathis so as to inundate the

site of the city and bury the ruins under the deposits that it brought down. (*Herodot.* v. 44; *Athen.* xii. 521; *Scymn. Chi.* 337-360.)

The Crathis and Sybaris unite about three miles from the sea; and we can, therefore, have no difficulty in fixing the spot where the city must have been placed. Downwards from the confluence I found the ground to be low and marshy, such indeed that its sanatory state must always have been bad. In the morning, from the high ground on which Cassano is situated, and where I passed the night, I could not but remark the thick and heavy fog that hung over the low ground at the mouth of the conjunct rivers. All the rivers in the south of Italy have marshy ground overgrown with brushwood at their mouths. The pale emaciated faces of the few herdsmen who are compelled to look after the herds of buffaloes show the state of the air which they breathe, and the stagnant water which they drink. It is with difficulty that one can imagine that such a site could have been chosen for a city even by the most ignorant, and yet there cannot be a doubt that Sybaris must have been placed in this unhealthy spot, as there is a proverb in connection with it—"That he who did not wish to die before his time ought not at Sybaris to see the sun either rise or set." I examined the ground towards the confluence of the two streams, which is called the Plain of Gadella, but there is no appearance of buildings nor even hillocks to indicate ruins, and though attempts have been made to excavate, I was told by my kind host of Cassano, Signore Cafasi, who went over the ground with me, that water, as might be expected, always rose and prevented any attempts to penetrate much below the surface. I went down the left bank of the united streams till I was stopped by the same kind of marshy ground which I had found at the mouth of the river Silarus, now Sele, near Pæstum. No ruins were to be seen, though I could readily believe from the appearance of the ground that the channel of the river had been changed, whether by some convulsion of nature or by the hand of man it is impossible to say. The old channel, which runs in a direct line towards the sea, is called Abbotitura, and still contains a good deal of water. At no great distance from it is a small lake (Laghetto) which communicates with the sea. This Laghetto may have been the port of Sybaris, but no remains of it are to be seen.

Signore Cafasi I found to be intelligent and aware of the object I had in view. He assured me, however, that no remains had ever been discovered of the ancient city of Sybaris, which there can be no doubt was situated here. The inhabitants, therefore, of Crotona had only been too successful in rooting up and utterly obliterating their ancient enemy. I inquired if he knew

of the ruins of Thurii, and he told me of a spot called Turione, between the villages Spezzano and Terra Nuova, where coins, vases, and terracotta figures had been found in great abundance, and where he himself had seen fragments of marble columns; but as I found that a visit to the spot would have carried me back to the country of the brigands, from which I was only too glad to have emerged with safety, I gave up all thoughts of investigating these ruins. I did this with considerable reluctance, as I should have liked to have seen the spot where it is said that Herodotus composed his work.

In the neighbourhood of Cassano, however, there is another city mentioned by Cæsar (*B. C.* iii. 22), Cosa in Agro Thurino, where he tells us that Milo was killed under its walls; and I found that I could approach it without much danger, as it was only three miles from Cassano, at a spot called Cività—a name usually applied to some ancient site. The walls may be imperfectly traced, and the foundations of some buildings are scattered here and there on the summit of a rising ground. What remains of Cosa is little, and shows that it had been at no time of great size. There is a tower called Torre di Milone, but though my friend maintained its antiquity I had my doubts, which courtesy did not allow of my communicating to him.

All these celebrated towns are now represented by the city Cassano, which contains 5000 inhabitants, and is picturesquely situated on the slopes of a steep mountain extending round the rock, on which stand the ruins of the ancient baronial castle belonging to the Duke of Cassano. The view extends up the valley of the Crathis, with the lofty mountains of the Sila as a background. This valley, we are told by Varro (*R. R.* i. 44), was of wonderful fertility, producing wheat a hundred-fold; and if it were reclaimed I do not doubt that nature would be as ready as in former times to reward man for his industry.

CRAUFURD TAIT RAMAGE.

#### JOSEPH RUFFINI, THE AUTHOR OF "DOCTOR ANTONIO."

The introduction (*Einleitung*) to the German translation of Giuseppe—or, as he calls himself in his adopted language, Joseph—Ruffini's *Lavinia* (by Augusta Lewald), brings us some biographical notes relating to an author whose *Doctor Antonio* and *Lorenzo Benoni* have, since their first appearance (if I remember right, in the pages of *Blackwood*), captivated the attention and the deep interest of all nations, and the works of whom have been translated into all the principal languages of Europe. We have to thank that indefatigable author, critic, and scholar, Professor Adolf Stahr, for this account of Ruffini, which

will be the more welcome to readers curious in biographical details as, according to my authority, neither the "reliable Pierer," nor Brockhaus's newest edition (the eleventh) of the *Conversations-Lexikon*, nor the *Biographie universelle des Contemporains*, give us—

"the least notice about a poet whose *Doctor Antonio*, that charming work of fiction which is known to the whole civilised world, would alone suffice to secure to its author a most prominent place among modern writers of fiction."—Vide *Einleitung* von Adolf Stahr to the German translation of *Lavinia* \* \* \* von Auguste Lewald, 4 vols., Berlin, 1869 (vol. i. p. iii.).

Mr. Stahr continues:—

"Giuseppe Ruffini was born in the small town of Taggia, on the Riviera di Ponente, only a few hours distant from Bordighera, and therefore close to the exact place where the scene of his most widely known novel, *Doctor Antonio*, is laid. This accounts, too, for the predilection with which the poet, in the fifteenth and the subsequent chapters of this work of fiction, pictures the little town of Taggia and its inhabitants. The French translator of his first writings has made Giuseppe Ruffini a count—a circumstance which caused him to declare that he had no right to this or to any other title in the world. Giuseppe Ruffini belonged to that large number of those young Italians who, before the year 1848, had to undergo so painful a penance on account of their glowing hopes and wishes for the liberty of their country; and this, too, through the same rulers who later reaped the harvest of what those had been sowing. In one of his first important novels, in *Lorenzo Benoni*, he has, as I was told, described the history of the events of his youth. More fortunate than many thousands of his party, he escaped the dungeon, perhaps the axe, by leaving his own country.

"From this time hence we have no account of his life. We only know that he went to London, where he began his literary career, making use of the English language. The novels *Lorenzo Benoni* and *Doctor Antonio* first founded his great reputation. They were followed by several others, among them the novels *Lavinia* and *Vincenzo*, the charming idyl *A quiet Nook*, the description of his still-life in a Swiss *Pension*, and the humoristic description of the children of Old England in Paris, which I only know through the medium of the French translation, *Découverte de Paris par une Famille anglaise*, traduit par G. Lisse et P. Pétrou (Paris, 1862). Next to *Lavinia*, *Vincenzo* is the last greater novel of our author, who some short time ago had left London and gone to Paris, where he lives in great retirement in the Rue Vintimille.

"One disadvantage, nevertheless, has the circumstance that Ruffini has been obliged to write in a language not his own. His works, so greatly liked out of his own country, read with so much pleasure and received with so much approbation by England, France, and Germany, are much less known than one might conjecture in his own fatherland Italy. As far as I know, only one of his novels, *Doctor Antonio*, has been translated into Italian by a friend of the author, Bartolomeo Aquarone (Genova, 1856); all the others are, as I convinced myself during 1866-67, as good as unknown in Italy. As far back as twelve years ago a compatriot of the poet, living like himself in exile, exclaimed sorrowfully: 'All civilised nations vie in naturalising our Ruffini into their literature: only in our own country it seems to be with him according to the proverb of the *prophet*.' The knowledge of the English language in Italy, it is true, is in our days



quite a rarity yet. Moreover, the publishing affairs of that country are not favourable to an undertaking of translations; and finally, such translations of Ruffini's novels into Italian would have been, some eight or nine years ago, an impossibility, for political reasons."—Vide ante, *Eindeitung*, vol. i. pp. i-viii.

I scarcely need add, that the German translation of *Lavinia*, which has been ushered into the world of German ideas and German thinking, under so noble an auspice as that of Professor Stahr (of whose introduction to it I have availed myself for the foregoing notes), is as truthful as it is elegant and readable. Let, then, German writers, too, profit by the perusal of a work which cultivates taste as well as morals and mind—not only German readers.

HERMANN KINDT.

Germany.

#### LUCY BARLOW OR WALTERS.

Has the following ever been noticed by any of those who have written concerning the private life of Charles II.? If it has not, you will perhaps find room for it. I have come upon it in turning over the leaves of a volume of the Hope collection of newspapers in the Bodleian Library:—

"July 16 [1656]. His Highness, by warrant directed to Sir John Barkstead, Lieutenant of the Tower, hath given order for the release of one that goes by the name of *Lucy Barlow*, who for sometime hath been a Prisoner in the Tower of London; she passeth under the character of Charles Stuart's wife or mistress, and hath a young son, whom she openly declareth to bee his; and it is generally beleevved, the Boy being very like him, and both the Mother and Child provided for by him. When she was apprehended, she had one Master Howard in her company, and the original of this Royal Transcript was found about her, sealed with Charles his Signet and signed with his own hand, and subscribed by his secretary Nicholas, which you have here transcribed *verbatim* :

"Charles R.

"Wee do by these presents of Our especial grace give and grant unto M<sup>rs</sup> Lucy Barlow, an Annuity or yearly Pension of Five thousand Livres, to be paid to her or her Assignes in the City of Antwerp, or in such other convenient place, as she shall desire, at four several payments by equal portions, the first payment to begin from the first of July, 1654, and so to continue from three months to three months during her life; with assurance to better the same, when it shall please God to restore us to our Kingdoms: Given under our Sign Manuel, at our Court at Collogn this 21 day of January, 1655, and in the sixth year of our Reign.

"By his Majesties command,

"EDWARD NICHOLAS.

"By this those that hanker after him may see they are furnished already with an Heir apparent, and what a pious charitable Prince they have for their Master, and how well he disposeth of the Collections which they make for him here, towards the maintenance of his Concubines and Royal Issue. Order is taken forthwith to send away his lady of Pleasure and the young Heir, and set them on Shoar in Flanders, which is no ordinary curtesie."—*Mercurius Politicus*, July 10-17, 1656.

K. P. D. E.

AN IRISH ANECDOTE.—Some threescore and ten years ago, when "Monk" Lewis's sensational romance was in universal request, a Mrs. Lord, who kept a circulating library in Dublin, enriched it with sufficient copies for her customers old and young, in the which latter class I must own myself included. A highly correct *paterfamilias* having reproved her for imperilling the morality of the metropolis by admitting such a book into her catalogue, she naively replied: "A shocking bad book, to be sure, sir; but I have carefully looked through every copy, and *underscored* all the naughty passages, and cautioned my young ladies what they are to skip without reading it."

E. L. S.

EPITAPH ON AN ARCHITECT.—On a monument in Walton church [the original parish of Liverpool] is the following epigram epitaph on an architect, A. H. H. d. 1858:—

"Thy mortal tenement, immortal germ,  
Hath sunk to dust, while all thy works stand firm.  
O may'st thou at the rising of the just  
Thyself stand firm, when all thy works are dust."\*

J. W. H.

"THE PRODIGAL SON," AN ORATORIO.—Mr. Arthur S. Sullivan, the composer, in the preface to the published vocal score of his oratorio, *The Prodigal Son*, performed for the first time at the Worcester Musical Festival on September 8, 1869, says:—"It is a remarkable fact that the Parable of the Prodigal Son should never before have been chosen as the text of a sacred musical composition." Mr. Sullivan is evidently unaware of the fact of *The Prodigal Son* having formed the subject of an oratorio written by Thomas Hull, the actor, and set to music by Mr. (afterwards Dr.) Samuel Arnold, which was produced, with great success, at Covent Garden Theatre in 1773, and was performed in the same year at Oxford at the installation of Lord North as Chancellor of the University. This composition was so much admired that the University offered to confer on the composer an honorary degree, which he, however, declined to accept, preferring to take his musical degrees in the regular course; and when, accordingly, on July 5, 1773, he accumulated the degrees of Bachelor and Doctor in Music, the exercise which he composed for the occasion was returned to him by Dr. William Hayes, then Professor of Music in the University, unopened, with the remark that it was unnecessary for him to examine the exercise of the composer of *The Prodigal Son*. Notwithstanding this celebrity of the work in the day of its production, it has long since so completely disappeared that in the course of thirty-five years' experience, during which my attention has been particularly directed to oratorio

\* The writer has obviously had in his mind Sir William Jones's well-known lines.—Ed. "N. & Q."]

music, I do not remember having seen either a book of the words or a score of the music of it.

W. H. HUSK.

#### RESIDENCES IN LONDON: CHANGE OF FASHION- ABLE RESIDENCES.—

"Within the memory of many now living, the circle of the people of fascination [*i. e.* fashion] included the whole parish of Covent Garden, and greater part of St. Giles's-in-the-Fields; but here the enemy broke in, and the circle was presently contracted to Leicester Fields and Golden Square. Hence the people of fashion again retreated before the foe to Hanover Square; whence they were once more driven to Grosvenor Square, and even beyond it, and that with such precipitation, that, had they not been stopped by the walls of Hyde Park, it is more than probable they would by this time have arrived at Kensington."—Fielding, in contributions to *The Covent Garden Journal*, No. 37.

W. P.

SCOTT: HOOD.—I have lately perused with great pleasure *The Antiquary* of Sir Walter Scott, and I have discovered that Tom Hood borrowed an idea from that most admirable of novels, vide ch. xi.:—

"It's no fish ye're buying, it's men's lives,"

quoit Maggie Mucklebackit to Jonathan Oldbuck of Monkbarns.

Whilst, in the "Song of the Shirt," this exquisite line occurs:—

"It is not linen you are wearing out; but human creatures' lives."

J. G.

NOTES.—This word is or was a few years ago a common slang expression alike among Cantabs and cabmen. It originated, I believe, with the former. The earliest instance of it that I have met with is in Richard Polwhele's *Old English Gentleman*—a poem published in 1797. It could not have been then well known, as the author prints it in Greek characters:—

"As Harriet read, the knight revolv'd  
Each dark enigma which he rarely solv'd;  
Or, turning to the signs with keener vows,  
Foretold the future fortunes of his house."—(p. 87.)

CORNUB.

SWADDLERS.—I think the following cutting from *The Times* ought to be preserved in "N. & Q."

JOHN CHURCHILL SIKES.

Kensington.

"To the Editor of The Times.

"Sir,—The term *swaddler*, used by the Roman Catholics of Ireland to describe Protestants, which Cardinal Cullen has, in violation of taste and feeling, introduced into his recent rescript, had this origin:—

"It happened that Cennick, preaching on Christmas-day, took for his text these words from St. Luke's Gospel: "And this shall be a sign unto you; ye shall find the Babe wrapped in swaddling clothes lying in a manger." A Catholic who was present, and to whom the language of Scripture was a novelty, thought this so ludicrous that he called the preacher a swaddler in derision, and this unmeaning word became the nickname of the Methodists,

and had all the effect of the most opprobrious appellation.' Southey's *Life of Wesley*, ii. 153.

"I am, Sir, your obedient servant,

"E. S.

"Winchester, Sept. 9."

VISITOR'S MAXIM.—"See that you wear" not out your welcome." This is an elegant rendering of the vulgar saying that "Fish and company stink in three days." M.J.D.

#### Queries.

##### A PICTURE QUERY.

I have for some years had in my possession a painting (size 9 ft. by 7 ft.) which has excited considerable interest among connoisseurs and antiquaries from the fact that no one has yet been able to interpret the subject. The painting itself is of undoubted merit, probably the work of a Venetian artist of the sixteenth century, the costumes and accessories bearing the characteristics of that period. The centre figure is a man (apparently a nobleman) reclining on the ground, holding in his right hand a pistol of the age, straight stock, with flint-lock, &c., which is pointed to an object below him, but not seen in the picture; in his left hand he holds a rocket, the stick reaching the ground; between the fingers of the same hand is a lighted fuse. His dress consists of Venetian red tights or long hose, doublet yellow, with full sleeves slashed with white, and slashed red velvet cap, with ostrich feather. His whole attitude and expression is that of intense determination and terror. Several pieces of armour lie at his feet, and he wears a dirk or small sword. By his side on the ground, resting on her right hand, is a lady; the lower half of her figure is covered by a very richly embroidered cloth of scarlet and gold; her bodice is of green velvet, sleeves of light loose drapery, with a jewelled stomacher; a wreath of leaves encircles her head; her left hand is put forward open, and appears prepared to resist some object; fear and pity are depicted on her countenance. Behind these figures stands a negress or half-caste female, with a jewelled brow, holding on one finger a bird of the hawk species; she appears very joyful, and is apparently singing or shouting. To the left of the picture is a colossal river god holding a vase under his arm, from which a stream of water flows, falling on a fish of a red colour and of the trout kind; a crayfish, shells, and other small marine objects fill up that side of the painting. The right hand is made up of a young satyr holding in his arms a bird like a goose; two young birds, with mushrooms, figs, pomegranates, and other fruit, are at his feet. A landscape forms the background. Beside and behind the young satyr are



pieces of statuary, armour, chased goblet and cover, &c.

Will you or any of your readers kindly suggest an interpretation? The picture is in the City, and I shall be most happy to show it to any one desirous of seeing it.

R. W. ALLDRIDGE.

8, Old Jewry.

#### ANCIENT PROPHECIES.

Can any of your readers explain the intent or meaning of the following enigmatical lines? They are without date, but from the character of the penmanship and quality and condition of paper evidently "early in the seventeenth century." The paper is endorsed "Dux Propheticæ."

F. W. C.

Clapham Park, S.W.

*Of the Prior of Barton (or Burton) Abbey in Yorkshire.*

"When y<sup>e</sup> eight letter of the Christ-crosse row eight tymes is past,

And every one at liberty to reason as he will,

Then the church without sacrifice six yeares shall last,  
Untill the follower Gods lawes doe fulfill.

But then, alas! soone after it shall decay

from the space of one lustre as stories doe say.

Then marke the dayes of the next revolution,

And take them as they lye to view;

Take M onely with his signification,

And twice two CC w<sup>ch</sup> is very true,

And from that day sure it is to say,

The sacrifice shall last for ever ad a daye.\*

"The M and 4 CCCC make 1400 Monthes, w<sup>ch</sup> make 116 Yeares and 8 Monthes, of w<sup>ch</sup> the late Queene writte 45 Eng. James, and so y<sup>t</sup> from y<sup>e</sup> yeare wherein James dyed, w<sup>ch</sup> was 1625, there wanted 49 Yeares and 8 Monthes to make 116 Yeares."

In the same handwriting on the other half of the sheet of paper:—

"In the yeare of our Lord 1605 a holy man in Naples, called father Julius Mansinelli, of y<sup>e</sup> societie of Jesus, being requested by a father of y<sup>e</sup> same society to pray to God to reveile unto him what shall become of England in this great persecution, answered y<sup>t</sup> hee had prayed for y<sup>e</sup> countrie now 30 yeares; and y<sup>t</sup> also now hee would pray to God to reveile unto him whether it were his will or no y<sup>t</sup> hee should demand y<sup>t</sup> of him (for he durst not absolutely demand y<sup>t</sup> God wold reveile it unto him), w<sup>ch</sup> promise whiles hee was a performing there appeared unto him his Angell-keeper all in whyte, and bad him marke w<sup>t</sup> should be represented unto him. And straight he beheld a countrie beaten on all sydes w<sup>th</sup> all manner of tempests of thunder, lightning, haile, raine, wind, and earthquakes, in soe fearful a sorte as hee saw the poore inhabitants running from place to place to hyde themselves in holes and dennes, and could find no defence or refuge att all. At length hee saw them ioyned together in prayer, and falling flatte on there faces upon y<sup>e</sup> ground to crye with a lowd voyce to God for mercie, and presently hee heard this voyce comming from heaven to them. This tempest hath beene sent

upon you not so much for your owne sins as for the sinnes of your King and Counsel, but I will have mercy on you and raise you higher then ever you have bene heretofore, and by your meanes and my miraculous concurse you shall obtaine wonderfull victories against Turkes, heathens, Panims. And as heretofore the sanctuary of the world was first in Jerusalem and is now in Rome, so the day shall come that it will be in your countrie, and all nations round about you shall come and congratulate with you the happie victorie over all your harmes. And all this shall bee granted unto you by y<sup>e</sup> sufferings and prayers of the saintes of your own Countrie—when this shall come to passe was not revealed unto him."

And in another hand of the same period, but in Spanish:—

"Father Baltassar Mas, who in 1630 was preacher in Granada and passed from thence to Rome on his way to the Indies, related to Father Martin Alberro a revelation made to him:—'I saw a land swallowed by the sea and covered with water, but afterwards I saw that, little by little, the sea retreated and left the land visible, and the upper parts of the towers and the turrets of the cities rose and appeared more beautiful than before being swallowed by the sea, and it was told me that that was England.'"

ANONYMOUS.—Who are the authors of (1) *The Weight of a Crown*, a tragedy by Feragus, 1852; (2) *Louis XIII.*, a tragedy in five acts, by Eaglet, 1852, Lacy, London?

R. INGLIS.

#### AUTHOR WANTED.—

"The New Year's Gift, complete in Six Parts; composed of Meditations and Prayers for every Day in the Week, with Devotions for the Sacrament, Lent, and other Occasions. London: printed by J. Heptinstall for Henry Mortlock, at the Phoenix in St. Paul's Church-yard. 1704."

I should be glad to be informed of the authorship of the above, which is in 12mo.

W. H. S.

SCOTTISH BALLAD.—Can any of your contributors furnish a complete copy, or tell where a complete copy can be found, of a Lowland Scotch ballad or poem to the following effect: in fact, a dialogue or altercation between the owner of a flock of sheep and the fox, in the ballad called "Gossip Lowry" (Tod Lowry being the ordinary name of the fox)? I forget the shepherd's name, but—

"He met with Gossip Lowry,  
And bade him be discreet,  
He bade him be discreet,  
And spare his flock awhile,  
And he should a fat wether,  
The best that he could wile."

In the language of the country the word *discreet* means civil, and the word *wile* means select, choose.

"But if he would not be discreet,  
And let his hoggies be" —

that is, let his sheep alone—then the shepherd intimated that he had a "gallant grew bich";

[\* This "very ancient prophesie" is printed, with variations, in *Mercurius Propheticus*, 4to, 1643, page 11, where the last two lines read as follows:—

"And from that day, as stories doe say,

The sacrifice shall last for ever and aye."—Ed.]

*bich*, pronounced *bick*, being a euphuism for the English name of a she dog, *grew bich* meaning in fact a she greyhound; and also that he had a gun.

Gossip Lowry, however, declines the compromise, meets the proposal with a scornful defiance, and announces his resources for safety:—

"I have the wood of Glentanner,  
It is both braid and lang,  
Besides the bush of Kinychyle  
To keep me frae all wrang."

The bush of Kinychyle, it will be understood, was a bush of broom growing immediately under the brow of a steep precipice. When pursued the fox jumped over the precipice, but caught hold of and remained suspended by the bush of broom; while his pursuers following him, but not acquainted with the bush, fell to the ground, and were dashed to pieces. After boasting of these his means of safety, the fox tells the shepherd—

"Go home and hang your grew bich,  
Put sowens in your gun."

*Sowens*, it will be understood, is an edible grass, rather popular in the country, but wholly destitute of any explosive qualities.

A complete copy of this ballad, if to be met with, would perhaps not be thought unworthy of a place in "N. & Q." J. H. C.

"JOHN BARLEYCORN."—I should feel much obliged to any of your correspondents who could favour me with a satisfactory explanation of the meaning of the first two lines of Burns's version of the ballad of "John Barleycorn"—

"There were three kings into the East,  
Three kings both great and high."

In Jamieson's collection of the original "John Barleycorn" ballads there are several versions given (both Scotch and English) all bearing more or less resemblance to Burns's version, but none having the first two lines the same. Burns seems to have had no precedent for introducing the "three kings" into the ballad. A. McC. Greenock.

BURNHAM BEECHES.—I have heard it asserted that these famous trees were pollarded in the time of Cnut. On what authority is this statement based? JAMES BRITTEN.

PORTRAITS OF BURNS.—In the *Life and Works of Robert Burns*, edited by Robert Chambers, 4 vols. 12mo (Edinburgh, 1852), Burns, after thanking his friend Thomson for the present of a sketch by Allan, from "The Cottar's Saturday Night," into which Burns's own portrait had been introduced, writes as follows (iv. 163):—

"Several people think that Allan's likeness of me is more striking than Nasmyth's, for which I sat to him half-a-dozen times. However, there is an artist of considerable merit just now in this town, who has hit the most remarkable likeness of what I am at this moment (May 1795) that, I think, was ever taken of anybody. It is a small miniature; and as it will be in your town getting

itself be-crystallized, &c., I have some thoughts of suggesting to you to prefix a vignette taken from it to my song, 'Contented wi' Little and Canty wi' Mair,' in order (*sic*) the portrait of my face and the picture of my mind may go down the stream of time together."

A silhouette by Miers is noticed, ii. 168.

My queries are:—1. How many authentic portraits of Burns are now in existence, and in whose possession? 2. Is anything more known of the "small miniature" above referred to, and has it been engraved? Is it the portrait mentioned at p. 233 of the same fourth volume (but omitted in the excellent General Index, s. v. "Portraits"), as "painted by a Mr. Taylor, and of which an engraving was published by Messrs. Constable & Co. a few years ago"? EDWARD RIGGALL.

Bayswater.

HENRY DE ELRETON.—The architect of Carnarvon, Conway, and Beaumaris castles was Henry de Elreton. Elreton was of an ancient family seated from the time of the Conquest near the river Swale, in Richmondshire. He was a courtier and favourite of Edward I., who sent him to Syria to perfect himself in the art of building fortresses. After his return to his native land he received the sovereign command to construct the above-mentioned castles. Can any of your correspondents state what became of his descendants? H. D. E.

FASTIGIUM.—I saw the other day an old stone hip-knob set up on a grass-plot, with the following inscription:—

"Fui fastigium,  
Fio vestigium."

If this means, as I suppose it was intended to do, "a relic," I would ask whether there is any good authority for such a use of this word? C. W. BINGHAM.

GARDENING BOOK.—I remember seeing many years ago a folio volume, in the Dutch language I think, but of that I am by no means certain, giving directions as to the manner of laying out gardens and clipping fences of yew, holly, and hornbeam, into those fantastic shapes which were admired in the seventeenth century. It was illustrated with a profusion of good and curious engravings. Can any one, from this very shadowy description, tell me what is the title of the book I saw? CORNUB.

PRONUNCIATION OF THE WORDS "HARE" AND "HAIR."—In that one of Charles Lamb's essays on "Popular Fallacies" in which he discourses upon the error "that the worst puns are the best," the case is cited of a porter who, carrying a hare through the street, is accosted by a wit with the question "Prithee, friend, is that thine own hair or a wig?" And Lamb commenting upon the quibble says: "It is only a new term given by a



*little false pronunciation* to a very common though not very courteous inquiry."

My query is, was there in Lamb's time any noticeable difference in the pronunciation of the words *hare* and *hair*? There is, I think, none now either in Dublin or in London, but perhaps traces of such a distinction may linger in the provinces. Does any reader of "N. & Q." know if this be the case?

HARRY NAPIER DRAPER.

Dublin.

THE KHEDIVE.—This title, by which Ismail Pacha is now generally known to foreign correspondents, seem to my ear quite new. It may perhaps be as acceptable to many others as to myself to be better informed as to its origin and meaning. Is it another term for Viceroy or for any kind of delegated or partial sovereignty? A kind reply from some Levantine correspondent would enlighten the ignorance of

J. A. G.

Carisbrooke.

LATIN HYMNS.—Are the hymns of York, beginning as follows, to be found in print?—

"DE S. WILFRIDO.

"Salvatoris clementie  
Dulce pangat harmonie  
Modum ecclesia."

"DE S. JOHAN. BEVERL.

"Gaude, mater ecclesie,  
In filiorum gloria."

"DE S. WILLMO.

1. Regi Christo applaudat ecclesia.
2. Plaudat chorus, plebs lætetur.
3. Pasti greges de pastore  
Discant aure, dicant ore.
4. Lætus noster societur.
5. — morbos levit olei lavatio,  
Quod a tumba sancti manat visus testimonio."

I should like also to know whether they all occur in the MS. York books? I find them in a curious MS. on paper (fifteenth century) of the York Hymnal; probably for monastic school use, as there are childish scribbles about it.

J. C. J.

NAPOLEON I.—Can any one inform me where and when it was that Napoleon I. on observing no smoke issuing from the chimneys of a certain place entered it, and found, according to his anticipations, that the inhabitants had evacuated it?

JOHN DAVIS.

- 1, Percy Villas, Mostyn Road, Brixton.

HENRY ST. JOHN.—I want to know the details of a duel fought in 1685 (36 Charles II.) between Henry St. John of Battersea, father of the great Lord Bolingbroke, and a Gloucestershire gentleman named Escott, whom he slew. It was in fact an atrocious homicide, since two principals stood their trial for killing this one man. There were more than three combatants, notwithstanding Burnet's statement, and two men were left dead.

All those concerned surrendered except one, and they paid a very large sum for a very long reprieve, after condemnation, though they had pleaded guilty. The fourth man, whom tradition says was a Paston, fled beyond sea, being a younger son and unable to see the king and his "great ladies" as the others did. This man changed his name, and brought up a family under the *alias*. I want to see the report of the coroner's inquest and that of the trial, which would reveal the names of all concerned, which I am anxious about.

The whole party were at a "great public supper" at a tavern, and one refusing a health, St. John drew his rapier, and sallied out into the street, where they all fought in a *mêlée*.

I will mention that I know all that Burnet, Evelyn, and the author of the *History of Surrey* tell. The last knew nothing of himself, but copied the other two.

G. A. H.

WILLIAM SHAKESPEARE.—In the annals of Portsmouth I find the name of William Shakespeare, in 1662, as contractor for constructing the old Gun Wharf; and an ancient publichouse in Bishop Street, Portsea, still called the "Shakespeare's Head," is traditionally supposed to have been the house where the workmen employed by him received their payments. Is there anything known of this Shakespeare, or was he connected in any way with the family of the illustrious "William" of Stratford-on-Avon?

H. HALL.

Portsmouth.

STONE ALTAR.—In the vicarage garden of Stone in the Isle of Oxney, Kent, stood in 1846, when I was curate of the parish, and is, I believe, still standing, an ancient stone altar, to my mind undoubtedly Roman. Within the memory of some of the older inhabitants it had been twice removed—first, from the bottom of the village, near the ferry over the river Rother, to the south transept of the church, from thence to the vicarage garden, its present resting-place. Hasted gives a drawing of it in his *History of Kent*, with the following description, somewhat meagre, but, as far as it goes, correct:—

"This altar, the figure of which is here annexed, was removed from the church, and made a horse-block of, by which means it was much defaced and cracked asunder; but the late Mr. Gostling (obit March 9, 1777), who was too great a lover of the remains of antiquity to suffer it to continue in this perishing state, had it repaired, and placed it upright in the fence (?) of his vicarage garden, where it still remains.

"It does not appear to have had any inscription or letters on it, but has an ox in relief on each of the four sides of it. The basin or hollow at top retains a blackness, as if burnt by the fire, occasioned by the sacrifices made on it."

The dimensions given by Hasted are, length of plinth 2 feet, breadth 1 foot 10 inches, height of whole from top to bottom 3 feet 4 inches.

I do not know whether this interesting relic has been noticed in the publications of the Kent Archæological Society; if not, it well deserves such notice. I shall be truly obliged to any one who, through the pages of "N. & Q.," can tell me more about it; also, the derivation of the name *Oxney*. Hasted mentions two conjectures, neither of which, I think, will do. It "is supposed," he says, "by some to take its name from its foul and miry situation (a fact never discovered by me), whilst others suppose it took its name from the large number of oxen fed in it."

EDMUND TEW, M.A.

Patching Rectory, Arundel.

AN UNACKNOWLEDGED POEM OF TENNYSON.—The publisher of *Good Words* announced in his programme for 1868 a series of illustrated poems by the Laureate. A poem accordingly, with the well-known name to it, appeared in the January part, and another in the March part. But in the February part there was a poem entitled "Birds of Passage," and signed simply "T." It has always seemed to me to be Tennyson's; but it appears to have entirely escaped such public notice as any known production of the Laureate's pen is sure to attract. Does the "T." indicate Tennyson in this case?

D. BLAIR.

Melbourne.

TROUTBECK FAMILY.—I shall be much obliged to any of your readers who can inform me who were the parents of Robert Troutbeck, of Trafford Bridge, in the county of Chester, whose daughter and co-heir Mary married my ancestor, Sir Edmund Denny, Knt., one of the barons of the Court of Exchequer in England in the beginning of the sixteenth century. Also, who the said Robert Troutbeck married. In the Troutbeck pedigree in Ormerod's *Cheshire* I find no mention of the family of Trafford Bridge.

MAURICE DENNY DAY.

Manchester.

THE UNDERTAKER'S HAMMER.—During the recent hot weather I travelled to London in one of the open third-class carriages of the Croydon Railway in company with several poor but decently dressed people, who amused themselves at each station by "chaffing" the guard. It seemed that on the down journey he had conveyed an undertaker, and his tormentors kept saying, "I say, I saw that undertaker look at you; you won't last long." This went on with variations for some little time, and then the most adventurous of the party called out, "I say, I saw him shake his hammer over you!" This was unanimously voted "too bad," especially by the female member of the party, and the feeling seemed to be that some wrong had been done. Is there any peculiar folk-lore sticking to the "undertaker's hammer"?

Sydenham.

W. J. WESTBROOK.

WINE.—What was the wine called by this name? Elderberry wine is suggested. It is not noticed by Johnson:—

"... One bottle of *wind*, of which we only tasted a single glass, though possibly, indeed, our servants drank the remainder of the bottle [which was charged at two shillings]. This *wind* is a liquor of English manufacture and its flavour is thought very delicious by the generality of the English, who drink it in great quantities. Every seventh year is thought to produce as much as the other six. It is then drank so plentifully that the whole nation are in a manner intoxicated by it; and, consequently, very little business is carried on at that season. It resembles in colour the red wine which is imported from Portugal, as it doth in its intoxicating quality; hence, and from this agreement in the orthography, the one is often confounded with the other, though both are seldom esteemed by the same person. It is to be had in every parish of the kingdom, and a pretty large quantity is consumed in the metropolis, where several taverns are set apart solely for the vendition of this liquor, the masters never dealing in any other."—Fielding, *A Voyage to Lisbon*, July 19, 1754.

W. P.

### Queries with Answers.

POOR LAW SONG.—What are the lines following those given below?

W. P.

"This law (an Act of Parliament which was passed at the latter end of Queen Elizabeth's reign) gave a new turn to the minds of the mobility. They found themselves no longer obliged to depend on the charity of their neighbours, nor on their own industry for a maintenance. They now looked upon themselves as joint proprietors in the land, and celebrated their independency in songs of triumph; witness the old ballad which was in all their mouths:—

"Hang sorrow, cast away care;  
The parish is bound to find us," &c.

Fielding, in contributions to *The Covent Garden Journal*, No. 49.

W. P.

[The only version of this "Poor Law Song" known to us is the one quoted in "N. & Q." 2nd S. xii. 508, from Playford's *Musical Companion*, 1673 (book i. p. 57), where it is set by Mr. Nelham, for four voices, to the following words:—

"A fig for care, why should we spare?  
The parish is bound to find us."

Among the *Roxburghe Ballads* (i. 170) is one entitled "Joy and Sorrow Mixt Together," commencing—

"Hang sorrow, let's cast away care,  
For now I do meane to be merry;  
We'll drink some good ale and strong beer  
With sugar, and claret, and sherry," &c.]

"LIBELLUS DE MODO CONFITENDI ET PENITENDI."—As you have on previous occasions given me valuable information with respect to books, I should be glad to hear somewhat about the following little book, evidently printed in the fifteenth century in black-letter. It commences on p. 1:—"Quidam fructuosus libellus de modo confitendi et penitendi Feliciter incipit." The little



work is divided into two parts, of which the first "determinat de penitētia prout respicit penitentem." The second "determinat de pnia prout respicit confessorum." The first part in my copy is evidently perfect; the second part, commencing on the thirteenth leaf with eight hexameters, has only three leaves, ending with the words "Item existens in nefando crimine." Is this perfect? I fancy not. Who was the author? and where and when was it printed? I may mention that I have failed to discover the exact water-mark in Sotheby's *Typography of the Fifteenth Century*.

W. H. B.

[This work was printed at Antwerp by Gerard Leen in 1500, and consists of twenty-six leaves. On the first page is a wood engraving of a priest and a man in the confessional, and at the end is the printer's device, representing the gate of the castle of Antwerp. There are other editions, 1486; Davenport, 1491, 1492, 4to; Paris, 1496, 8vo.]

JEM THE PENMAN.—In an account of a trial at the Old Bailey the other day appeared the following:—

"He (the prisoner) was the last remaining pupil of the most mischievous man in London—a notorious coiner who was known under the sobriquet of Jem the Penman."

What is known of this individual?

JULIAN SHARMAN.

[James Townshend Seward, alias Jem the Penman, appears in the formal style of the Law List of 1857 as barrister-at-law and special pleader of the Inner Temple and the Home Circuit. His date of call is stated to have been Nov. 28, 1840. Jem is said to have helped the great bullion robbers in disposing of a portion of their plunder; but that act of friendly assistance was but a trifling episode in his truly great career. At last he was convicted with others on March 5, 1857, at the Central Criminal Court, of extensive forgery of bankers' cheques, and sentenced to be transported for life.]

SHAKESPEARE.—Where can one find these quotations from Shakspeare?—

1. "And God befriend us as our cause is just."

[1 *Henry IV.* Act V. Sc. 1.]

2. "Men should be what they seem."

[*Othello*, Act III. Sc. 3.]

3. "This I must do, or know not what to do;

Yet this I will not do, do how I can."

[*As You Like It*, Act II. Sc. 3.]

4. "Let none presume to wear an undeserved dignity."

[*Merchant of Venice*, Act II. Sc. 9.]

5. "As much as I can do I will effect."

[*Two Gentlemen of Verona*, Act II. Sc. 2.]

CARL VON ERNSTEIN.

C6ln.

VAN LENNEP'S TALES IN ENGLISH.—Can any one supply me with a list of such of the tales of

the late Mr. Van Lennep, the Dutch novelist, as have been translated into English? Some of them have appeared in our tongue, but I can get no account of them.

CORNUB.

[We have met with the following: (1.) *The Rose of Dekama*, translated by F. Woodley, in *The Library of Foreign Romance*, vol. viii. 1846, 8vo. (2.) *The Adopted Son*: a historical novel, translated by E. W. Hoskin, 2 vols., New York, 1847, 8vo.]

KNIGHTS *temp.* CHARLES I.—Can any of your readers inform me if there are any lists (and where) of gentlemen who were knighted in the earlier part of this king's reign, with the dates? Or can the information be obtained from any documents preserved in the Record Office?

E. H.

[Our correspondent is referred to T. W. (Walkley's) "*New Catalogue of the Dukes, Marquesses, Earls, Viscounts, Barons of England, Scotland, and Ireland, with the times of their Creation; also, the Baronets, with the Dates of their Patents; the Knights of the Bath, Knights Bachelors, with the Dates and Places where they were knighted. Whereunto is added all the Honours that His Highnesse the Lord Protector hath bestowed since He began his Government to this present. Collected by T. W. London, printed for Tho. Walkley, 1658*,"—or in the volume privately printed by Sir Thomas Phillipps, from Harleian MSS., entitled "*Catalogue of the Knights made by King Charles I.*, ab anno 1624, ad annum 1646. Chronologically and Alphabetically arranged. Typis Medio-Montanis Impressus per C. B. 1853."]

SCHILLER.—What is the date of the *first* edition of Schiller's "Song of the Bell," and of other editions?

QUERIST.

[Schiller's "Song of the Bell" (*Lied von der Glocke*) appeared in 1796. Of the numerous editions, German and English, we may mention those of 1827; 1839, by Wytenbach; 1842, by Arnold; 1846, by Meeson; 1856, by Merivale; 1857, 1859; and 1865, by Sir E. B. Lytton.]

RICHARD EDEN.—I shall be glad of any particulars of the personal history of this early translator of geographical works, who flourished *circa* 1553-1576.

E. R.

[There is an excellent account of Richard Eden, with references to other works, in Cooper's *Athena Cantabrigiensis*, ii. 2-4. Consult also Cole's *Athena Cantab.* in Addit. MSS. 5862, &c.; Brydges's *Censura Literaria*, iv. 252; x. 4.; and "N. & Q." 2<sup>nd</sup> S. v. 193, 263.]

"BLESSED IS HE THAT EXPECTETH NOTHING."—K. G. will be glad to know where the following is to be found: "Blessed is he that expecteth nothing, for he shall not be disappointed."

[This has been usually termed "the eighth beatitude," and attributed to Dean Swift. *Vide* "N. & Q." 4<sup>th</sup> S. iii. 310, 415, 446.]

## Replies.

THOMAS ROWLANDSON, ARTIST.

(4th S. iv. 89, 224.)

Having been for many years a collector of the original drawings of this artist, and examined many thousand specimens, I feel justified in expressing my entire concurrence with the estimate formed by S. R. of his artistic merits. In originality of humour, vigour, colour, drawing, and composition, he exhibits talents which might, but for the recklessness and dissipation of his character, his want of moral purpose, and his unrestrained tendency to exaggeration and caricature, have enabled him to rank with the highest names in the annals of art. In his tinted drawings with the reed-pen, as in the productions of his inimitable and too-facile needle, his subjects seem to extend over the whole domain of art, and remind one in turn of the free and luxuriant outlines of Rubens, the daring anatomy of Mortimer, the rustic truth and simplicity of Morland, the satiric humour of Hogarth, and perhaps, even, the purity and tender grace of Stothard. The history of native art has been so neglected among us, and its professors have been so far without honour in their own country—where, after all, art is an exotic—that our lexicons omit altogether, or give the most meagre details of, the majority of British artists; while those of corresponding or inferior merit, if fortunate enough to be born on continental soil, are lauded to the skies, their productions specified, and the galleries or museums where these are preserved pointed out to the inquiring student. If, for instance, Howitt or Alken had been foreigners, what should we not have found to say of the admirable etchings of the one or the clever drawings of the other? Where shall we find a record of Corbould, whose graceful compositions illustrate the collections of Harrison and of Cooke—of Ramberg, Burney, Dodd, and of Kirk, the early lost,—“the best artist except Stothard,” *teste* Leigh Hunt, “that ever designed for periodical works”? Rowlandson himself is, to speak broadly, unknown; even among artists and professed “picture-men,” few in London, none out, have ever heard of his name; and it is only by introducing him as the inventor of “Dr. Syntax” that you gain him a *locus standi* in the court of art-criticism. I have seen artists stand astounded before the talent of his works, and marvel at their own utter ignorance of one whose genius and powers were so consummately great. Two admirable specimens of this master were contributed by the Queen to the Great Exhibition of 1861; and since this period, when love for and knowledge of art certainly dates an increase, I have found that his drawings have been much more difficult to obtain. To return, however, to his technical skill, which seems somewhat, but

most unjustly, called in question. The *Gentleman's Magazine* is readily accessible, but I shall not apologise for quoting at length from an article in its columns, so decisive is it as to the character of Rowlandson as an artist, and so interesting in connection with what has been already said of him and his compeer, William Combe:—

“It is not generally known that, however coarse and slight may be the generality of his humorous and political etchings, many of which were the careless effusions of a few hours, his early works were wrought with care; and his studies from the human figure, at the Royal Academy, were scarcely inferior to those of the justly admired Mortimer. . . . From the versatility of his talent, the fecundity of his imagination, the grace and elegance with which he could design his groups, added to the almost miraculous dispatch with which he supplied his patrons with compositions upon every subject, it has been the theme of regret among his friends that he was not more careful of his reputation. Had he pursued the course of art steadily, he might have become one of the greatest historical painters of his age. His style, which was purely his own, was most original. He drew a bold outline with the reed pen, in a tint composed of vermilion and Indian ink; washed in the general effect with *chiaro-scuro*, and tinted the whole with the proper colours. This manner, though slight, in many instances was most effective; and it is known on indubitable authority that Sir Joshua Reynolds and Mr. West have each declared that some of his drawings would have done honour to Rubens or any of the greatest masters of design of the old schools. . . . It should be repeated, that his reputation has not been justly appreciated. In a vast collection of his drawings in the possession of Mr. Ackermann, and which have often been seen with admiration and delight by the many professional artists and amateurs who frequented Mr. Ackermann's *conversazioni* at his library at the old house in the Strand, it cannot be forgotten that some are inimitable. No artist of the past or present school, perhaps, ever expressed so much as Rowlandson, with so little effort, or with so evident an appearance of the absence of labour.”—Vol. xcvii. p. 564.

Justice is done to the versatility of Rowlandson in the amusing *Wine and Walnuts* of W. H. Pyne, vol. ii. p. 323. The artists knew each other well, and had worked together.

Among the collectors of the works of Rowlandson may be mentioned Henry Angelo. He considered his collection unique, but he was forced to dispose of it, and his friend Jack Bannister became the purchaser. In his interesting *Reminiscences* (2 vols. 8vo, 1830), he gives an account of a spirited drawing made specially for him by Rowlandson in a night-house in Seven Dials, whither the twain had repaired in the hope of detecting a thief who had, on the preceding evening, knocked the artist down near to his residence in Poland Street and rifled him of his watch and money.

Rowlandson, Bannister, and Angelo had been drawn together in boyhood by a common love for art; and in after life they were inseparable companions. The latter informs us that his friend “Roley” was a witty genial companion, that he



was of "mighty stature," and that from early travels in France, Flanders, and Holland, he spoke French fluently, and had made himself acquainted with foreign habits of thinking and acting. Much has Angelo to say of the character and genius of his friend (vol. i. pp. 233-240), corroborating the opinions expressed in the extract I have given above, adding:—

"I think it may safely be averred, that he has sketched or executed more subjects of real scenes, in his original, rapid manner, than any ten artists, his contemporaries, and etched more plates than any artist, ancient or modern."

To the same purport is a notice of Rowlandson in a paper on "Humorous Designers" in that valuable repertory of art-anecdote, the *Somerset House Gazette*, edited by Ephraim Hardcastle (W. H. Pyne), 2 vols. 4to, 1824:—

"Thomas Rowlandson, the merry wag, he who has covered with his never-flagging pencil enough of *charta pura* to placard the whole walls of China, and etched as much copper as would sheath the British navy. Of his graphic fun and frolic we have seen, Heaven knows, full many a ponderous folio.

"Master Roley, so friendly dubbed by many an old convice, could have taken higher flights of art had he so willed, for he could draw with elegance and grace; and for design, no mind was ever better stored with thought—no genius more prolific. Nothing, even allowing for caricature, could exceed in spirit and intelligence some of the off-hand compositions of this worthy.

"Predilection for outline and the pen has ruined many a genius who would have done honour to the arts. Mortimer, Porter, and another living artist you and I could name, good Mr. Editor, and others now no more, have sacrificed their talents and their fame to the indulgence of doing that with the pen (confound both goose-quill, crow-quill, and the reed!) that should have occupied that fitter instrument the pencil, aforetime called the pencil-brush."—Vol. ii. p. 347.

In the preface to the *English Dance of Death* (2 vols. 8vo, 1815)—a work of great originality and importance—Combe gives an account of the manner of its production:—

"MR. ROWLANDSON had contemplated the subject with the view of applying it exclusively to the Manners, Customs, and Character of this Country. His Pencil has accordingly produced the Designs which, in the Order they were delivered to me, I have accompanied with Metrical Illustrations: a Mode of proceeding which has been sanctioned by the Success of our joint Labours in the 'TOUR OF DOCTOR SYNTAX.'"

I must not now attempt to add to the list of works illustrated by Rowlandson which are enumerated by W. P. I may, however, say that those in Gambado's *Academy for Grown Horsemen* are erroneously attributed to this artist, being the production of Henry William Bunbury, brother of Sir Thomas Charles Bunbury, Bart. This caricaturist, whose works excited the admiration of Sir Joshua Reynolds, died at Keswick in 1811. A notice of his life and works, accompanied by a portrait, will be found in the *Sporting Magazine* for December 1812 (vol. xli. p. 93.)

J. F. Malcolm, in his *Historical Sketch of the Art of Caricaturing*, 4to, London, 1813, speaks in especial praise of Rowlandson's "Views in Oxford and Cambridge" (1810). These, says he:—

"Deserve notice for the slight and pleasing manner with which he has characterized the architecture of the places mentioned; but it is impossible to surpass the originality of his figures: the dance of students and filles de joy (*sic*) before Christ Church College is highly humorous, and the enraged tutors grin with anger peculiar to this artist's pencil," &c.—Page 149.

So also Mr. Thomas Wright (who, strangely enough, does not seem to have met with the work of his predecessor). This accurate writer gives a good account of our artist; speaks of his admission as a student at the age of sixteen to the Royal Academy in London; of his studies in Paris, where "he was remarked for the skill with which he drew the human body," and where his "studies from nature were said to be remarkably fine." In this city, by dint of debauchery and gambling, he managed to dissipate the greater part of a fortune of 7000*l.* left him by his aunt, a French lady, and returned to London to try to supply its place by his pencil. Finally, he died in poverty, in lodgings in the Adelphi. (*History of Caricature and Grotesque in Art*, by Thomas Wright, M.A. 4to, London, 1845, pp. 480-8.) A coloured engraving before me, by Pugin and Rowlandson, 9×5, gives the interior of "Ackermann's Repository of Arts, 101, Strand." Of the artist himself, I am not aware that any representation, serious or caricature, exists of him who spent his life in taking likenesses of others.

One illustration—I think only one, but the best—was contributed by Rowlandson to the *English Spy*, 2 vols. 8vo, 1825, by Bernard Blackmantle (Charles Molloy Westmacott). I mention it here as being interesting in itself, and no doubt a reminiscence of the artist's Academical studies. Some score of Academicians are represented drawing from the nude female figure: Haydon, Shee, and others are to be recognised from their likenesses, and the initials of all are to be seen on the portfolios which lean by their possessors.

A cursory examination of the works of this great artist, and a comparison of them with those of his contemporaries in the same walk—Dighton, Heath, Woodward, Bunbury, Theodore Lane, &c.—must, as appears to me, result in the conviction that, in the correct anatomy of his figures (apart from their exaggeration, which is always harmonious) and the ever-graceful *ordonnance* of his grouping, we have unmistakable evidence of early and successful Academical study.

WILLIAM BATES.

Birmingham.

FILIUS NATURALIS: THE BORTHWICK  
PEERAGE.

(4th S. iv. 192.)

With the utmost deference to your learned and esteemed correspondent J. M., will he permit me to call his attention to what seems an omission in his very interesting note on this dormant peerage? I refer to the fact that Alexander Borthwick, "in Johnstone," or "of Nenthorn," or "of Soltray" (for he seems to have been known by all these descriptions), the "son natural" of William second (?) Lord Borthwick, and ancestor of Mr. Cuninghame Borthwick, the present claimant of the title, was *legitimated* by warrant under the privy seal dated September 2, 1511. (Riddell's *Peerage and Consistorial Law*, p. 581.) Mr. Riddell's argument, identifying this "legitimated" Alexander with the natural son, first of the Soltray branch, seems conclusive, and we would be glad to learn from one so well qualified to speak as J. M., how the Lords' Committee for Privileges got over this difficulty so easily at their sitting in July last, even granting that the adjective *naturalis* does not, *per se*, indicate illegitimacy.

As for the entails mentioned by J. M., by which it is presumed that gentleman refers to two grants of "certain husband lands in Nenthorn," by Lord Borthwick the father, in 1489 and 1495, in favour of Alexander his "son natural," and Margaret Lawson, the latter's wife, may not the substitution of "heirs male whatsoever," failing those of the grantee's own body, be mere *voces signatæ*, not uncommon in such deeds, or even with the view to a prospective legitimization, as happened? These are, it is thought, the "questionable deeds" noticed by J. M., in one of which a suspicious erasure followed the word "filio," in every place where in the other, "naturali" followed it. These were first produced by Mr. Borthwick of Crookston, the rival claimant in 1808 and 1812, who was the undoubted heir male of the second son of the first Lord Borthwick.

With respect to the force of the epithet "*naturalis*" in the early part of the fifteenth century, J. M. must recollect the claim to the *male* representation of Duncan, last of the old Earls of Lennox (beheaded by James I. in 1425), by the family of Lennox of Woodhead, which was effectually disposed of by the discovery (by his friend Mr. Riddell) of a charter by Earl Duncan to John Brisbane, dated at Kylerne, August 12, 1423, which is witnessed by "Malcolmo, Thoma, et Donald, filiis nostris *naturalibus*." The last of these was ancestor of the Woodhead family. Had any one of the three been *lawful*, he must have succeeded to the earldom of Lennox, which, it is matter of history, devolved on the earl's eldest daughter Isabella, Duchess of Albany, who

succeeded as heir *female*, failing heirs *male* of her father's body, under a well-known entail.

And as for the more modern signification of *naturalis*, the House of Lords (in 1791) held no fewer than four individuals to be bastards from this epithet being applied to them in documents of date 1587, 1606, 1618, and 1619. (Riddell, *Sup. Cit. on the Caithness Claim*, p. 583.) These last precisely range, in date, with the decision of the "British Solomon," though they prove another interpretation. But do not the added words, "and heir male" qualify the expression used by James VI., "*naturall sonne*," and give it quite a different meaning from the "*naturalis tantum*" of the Canonists? Such seems to have been the view of the great consistorial lawyer above quoted.

ANGLO-SCOTUS.

On the subject of your note as to the former meaning of "natural son," I may furnish a fact which bears directly on the question as far as England is concerned, and I can see no reason why its meaning in Scotland should have been different. There is an inquisition post-mortem taken in the county of Salop on the death of George Tuckye, Jan. 24, 37 Elizabeth, which states that this George Tuckye, by his deed dated Nov. 20, 31 Elizabeth, enfeoffed certain trustees of a message called the Breache, in Halesowen, with divers lands belonging thereto —

"ad usum p[ro]p[ri]etatis Georgii Tuckye et Josce uxoris ejus p[er] terminum vitarum, et post decess. p[ro]p[ri]etatis Georgii et Josce ad usum Eleanore Tuckye filie p[ro]p[ri]etatis Georgii et herede corpore et p[er] defectum talis exitus ad usum Georgii filii naturalis p[ro]p[ri]etatis Eleanore et herede corpore et p[ro] defectu. ad usum Willelmi filii naturalis p[ro]p[ri]etatis Eleanore et herede corpore et p[er] defectu ad usum Antonii Tuckye generis fratris p[ro]p[ri]etatis Georgii et herede."

The jury found that Anthony died without issue, and that the reversion descended to Eleanor. It here seems that "natural" meant "illegitimate." It was only on failure of heirs of the body of Eleanor that her sons George and William were to succeed; and if they were legitimate, they would have been comprised under "herede corpore." It is to be observed also, that they had not acquired a surname.

The jury found that George Tuckye had no other lands in "the county aforesaid"; but it appears, in a former number of "N. & Q.," that he must have had land at Feckenham in Worcestershire, where his son Edward (who seems to have died before him) resided for a time with one of his tenants.

F. D.

SIR HUGH CALVELEY.

(4th S. iv. 217.)

I would beg to direct the attention of MR. PICKFORD, and your readers generally, to the memoir of Sir Robert Knolles in the 28th Part of

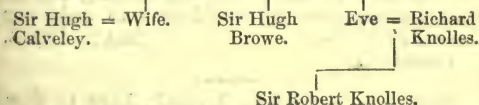


*The Herald and Genealogist.* He was the comrade of Sir Hugh Calveley, and a captain of as great valour and perhaps greater fame. They ran a nearly concurrent course during nearly half a century, for both were partakers in the pitched combat between thirty Bretons and thirty English, fought at Ploermel on March 15, 1351; and as late as 1380 the names of Sir Hugh Calveley, Sir Robert Knolles, and Sir Hugh Browe are mentioned together by Holinshed as then accompanying the Prince Thomas of Woodstock, Earl of Buckingham (afterwards Duke of Gloucester), to the Continental war. Sir Hugh Calveley died at an advanced age in 1394; Sir Robert Knolles in 1407, aged ninety-two. Around the tomb of Sir Hugh Calveley, in Bunbury church, are shields which were formerly alternately painted with these two coats:—

Argent, a fess gules between three calvès passant.

Gules, on a chevron argent three roses of the field.

The latter arms were those assumed by Sir Robert Knolles; but there seems to be good evidence in proof that they were also the arms of Browe. It has not been ascertained that Sir Hugh Calveley was married; but Lysons has remarked that if he was, it is most probable that his wife was sister to Sir Hugh Browe; and that it appears by Woodnoth's *Collections* (p. 22) that Sir Hugh had two sisters, but the names of their husbands are not known. In another place Lysons mentions that Sir Hugh Calveley had a nephew named Robert Knolles, the son of his sister Eve by Richard Knolles; and, "did not the circumstance of their being evidently so nearly of an age render it improbable, there would be strong reason for supposing that the two celebrated Cheshire warriors were uncle and nephew." This genealogical puzzle unfortunately did not engage the critical attention of Mr. Ormerod, the county historian. It is possible, I think, that in calling Robert Knolles his nephew, Sir Hugh Calveley may have meant his wife's nephew; in which case Sir Robert, as an adopted son of Sir Hugh Browe, may have taken his arms. Their connection may then be as thus:—



The subject is highly interesting, both in its biographical and its armorial aspects; and I shall thankfully receive any competent opinions upon it, or any items of further evidence.

JOHN GOUGH NICHOLS.

#### LOW GERMAN LANGUAGE.

(4th S. iv. 74, 127, 207.)

If your inquiring correspondent be desirous of studying the grammar of the so-called Plattdeutsch closely, I would recommend Karl Nerger's excellent—

"Grammatik des meklenburgischen Dialektes älterer und neuerer Zeit. Laut- und Flexionslehre. Geprüfte Preisschrift." Leipzig (F. A. Brockhaus), 1859, pp. xii. 194.

It is printed, too, like English books—a great help to foreign students, and is as a whole worthy the trouble of close and deep study. The more so, perhaps, as it will help fully to enjoy the study of the excellent writings of the genial Fritz Reuter,\* whose works and their influence upon all classes cannot be spoken of too highly. It is a pity, however, that Dr. Nerger has not accompanied his *Grammatik* by a longer introduction, for the few pages (*vide antè*, "Einleitung," pp. 1-8) he has given sharpen one's appetite for more. In this introduction he writes:—

"Der meklenburgische Dialekt gehört dem niederdeutschen Sprachgebiete an. Er wird daher von denen, welche sich seiner bedienen, ausser mit dem Namen *düdsch* *duetsch* in älterer Zeit als *sassische* oder *neddersassische*, auch wol *nedderdeutsche* språke, in neuerer Zeit als *nedderduetsch* oder *plattduetsch* bezeichnet und durch diese Benennungen nicht nur von der Sprache Oberdeutschlands, *freukisch*, *overlendisch*, *hochduetsch*, sondern auch von der des oberdeutschen Kreises, *oversassisch*, unterschieden."—*Vide antè*, p. 1.

"Der räumliche Umfang," he continues, "den der meklenburgische Dialekt hat, wird so ziemlich durch die politischen Grenzen der Grossherzogthümer Mecklenburg umschrieben. Freilich ist es bei dieser Bestimmung leicht begreiflich, dass bei dem theilweisen Mangel natürlicher Grenzen des Landes auch die des Dialektes verschwimmende sein müssen. Namentlich ist dies im Osten gegen Pommern hin der Fall, sodass man nicht mit Unrecht von einer meklenburgisch-vorpommerschen Mundart redet, während sich am schärfsten im Süden die Mark Brandenburg sondert. Nach Flussgebieten

\* His collected writings have appeared in thirteen vols.—viz. vols. i. ii. *Läuschen un Rimels*, 9th ed.; vol. iii. *Reis' nah Belligens*, 5th ed.; vol. iv. *Ut de Franzosentid, &c.*, forming part of *Olle Kamellen (Ut de Franzosentid)* has been translated into English by Mr. Charles Lee Lewes, under the title of *In the Year '13: a Tale of Mecklenburg Life*, being vol. iv. of Baron Tauchnitz's authorised edition of *Collection of German Authors*, 8th ed.; vol. v. *Ut mine Festungstid*, 6th ed.; vol. vi. *Schurr-Murr*, 5th ed.; vol. vii. *Hanne Nüte*, 6th ed.; vols. viii.-x. *Ut mine Stromtid*, 7th ed. (a work of home-life and home-feelings, which in all its details, descriptions, and tendencies cannot be praised too highly, and which has endeared him to millions all over the world); vol. xi. *Kein Hüsung*, 4th ed.; vol. xii. *Dörehlångting*, 4th ed.; vol. xiii. *Montecchi und Capuletti*. Their celebrated author was born at Stavenhagen in Mecklenburg-Schwerin in November, 1810, studied law at Jena, was imprisoned for several years on account of republican ideas, was living afterwards at Neubrandenburg in Mecklenburg-Strelitz, but has now taken up his abode in Thuringia, near the pretty little town of Eisenach.

betrachtet umfasst der in Rede stehende Dialekt die Gebiete der Stepenitz, der Warnow, der Reknitz, der Peene mit Trebel und Tollense, der obern Havel, der Elde, der Sude und der Boize sammt den zugehörigen Küstenstrichen und Seenplatten [the two Mecklenburgs are especially rich in lakes and lakelets]. Von einzelnen Sprachunterschieden innerhalb dieses Gebietes," &c. — *Vide ante*, pp. 1, 2.

HERMANN KINDT.

Germany.

# WAS MACBETH THE THIRD MURDERER OF BANQUO?

(4th S. iv. 211.)

MR. PATON's idea is certainly very ingenious, but not, I think, warranted by the play. As some of MR. PATON's remarks are wrong, and others likely I think to mislead, I shall go through his eight arguments in detail.

1, 2, 3. It may be well to premise that Macbeth, Lady Macbeth, and the visitors, all go in together to the banquet. (I state this because, if I understand 3, which I am not sure I do, MR. PATON seems to think Macbeth came in late by himself.) As to the time of the banquet being stated for seven o'clock, I should not dwell much on that; for Shakspeare is thoroughly careless about the unities of time or place, or indeed any unity. Besides, did he *not* go there till midnight? I think Sc. 4 occupies several hours, but obviously it would not have been convenient to break it up on the stage into three or four parts. This idea will, of course, explain 2. and 3. (as far as I understand it) and parts of 6. The murder, I admit, comes before Sc. 4; but that was necessary for the audience, and is a highly dramatic method.

4. Whatever the "perfect spy o' the time" actually means (which must be somewhat uncertain), I think with several others that it does apply to the third murderer. If so, we do hear of the man. Why a third man should be employed, I think I can explain. I suppose the first and second murderers to have been retainers (or something of that sort) formerly of Banquo, who thought themselves wronged, in which case they would know, in all probability, nothing of the locality of Macbeth's residence. So the third was a servant (and creature) of Macbeth, who went to show them the locality and inform them of the time of Banquo's return. That Macbeth had plenty of "confidants" of this sort is certain from Sc. 4:—

"There's not a one of them [*i. e.* his thanes] but in his house.

I keep a servant fee'd."

This supposition would also account for the first murderer telling the tale, as it would be better for his own servant (in his then agitated condition) to keep out of the way, whereas the first and second murderers would be unknown to the household.

5. It may be remarked that murderers in almost all cases inflict, from fear of failure, many more wounds than are necessary. Besides, Macbeth had told them "to leave no botches in the work." Furthermore, the murderer might exaggerate to get more pay; and, most of all, they were private enemies.

6. Here MR. PATON seems to have written from memory. The third murderer neither gives or repeats any orders at all. When asked who had sent him, he simply replies "Macbeth." I do not think (though that, I confess, is an open question) that the third murderer was the first to hear the sound of horse: for the first murderer says—

" . . . now near approaches  
The object of our watch,"

in all probability from hearing his approach. When did the third murderer identify Banquo? Did *he* strike out the light, who asked why the light was struck out? Obviously the first murderer struck it out—the man who answers, "Was't not the way?" Now why the first or second murderer should strike it out is plain, if the idea of their being retainers be taken; *i. e.* if Banquo or Fleance did escape, they did not care to be recognised. And this conduct would naturally appear strange to the third murderer, Macbeth's servant. As for his finding that Fleance had escaped, that was only from his seeing one corpse only on the ground. Lastly, if Macbeth was the third murderer, how was it that the first and second murderers did not recognise him?

7. I do not see, I must confess, any great levity in Macbeth's speech to the murderers. (Even if there were, how far would that go in an author who has made characters reason the most quietly in the most awkward predicaments?) Besides, would Shakspeare put such lines as—

"Then comes my fit again," &c.,

or—

"There the grown serpent lies," &c.,

in the mouth of a man who had been present at the murder, and who therefore, of course, knew the issue of it. These speeches are, of course, aside.

8. I think the words "Thou canst not say I did it," just the sort of words a murderer by deputy would use. To make the man actually engaged in a murder speak so, would seem to make nonsense of Shakspeare.

ERATO. HILLS.

Cambridge.

Shakespeare-students, I think, have to thank MR. ALLAN PARK PATON for a quite original suggestion in that highest department of Shakespeare-criticism—the philosophical—one which is to be classed with De Quincey's essay on *The Knocking at the Gate*.

Malone says: "The third assassin seems to have been sent to join the others, from Macbeth's



superabundant caution." How probable it is that this caution, this feverish anxiety, should lead Macbeth himself to the scene of the murder!

There are some difficulties in Macbeth's speech (Act III. Sc. 1, lines 127-132):—

" Within this hour at most  
I will advise you where to plant yourselves,  
Acquaint you with the perfect spy o' the time,  
The moment on't; for 't must be done to-night,  
And something from the palace; always thought  
That I require a clearness."

I have been accustomed to interpret the third line above, "I will acquaint you (by my confidential spy) of the time," and to connect this spy with the third murderer. Even thus interpreted, however, there is no reason why the spy should not be the disguised Macbeth; and there are other explanations of the spy, I am aware (Charles Knight's, for instance). The difficult "always thought that I require a clearness" means "it being always remembered that I must appear clear in the matter," as is fully evident from the original passage in Holinshed.

JOHN ADDIS, M.A.

Rustington, Littlehampton, Sussex.

I cannot see my way to the *status* of the "third murderer." Soliloquies, colloquies, aparts and asides afford not the slightest aid; while his first and only appearance does but double the perplexity. The *intrigue*—as the French term it—of Macbeth's own actuality, is at utter variance with his so instantly precedent and subsequent presence in his regal robes: whether this mysterious thirdsman is himself or his agent, neither the printed nor the acted play instructs us.

How the writer of six-and-thirty dramas (the one before us among their latest and best)—an actor, too, as well as author, possessed of and conversant with the appliances of the Elizabethan stage—could fall into this confusion, wherein not a scene-shifter at "The Bull," "The Globe," or "The Fortune," but would have protested it impracticable—is beyond my skill to answer. Disguises and murders are frequent enough in the Shakspeare repertory; but the audience is sure to be let into their secret in good time. But in this instance, I can almost suppose the original assassination-scene to have been dropped out of the prompter's book, and its *hiatus defendens* bridged over by some hurried scribe: an unsatisfactory solution, I fear, submitted to MR. COLLIER, MR. HALLIWELL, or MR. KEIGHTLEY—whose "decay of sight" I truly, and experimentally, regret.

E. L. S.

APPRENTICES WHIPPED (4th S. iv. 196.)—What is the meaning of "notched 'prentices" in Dryden's prologue to the "Spanish Friar?" Does it mean marked by whipping? C.

CARNAC (4th S. iv. 242.)—MR. PINKERTON'S reply upon this subject seems to me to be leading us only wider and wider from the point. We were asked by CANON JACKSON simply to consider whether the stone rows at Carnac might not possibly have been set up, under a powerful religious feeling, as a monument of a national tragedy. Seeing that religious feeling has produced works of infinitely greater labour and expense—as, for instance, the Pyramids, where stones of larger size, many more in number, and moreover wrought with the chisel, have been piled up one upon another to an enormous height in the air—the work required at Carnac, which consisted merely in hauling to one spot rude blocks (some very small) already scattered over the surface of the surrounding ground, and then setting them up on end, seems, comparatively speaking, a matter of no incredible difficulty. But MR. PINKERTON can find no better answer to this than that, in his opinion, the operation is "only equalled" by the fable of Merlin the magician. In what class does he place the account given us by Herodotus of the building of the Pyramids? As to his "geological phenomenon," which requires us to believe that some violent natural cause left the Carnac stones in the regular position in which we find them, I cannot swallow this, much less digest it. That large areas of wild country have been by some geological action strewn with countless blocks of stone is true enough, as any body may see on the coast of Galway or in the hollows of the Downs in North Wiltshire. But that any geological action should have left them in regular rows, circles, or semicircles, and that not in one group but in several groups (as MR. PINKERTON'S six weeks' observations at Carnac might have instructed him) is a doctrine which is not likely to meet with much support from geologists. Let him fill a bucket with stones, or a sack with skittles, and pour them out over his court-yard; he will have to repeat the experiment a good many times before he persuades the stones or the skittles to *stand upon their smaller ends* in rows, circles, and semicircles.

MR. PINKERTON positively assured us some time ago (3rd S. vii. 302) that the "shelves" or terraces upon the side of our Downs and other places, which lie immediately below one another with the regularity of stairs, were the results of cattle and sheep treading.

MR. G. V. IRVING (as any geological observer well might) quietly dismissed that explanation with a smile (vii. 362.) With the like courteous leave-taking, we may, I think, make our bow to MR. PINKERTON'S skittle "phenomenon" as a key to Carnac. C. W.

"SNAKES HERE" (4th S. iv. 252.)—Your correspondent A. P. P. has, I believe, fallen upon a wrong explanation of the above caution, which is

to be met with in the form of "Snakes set here" on notice-boards all over the north of Ireland. The "snakes" are nothing more than pieces of iron, roughly formed by the nearest blacksmith into a weapon of the shape of a double-barbed fishing-hook. The stem, instead of being bent, as in the fishing-hook, is kept straight, and driven into a small block of wood. This block of wood, with the weapon upwards, is planted in the ground in such a manner that the weapon will pierce the foot of any one treading upon it. The double barbs make the trespasser unable to withdraw it without wounding his foot still more. The planting of snakes is such a cruel mode of keeping off and of punishing trespassers, that few farmers can bring themselves to adopt it; but I have known one or two instances of their being really planted, and of their piercing the feet of trespassers. One case which came to my knowledge was that of a farmer, who was wounded by a snake of his own, which he had planted in a potato field. Usually the notice, "Snakes set here," is sufficient to keep off straying feet, whether idle or vicious.

C. A. R.

This is, or was, a common term in the north of Ireland for sharp knives set upright in the ground, beneath fruit trees, for the purpose of preserving them from thieves; but I believe this dangerous and cruel practice is now illegal.

EVELYN H. SHIRLEY.

HADLEIGH CASTLE (4th S. iv. 217.)—Hubert de Burgh, Earl of Kent and Justiciary of England, had a license from Henry III. to erect Hadleigh Castle in 1231. By an inquest taken in 1250 of what lands and tenements appertained to the castle of Hadleigh, it was found that there were belonging to the castle 140 acres of arable land and pasture for 180 sheep, and a water-mill. Richard de Taney was governor in 1268. Edward III., in 1290, assigned it to Queen Margaret. Richard II. granted it to Albrey de Vere (tenth Earl of Oxford), and he died possessed of it in 1400. Edmund Plantagenet, Duke of York, held the same for life. In 1452, Henry VI. granted it to his uterine brother Edmund of Hadham, Earl of Richmond. The castle was demolished in 1405, according to Cruden's *Hist. of Gravesend*. But the castle is mentioned in 1452, though not named in the grant of Edward VI. to Richard Lord Riche. Mr. H. W. King, in a paper on the castle in the *Transactions of the Essex Archaeological Society* (ii. 82), thinks it was demolished c. 1456. At the time it was built there was a stream navigable to the foot of the hill. In constructing the culverts on the Tilbury and Southend Railway, about twelve feet below the surface, on the marsh at the foot of the castle hill, the workmen came upon planks and timbers, which appeared to be the remains of sunken rafts or

vessels by which the ragstone had been brought from Kent.

In Hadleigh we have an example of a castle of the Early English period, military structures of that period being rare. There was no keep, as in a Norman castle; two flanking towers were perhaps used for this purpose. The length of the ballium from east to west is 337 feet, width 180 feet, area  $1\frac{1}{4}$  acre. The structure is built of Kentish ragstone cemented with mortar, containing sea-shells, probably brought from Canvey Island. For further particulars I refer your correspondent to the paper of Mr. King above mentioned, and to another by the same gentleman (*Trans.*, iv. 70).

Essex being destitute of stone, its nine baronial castles formed very convenient quarries. Leigh church was probably built for Hadleigh, so also other buildings in the neighbourhood.

JOHN PIGGOT, JUN., F.S.A.

MEDICINAL SPRING AT DULWICH (4th S. iv. 233.)—In reply to C. A. R., *Brayley's Ambulator*, or a *Tour round London*, contains this short notice of the spring:—

"Dulwich, a pleasant hamlet in the parish of Camberwell, Surrey, 5 miles S.E. from London, was celebrated a few years ago for its medicinal waters, to which there was such a resort of company that the master of the house, then called the 'Green Man,' erected a handsome room for their accommodation. The wells have since fallen into disrepute, and the house was for some time occupied by the late Lord Thurlow. The fine walk opposite this house, through the woods, affords from its top a noble prospect; but this is much exceeded by that from a hill behind the house, under a tree called the Oak of Honour, because Queen Elizabeth is said to have once dined under the branches of a more ancient oak, that then grew on the spot."

This description and references to houses, and prospects from them known at the time, may help C. A. R. to trace the locality, perhaps now built over. I will just mention here that Mr. Bohn omits this work under the article Edw. Wedlake Brayley, as he does also a more important, if not a more useful one, *The Londiniana*, in 4 vols. 12mo, accompanied with plates and curious treatises. On reference to *London and its Environs described*, &c., vol. vi. Oct. 1761, the compiler says—

"It has a spring of the same medicinal waters as Sydenham wells, with which the master of the 'Green Man,' a house of good entertainment, serves the City, and particularly St. Bartholomew's Hospital," &c.

J. A. G.

Carisbrooke.

P.S. I will add, that my copy of the *Ambulator* has lost the title, but I think it was an early publication of Mr. Brayley's.

Mr. Brayley, a few years before his death, was very desirous to recover a copy of his first literary attempt—*The History of a White Elephant*. He



wished me, if I should ever see a copy, to purchase it for him, if I gave a sovereign for it.

ANNOUNCING TO BEES THE DEATH OF THEIR MASTER (4th S. iv. 23, 225).—Bee superstitions are numerous and of every kind. Each county has its own. In Kent the custom alluded to by A NOTTS PARSON is quite common, and religiously observed. In this county of Sussex, no one who buys a stock and would have luck with them would think of paying for them in anything else but gold or hay. Half-a-sovereign is the usual price. Virgil's precept is followed everywhere—

"Tinnitusque cie, et Matris quate cymbala circum,"

and the instruments used for *ringing them down* are generally the frying-pan and the house-door key.

Aristotle doubts whether the effect is produced by joy or fear. Plato and Pliny attribute it to the former; Varro and Columella to the latter.

EDMUND TEW, M.A.

Patching Rectory.

BUMBLE BEE (4th S. iv. 55, 107, 207).—One of your learned correspondents cites *bommel-bee* (spell *bommel-bie*) as the Dutch for bumble-bee. This is true, but let me say that *hommel-bie* is of more general use. That the one as well as the other are sound-imitating terms seems probable, for it is considered good idiom, even harmonious, to couple them and to say *de bie hommelt en bommelt*. Of this interchange of *h* and *b*, and of linking both words in one and the same expression, the instances are numerous, e.g., *hobbels en bobbels* (rugosities, &c.), *gehult en gebult* (humpbacked), *hochels en bochels* (humps and bumps), &c.

*Bommen* and its frequentative *bommelen* are more properly applied to the heavy sounds of a drum, cannon, or bell. Hence *bommel* as a name for the big drum; and when the village bell rings, the children often sing the onomatopoeic song:

"Bim, bom, beyeren!  
De Koster mag geen eyeren;  
Wat mag hy dan,  
Spek in de pan,  
Is dat niet een lekkere man!"

Schambach calls *bumme* a sort of horse flies; Halliwell has *bumbler* for humble-bee; and recently I heard the nickname of *Captain Bumbles* given to a man who was known to be an awful grumbler.

J. VAN DE VELDE.

W. C. B., in his remarks on "Bumble-bee" (4th S. iv. 55), is in error, I believe, in ascribing *bumble* to Chaucer for describing the noise made by the bittern. Chaucer's word is *bumb*:—

"And as a bittour bumbeth in the myre."

Dryden turned *bumb* into *bump* in his version of "The Wife of Bath's Tale":—

"And as a bittour bumps within a reed."

C.

BALCH QUERIES (4th S. iv. 233).—(1.) Taking the *Post Office Directory* for London, with its three millions of inhabitants, as a test for all England, the name Balch would not appear to be at all common. The following mems. from the *Gentleman's Magazine* may perhaps be interesting to our "American Cousin":—

"1753. March.—Robert Balch returned as M.P. for Bridgewater."

"1787. June 14. (Married.) Geo. Ward, Esq. to Miss Fran. Amy Balch, second sister of Robt. Everard B., Esq., of St. Audries in Somersetshire."

"1788. Oct. 16. (Married), at West Quantockhead, Rev. Mr. Rowland Chambré, Rector of Thornton, co. Chester, to Miss Balch, eldest sister of Robt. Everard B., Esq., of St. Audries."

"1814. March. (Died), at St. Audries, Geo. Balch, Esq., the last male descendant of an ancient family."

(2.) The supposed *Admiral* may possibly allude to one of our naval heroes, the gallant Admiral Sir John Ballchen, who, having charge of an expedition against Brest, was separated from the rest of his fleet in a storm, and in his ship, the *Victory* of 110 brass guns, with a picked crew of 1100 men, including a large number of gentlemen volunteers, was lost at sea near Alderney, on October 4 or 5, 1744.

S. H. HARLOWE.

St. John's Wood.

I should say the name is very uncommon. Lower, in his *Patronymica Britannica*, says it is an abbreviation of *Balchin*, a very old Teutonic personal name, in old German *Baldechin*. In Domesday Book a Balchi is mentioned as living before the compilation of that record. Baldachini is an Italian, and Baldechin a German family name. Your correspondent had better consult Philipps' *Somerset Visitation*, p. 10, for Balche of Higham, co. Somerset.

JOHN PIGGOT, JUN.

SMOKE (4th S. iv. 155).—The following conjectural etymology of the phrase "to smoke" may amuse MR. ADDIS, even if he remain unconvinced of its correctness:—

"A little wit, with a flambeau, lights him to the carriage, and seems as it were, 'se moquer de l'étranger,' or as we say by corruption, 'to smoke the stranger.'"—*My Pocket-Book*; or, *Hints for "A Ryghte Merrie and Conceitede" Tour*, &c. 8vo, London, 1808, p. xxvi.

This book, which is a humorous satire on Sir John Carr's *Tour in Ireland*, was written by Edward Dubois, and led to an action for libel against Hood and Sharp, the publishers, tried before Lord Ellenborough July 25, 1808, when a verdict for the defendants was returned by the special jury.

WILLIAM BATES.

Birmingham.

ETIQUETTE (4th S. iv. 215).—Permit me to add to that of MR. TEW a further and curious explanation of the figurative meaning of this word. It is said to be due to an old and much-respected gardener (a Scotchman, by the way), who super-

intended the gardens at Versailles when they were first laid out under Louis XIV.

The young gallants of the court not being particular where they walked over the new-made ground, the old gardener had labels placed to indicate where they might go.

At first these labels were not attended to; but in the end it became "the correct thing" (etiquette) to abstain from the places by which they were warned by the label or ticket (etiquette).

HIC ET UBIQUE.

CANSICK (4th S. iv. 95.)—There are several families of this name in the county of Durham.

GEO. LLOYD.

Crook, co. Durham.

GLEANNING (4th S. iv. 216.)—In some parts of the neighbourhood of Alford, Lincolnshire, it is the custom of some few of the farmers to allow the wives and families of their regular labourers to glean the loose ears of corn, even among the sheaves. On some farms the restrictions are similar to those mentioned by your correspondent A NOTTS PARSON; but I have found that those restrictions are generally extended to the inhabitants of the village, as well as to the wives and families of the labourers constantly employed on the farm. Still I think that the immemorial custom and liberty of gleaning, in any field of corn which has been cleared, is pretty generally adhered to in the east of Lincolnshire.

ALFORDIENSIS.

A NOTTS PARSON seems indignant with some of his neighbours for having restricted the poor from the immemorial custom of gleaning. What will he say when I inform him that the custom is wholly prohibited in Scotland? Perhaps some of the Scottish readers of "N. & Q." will favour us with explanations on the subject of such an apparently harsh measure.

LIOM. F.

ENGLISH VERSIONS OF GOETHE'S "FAUST" (4th S. iii. 452, 540; iv. 79, 199, 257.)—Jonathan Birch's translation, vol. i. 1839, has a preface of six pages (vii.-xiv.), and vol. ii., 1843, a preface of twenty-seven pages (vii.-xxxiii.). Leopold J. Bernay's 1839 translation of part ii. has a preface of ten pages (ix.-xviii.) and a note on the Cabiri of two pages (xix.-xx.)

E. B.

Higgate.

PARROTS (4th S. iii. 554.)—I have a green parrot of the genus known as *Psittacus festivus*, which from its habits and voice I believe to be a female. I have no other means of knowing. I should suppose, however, that the plumage of the male and female in each genus of the parrot tribe is as marked and distinct as that of any other birds. Probably the person in charge of the aviary in Regent's Park would be able to tell the sex of a single bird from its plumage. My parrot

holds its food with the right claw. It will take food with the left if offered on that side, but invariably and immediately she shifts it to the right. I have seen her picking a bone for a quarter of an hour at a time, or more, and retaining it by the right claw until done with.

GEORGE LLOYD.

Crook, South Durham.

ARCHBISHOP PARKER'S ARMS (4th S. iv. 216) AND THOSE OF TOBIAS MATHEW.—The divinity-reading public is familiar with Archbishop Parker's arms, as they are stamped on every one of the Parker Society's many volumes. I forget the tinctures, but the arms are on a chevron between three keys erect, as many estoiles. Those quoted by MR. BOYLE are not the archbishop's arms.

Some one inquired lately for the arms of Archbishop Mathew. On his new tomb at York they are given—Sable a lion rampant or. The usual coat assigned is—Sable a lion rampant argent; and I believe the College of Arms bears out the latter.

P. P.

DEAD DONKEYS (4th S. iv. 134.)—Dead donkeys do not evaporate. I believe I have seen three. R. C. L. need be under no perplexity. Let him do just as he would do were it a dead horse.

P. P.

"RATTLIN ROARIN WILLIE" (4th S. iv. 185.)—A complete account of this song and its hero, including three recovered stanzas, is to be found in R. Chambers's *Songs of Scotland prior to Burns*, p. 136.

R. R.

FIG SUNDAY (4th S. iii. 553.)—My father invariably maintained the customs of his fathers. Consequently from my earliest recollections I remember that at Bromley in Kent, where he resided, he had a plate of figs on his table after dinner on Palm Sunday. He was an Oxfordshire man, born at Bicester. Being away from my library I am unable to refer to his *History of Bicester* to see whether he has mentioned the custom in that work. ALFRED JOHN DUNKIN.

44, Bessborough Gardens, South Belgravia.

THE FIRST BOOK MACHINE-PRINTED IN ENGLAND (4th S. iii. 583.)—Apropos of stereotyping and printing, it is well worthy of a note that Waterton's *Wanderings*, in 4to, was the first book printed by steam machine in England—of course by Augustus Applegath.

ALFRED JOHN DUNKIN.

HERRINGTHORPE (4th S. iv. 233.)—In a topographical dictionary of Yorkshire (2nd edit., by Thos. Langdale, 1822) your correspondent TREGAR will find Herringthorpe is a hamlet in the township and parish of Whiston, West Riding of Yorkshire, two miles from Rotherham.

W. NEWSOME.



## F. iscellaneous.

## NOTES ON BOOKS, ETC.

*A Glossary of Cornish Names, Local and Family, Ancient and Modern, Celtic, Teutonic, &c.* By the Rev. John Bannister, LL.D., Vicar of St. Day. Part I. (Nether-ton, Truro.)

This instalment is of exceedingly good promise, in a very interesting field. The author is obviously a good comparative philologist, in the departments requisite for his task, and from the modest assignment of many correct conclusions to the class of guesses and probabilities, not inclined to ride his hobby too hard. In this first part, three large classes of compound words are given: 1. Those connected with Bo (Welsh Bod), a dwelling-place; 2. Carn (a very common element in Cornwall); 3. Chy (Welsh Ty), a house.

The treatment of these sufficiently shows that we may look for many illustrations of the consistency of letter-changes, and the uniform use of descriptive nouns, throughout the various Celtic dialects of these islands. Of course the physical features of Cornwall will explain the comparative absence of "river" and frequency of "down" or "common," in words subsequently to be noticed.

This work will probably show that many local designations—partly Celtic, partly Saxon—have duplicates (so to speak) much farther east (than is generally supposed) of a line drawn from Chester to Chepstow.

*The Idylls and Epigrams commonly attributed to Theocritus. With English Notes* by Herbert Snow, M.A. Assistant Master at Eton, &c. (Clarendon Press.)

The new volume of "The Clarendon Press Series" contains Paley's text of the *Idylls*, while in the *Epigrams* the editor has followed that of Meinecke, accompanied by notes devoted rather to illustration than criticism, and calculated to give such help as would be required by boys in the higher forms of schools, and by remarks not beneath the notice of men reading Classics at the Universities.

*Under the Peak; or Jottings in Verse. Written, during a lengthened Residence in the Colony of Hong Kong, by William T. Mercer, M.A.* (Hotten.)

If written to relieve "the drudgery of a colonial executive," this little volume of pleasant verse needs not that excuse for any shortcomings, for it abounds in evidence of good scholarship and real poetical feeling.

*Julius Cæsar: Did he cross the Channel?* Reviewed by John Wainwright. (Russell Smith.)

This is a review by an accomplished American gentleman of the pamphlet by the Rev. Scott Surtees, noticed by us some time since; the writer of which, removing the Morini of Cæsar from the coast of Kent to that of Norfolk, contended that Cæsar never set foot at Boulogne or Calais, and never crossed the Channel or set eyes on Deal or Dover. Mr. Wainwright attacked this heresy in a series of letters in the *Doncaster Gazette*, which form the basis of the present little volume.

**SHAKESPEARE AND THE UNIVERSITY OF LONDON.**—Our attention has been called to the circumstance that, among the statues which adorn the very handsome front in Burlington Gardens of the building intended for the University of London, Shakespeare has not found a place. Over the principal entrance there are positions assigned to four of our noblest worthies. Newton, Milton, and Harvey take their stand in these places of honour by un-

questioned and unquestionable right. Between Newton and Milton there is room for another of our intellectual heroes. Surely this was the place for Shakespeare; but we find it filled by *Jeremy Bentham!* and Shakespeare is altogether omitted. Is there not some mistake here? Or is it intended to do greater honour to Shakespeare by placing his statue in some central hall, or some more prominent position. Even if that be the design, how comes it that Bacon is stationed in a corner by the Burlington Arcade, and the great glory of companionship with Newton and Milton assigned to Bentham?

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## Notes.

## LONGEVITY AND CENTENARIANISM.

The prorogation of Parliament and the closing of the Law Courts have this year been followed, according to long established custom, by the appearance of the usual crop of centenarians.

It is satisfactory to find, however, that they are this season somewhat scarcer than usual, and, what is still more satisfactory, the reporters of them, instead of their wonted positiveness, in some instances modestly qualify their statements with some such addition as "who is said to be."

This is an improvement; but there is one peculiarity still as prominent as ever. The cases, almost without exception, refer to persons in the lowest ranks of life—among the class which is, on the one hand, from the privations to which it is exposed, the least favourable to longevity; and on the other, from obvious causes, that in which it is most difficult to trace the identity of the individual, so as to show, what is essential, that the certificate of birth or baptism, and the certificate of death, refer to the same John Smith or Mary Brown.

I have been invited to investigate some of these cases; but such an investigation would entail upon me an expenditure of time, labour, and means which I cannot afford. I prefer, therefore,

to call the attention of the public generally, and of the purveyors of such paragraphs to the London and provincial journals more particularly, to some few points connected with longevity which are too frequently overlooked by them in their anxiety to supply the reading public with something that shall astonish them.

In the first place, it must be borne in mind that modern experience (as shown by the records of our insurance offices) confirms the words of the Psalmist, that "the days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away;" and the yet more emphatic declaration of the son of Sirach, "the number of a man's days at the most are an hundred years;" and that, in the civil law, the presumption of life ceases at the expiration of one hundred years from the date of birth: "Vivere etiam usque ad centum annos quilibet presumitur, nisi probatus mortuus." While the researches of the Registrar-General (to which I may on some future occasion call more particular attention), and the test furnished by our insurance offices, serve to show that the chances against any individual attaining the age of 100 years are enormous; that the chances against his attaining 101, 102, 103, 104, or 105, are proportionably increased; and, therefore, exactly in that proportion does it become necessary that the evidence in support of cases of alleged centenarianism should be the more clear, distinct, and indisputable. All, therefore, who communicate to the papers instances of longevity, are bound to accompany such statements with the evidence on which they are founded.

In defiance, however, of that important rule of law, that he who brings forward a charge or statement is bound to support it by proof, and not leave upon those who deny it the onus of disproving it,—"*Ei incumbit probatio qui dicit, non qui negat*,"—not one in a dozen of these cases of alleged centenarianism is accompanied by the slightest attempt to prove its truth.

If *The Times* and other influential journals would steadily refuse to insert any case of centenarianism which was unaccompanied by a reasonable amount of evidence that it had some foundation in fact, good service would be done to the cause of historical truth; and the attempts to solve the important social and physiological question, "What is the average duration of human life?" would be freed from many of the unfounded statements so recklessly thrown in the way of those inquirers who are earnestly endeavouring to solve this interesting problem.

WILLIAM J. THOMS.

40, St. George's Square, S.W.

## COWPER'S MOTHER'S PICTURE.

The following remarks are intended chiefly to apply to two controverted points: 1. The cause of Cowper's insanity; 2. Natural heritage.

The circumstances under which those exquisitely tender lines commencing—

"Oh that those lips had language! Life has passed  
With me but roughly since I heard thee last,"—

were written will be familiar to the readers of "N. & Q." They were, as the poet tells us, "Written on the receipt of my Mother's Picture from Norfolk, the Gift of my Cousin Ann Bodham."

In Southey's *Life of Cowper* there is an engraving of this lady, by Harvey, "copied from the original." She is here represented as being exceedingly beautiful, but as timid as a young fawn. The whole figure, and especially the face, is marked by great refinement and sensibility. She died very young, being only in her thirty-first year. If the doctrine of *pars sequitur ventrem* holds good, as both ancient and many moderns believe it does, there can be little doubt that Cowper received his genius and morbid sensibility from the maternal line. The poet believed so himself.

In a letter to his cousin Mrs. Bodham, of Feb. 27, 1790, he says:—

"My Dearest Rose,

"Every creature that bears any affinity to my mother is dear to me, and you, the daughter of her brother, are but one remove distant from her: I love you, therefore, and love you much, both for her sake and your own. The world could not have furnished you with a present so acceptable to me as the picture which you have kindly sent me. I received it the night before last, and viewed it with a trepidation of nerves and spirits somewhat akin to what I should have felt had the dear original presented herself to my embraces. I kissed it, and hung it where it is—the last object that I see at night, and, of course, the first on which I open my eyes in the morning. She died when I completed my sixth year; yet I remember her well, and am an ocular witness of the great fidelity of the copy. I remember, too, a multitude of the maternal tendernesses which I received from her, and which have endeared her memory to me beyond expression.

"There is in me, I believe, more of the Donne than the Cowper; and though I love all of both names, and have a thousand reasons to love those of my own name, yet I feel the bond of nature draw me vehemently to your side. I was thought in the days of my childhood much to resemble my mother; and in my natural temper, of which at the age of 58 I must be supposed to be a competent judge, can trace both her and my late uncle your father. Somewhat of his excitability, and a little, I would hope, both of his and her—I know not what to call it without seeming to praise myself, which is not my intention; but speaking to you, I will even speak out and say good nature. Add to this, I deal much in poetry, as did our venerable ancestor the Dean of St. Paul's, and I think I shall have proved myself a Donne at all points."

In another letter to his cousin Lady Hesketh, his kind and long-tried friend, he says:—

"I am delighted with Mrs. Bodham's kindness in giving me the only picture of my own mother that is to be found, I suppose, in all the world. I had *rather possess it than the richest jewel in the British crown*, for I loved her with an affection that her death, 52 years since, has not in the least abated.

"I remember her too, young as I was when she died, well enough to know that it is a very exact resemblance of her, and as such it is to me invaluable. Everybody loved her; and with an amiable character so impressed upon all her features, everybody was sure to do so."

I should be obliged if any of the readers of "N. & Q." could inform me into whose possession the original painting has now passed? It must be an object of peculiar interest.

The last letter I shall quote is from his friend and biographer, Hayley the poet, in which he says:—

"I shall be glad if you have seen Johnny, as I call him, my Norfolk cousin: he is a sweet lad, but as shy as a bird. It costs him always 2 or 3 days to open his mouth before a stranger, but when he does he is sure to please. His sister, too, is one of my idols, for the resemblance she bears to my mother."

From these data I infer that it is erroneous to conclude that disappointed love was the sole cause of Cowper's insanity. His love was not unrequited, but was most tenderly reciprocated. His cousin Theodora Ashley (who was a younger sister to his steadfast friend Lady Hesketh) never married another; but cherished for him the same devoted affection to the end of a long life, during which he received many substantial tokens of her bounty and kindness. A short time before her death, which took place many years after that of the poet, she left a sealed packet of his letters and sonnets to her, which was not to be opened till after her decease.

On both sides, then, it was a mutual sacrifice: on hers, that of filial duty, not to oppose the wishes of her father, who thought the marriage of first cousins objectionable; and on his a sense of honour, which would not permit him to urge her to an act that her father condemned.

The real cause of his malady was, doubtless, constitutional or organic in combination with a strong predisposition to a morbid sensibility, and which various circumstances, and even the weather, appear to have largely influenced. Δ.

## WYVELL AND BADLESMERE ARMS.

I have in my possession a large piece of dark oak, on which the following arms are carved:—

1. Gu. three chevronels interlaced in base vair, a chief or. charged with a mullet. (Wyvell). 2. Az. a bend or. over all a label of three points ar. (Scape of Masham). 3. Az. a chief indented or. (Fitz-Randolph). 4. Sa. three pickaxes ar. with a crescent for difference. (Pigot). Impaling quarterly 1 and 4, az. a bend or. (Scape of Bol-



ton); 2 and 3, ar. a saltire engrailed gu. (Tiptoft). Quartering 2 and 3, ar. a fesse double cottised gu. (Badlesmere). The whole differenced with a crescent. Supporters: dexter a wyvern; sinister, a Cornish chough accompanied by another bird. These were the armorial bearings of Christopher Wyvell (*temp.* Queen Mary), who married Margaret, daughter of the Hon. John Scrope, younger son of Henry Lord Scrope of Bolton, by Elizabeth his wife, daughter of Henry Percy, Earl of Northumberland. My kinsman, the late Roger Dawson of Middleham House, attorney-at-law, having married Alice Dinsdale, who was through Francis Wyvell, Rector of Spennithorne, Yorkshire, descended from Christopher Wyvell and Margaret Scrope—to whom the carving in my possession belonged—I should deem it a favour if a reader of “N. & Q.” can suggest any reason why the Tiptoft arms should have been carved as the second and third quarterings to the Scrope arms; and why the Badlesmere arms, which came to the Tibetot or Tiptoft family by the marriage of John de Tibetot with Margaret, sister and co-heir of Giles Lord Badlesmere, should appear as a minor quartering. Roger le Scrope, Baron Scrope of Bolton, married Margaret, daughter of Robert Lord Tibetot, or Tiptoft, and the arms of Scrope and Tiptoft were borne quarterly, as, for instance, on the monumental brass of Elizabeth (Scrope) Countess of Oxford at Wivenhoe, Essex; but I cannot imagine why the arms of Badlesmere should have been borne otherwise than as a quartering introduced through the Tiptoft alliance. I should have supposed the arms ought to have been carved thus: 1. Scrope; 2. Tiptoft; 3. Badlesmere; 4. Scrope; unless some reason exists why they were carved as they are on the piece of oak in my possession. I should be glad to be informed why a bird is represented as accompanying the Cornish chough, which was used as a supporter by the Scropes. I have somewhere met with particulars on this point, but cannot call them to mind. In the Visitation of Surrey, Marmaduke Wyvell, grandson of Christopher Wyvell and Margaret Scrope, is represented to have been entitled to a shield of twenty-seven quarterings, as will be seen in Part x. of *The Herald and Genealogist*. On the carving in my possession the Pigot arms are represented as the fourth quartering; whereas, in the Visitation of Surrey, the same coat appears correctly as the second quartering, and the arms of Fitz-Randolph and Scrope as the third and fourth quarterings. May I venture to ask your correspondent HERMENTRUE, or some reader of “N. & Q.” who has access to a better heraldic and genealogical library than I possess, to be so kind as to explain how some of the quarterings, especially those of Wake and Bruere, or Brewer, were brought in? There is a little confusion with regard to the position of a

few of the quarterings represented in the Visitation of Surrey as belonging to the Wyvell family: for instance, the arms of Burgh are made to *succeed* those of De la Pole, though they were the arms of Elizabeth de Burgh, who married Sir John Ingoldesthorpe, whose son Thomas married Margaret, daughter and heir of Walter de la Pole of Sawston, Cambridgeshire.

R. D. DAWSON-DUFFIELD, LL.D.

Septon Rectory, Liverpool.

#### UNPUBLISHED LETTER OF LORD BYRON.

Thinking with F. C. H. (4th S. iv. 250) that “every fragment of Byron’s writing hitherto unpublished can hardly fail to be acceptable,” I transcribe an autograph letter of the noble poet, which his correspondent at Leghorn gave a friend of mine many years ago. It shows that he had not a very exalted idea of the people generally among whom he had chosen to live:—

“Genoa, April 19th, 1823.

“Dear Sir,—I have had a letter from Sr Giuliani, informing me that he has re-mended the watch, and wants to have a price fixed for the box with the portraits of the Emperor,\* Empress, and their son. I should like to have it valued out of curiosity—but whatever value may be set upon it, I shall not take less than a hundred Guineas—and it is perhaps worth more, as the portraits, two at least, are original, and the whole of Parisian workmanship.—With regard to the Tortoise-shell box, or whatever box the other is that they are haggling about—I shall not abate a centime of the estimate I fixed upon—they may buy or not as they please. I am sorry to give you this trouble—but it is not altogether my fault—and there is no one else in Tuscany whom I could trust with the deposit. (*Sic*). I have had, as you perhaps know, a petty lawsuit at Pisa, and one with a fellow called Dupouy at Leghorn. During my absence they have gained (at least the Pisan rascal), and you know what kind of justice the Tuscans administer to foreigners. It is possible, I suppose, that they might try to get hold of any property of mine in your hands—in that case, you will, I pray, keep a good look out—and throw it into the sea—or send it off here—or do anything with it—rather than permit these scoundrels to profit by their rascality. I assure you I would rather lose it altogether, than that they should have a sixpence. Recommending this in particular to your attention, I have the honour to be yr obliged

“& obed<sup>t</sup> Ser<sup>t</sup>,  
“N. B.”

Is it known what became of those portraits of the imperial family of France? P. A. L.

\* Napoleon, Marie-Louise, and the King of Rome.

WANTED, A PEERESS.—Can you inform me whether the following advertisement was a bonâ fide one, and if so, who was the nobleman?—

"LADIES.—If it could be supposed that any Lady, merely from the ambition of becoming a Peeress of the Realm, could give up her liberty, and a considerable fortune, to a man who would be unworthy of it; this is not meant to be directed to any such woman!—But if, on the contrary, this should meet the eyes of a Lady of honour, whose sentiments are formed to adorn such a distinguished rank in life, she is intreated not to judge unfavourably of this publication.—For an investigation, either made by herself, or by any deputed relation, or confidante of respectability, she will be perfectly satisfied of the motives which have preferred a public to a private address—that it comes from a Nobleman, to whose years, person or morals (it is presumed) there cannot be the least objection; and that her fortune, however large (and it must be of some consequence, and in possession), shall be chiefly settled upon herself.

"Letters are requested to be addressed to the care of Mr. Barwell, No. 24, Noel Street, Berwick Street, Soho, London."—*The Chester Chronicle* of March 27, 1795.

H. P. FORREST.

INSCRIPTION ON THE GREAT CLOCK AT WESTMINSTER.—Walking along the Thames Embankment the other day, I read for the first time the inscription under the face of the great clock of the Houses of Parliament. It is as follows:—

"Domine salvam fac reginam nostram Victoriam primam." The glaring absurdity of *primam* will perhaps more clearly appear when I tell you that a near relation of my own was once acute enough to discover (as a solicitor) that a deed had been forged by its beginning, "This Indenture made the — day of — in the — year of our Sovereign Lord King Charles the First," &c. Until there has been a second Queen Victoria why need we speak of the first? Lord Macaulay's often-quoted New Zealander will surely pronounce the inscription I have drawn attention to not a contemporaneous one. While on this topic, may I be allowed to mention that a friend pointed out a grammatical blunder in the inscription over the north door (inside) of Westminster Hall—"Domine salvam fac regina"? ARMIGER.

"A LITTLE BIRD TOLD ME."—In Scott's *Sir Tristram* (fyfte ii. verse 23) there is a curious rendering of this proverb—"A swalu ich herd sing."

Does not the phrase come from the world-wide story of a bird—a parrot or magpie—telling tales out of school to the betrayal of a wife's infidelity? The story occurs in Chaucer's *Mauunciple's Tale*, in Gower's *Confessio Amantis* (book iii.), in *The Seven Sages* (Percy Soc. p. 73), in *Sendabar*, in *Syntipas*, in *The Arabian Nights*, &c. Does it occur in Ovid's *Metamorphoses*?

As to the "swalu" of *Sir Tristram*, Gower says of the metamorphosed Progne—

"And eke for that she was a spouse,  
Among the folk she cometh to house,

To do these wives understonde  
The falshode of her husbonde,  
That they of hem beware also."—Book v.

John Heywood, in his *Dialogues*, ii. 5, p. 57 (Spenser Soc.), curiously couples the following two proverbs. The woman says:—

"I did lately hére  
How flek and his make, vse their secrete haunting,  
By one byrd, that in mine care was late chaunting."

The man answers—

"One swalowe maketh not sommer."

In Ecclesiastes x. 20 we have—"... a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

JOHN ADDIS, M.A.

Rustington, near Littlehampton, Sussex.

CHAUCER PARALLELS: "THE KNIGHTS TALE" AND "TROILUS AND CRESSIDA."—Since, in both these works, Chaucer was to some measure indebted to the same poet, Boccaccio, it is not unreasonable to suppose that they were composed nearly at the same time. The following parallels seem to point to the same result. I believe their number might be increased. The references are to the Aldine edition:—

1. *And forth he ryt*; ther is no more to telle.  
K. T. 116.  
*And forth she rit*, ful sorwfully, a pas.—Tr. v. 60.
2. *Thurgh girt with many a grevous bloody wounde*.  
K. T. 152.  
*Thorwgh gyrt with many wyde and bloody wounde*.  
Tr. iv. 599.
3. *That never, for to deyen in the payne*.—K. T. 275.  
*That certein, for to dyen in the payne*.—Tr. i. 674.
4. *And lowde he song ayens the sonne scheene*.  
K. T. 651.  
*Ful lowde songe ayein the moone shene*.—Tr. ii. 920.
5. *He may go pypen in an ivy leef*.—K. T. 980.  
*Pipe in an ivy leef*, if that the leste.—Tr. v. 1434.
6. *As soth is sayd, eelde hath gret avantage*,  
*In eelde is bothe wisdom and usage*;  
*Men may the eelde at-renne, but nat at-rede*.  
K. T. 1589.  
Your sire is wis, and seyde is out of drede,  
*Men may the wise at-renne, and nought atrede*.  
Tr. iv. 1427.
7. *To maken vertu of necessite*.—K. T. 2184.  
*Thus maketh vertu of necessite*.—Tr. iv. 1558.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

DRUM.—

"A drum, then, is an assembly of well-dressed persons of both sexes, most of whom play at cards, and the rest do nothing at all; while the mistress of the house performs the part of the landlady at an inn, and, like the landlady of an inn, prides herself in the number of her guests, though she doth not always, like her, get anything by it."—FIELDING, *History of a Foundling*, b. xvii. ch. 6.

W. P.

LEEUEWENHOEK'S EPITAPH.—The old church at Delft is in many ways an interesting structure. Its picturesque leaning tower, though not very



good in the guide-book sense, is an impressive object. Within the walls of this building rests the body of Leeuwenhoek, the microscopist, whose contributions to the *Philosophical Transactions* rendered him deservedly famous in this country in the early days of the Royal Society. I do not remember to have met with the inscription which marks his grave in any book, English or foreign. I therefore send you a transcript for safe keeping in "N. & Q." :—

"Pie et æt. Mem. Antonii A. Leeuwenhoek Reg. Angl. Societ. Membri qui naturæ penetralia et physices arcana Microscopiis ab ipso inventis et mirabili arte fabricatis assiduo studio et perscrutatione delelegando et idiomatice Belgico describendo de toto terrarum orbe optime meruit. Nat. Delph. xxiv Oct. a. mvi<sup>o</sup> xxxij Ibidemque Denat. xxvj Augusti a. mvi<sup>o</sup> xxij.

"Patri charissimo, Hoc monumentum filia Maria A. Leeuwenhoek mœrens P."

K. P. D. E.

THE WORD "DESIRE."—The following three examples of the word "desire" in three different senses occur in our Authorised Version of the Bible, and appear to me to be of some value in a philological view :—2 Chronicles xxi. 20. "Thirty and two years old when he began to reign, and he reigned in Jerusalem eight years, and departed without being *desired*." Here we have the old classical sense of *desiderium*, i. e. regret.

St. Luke xxii. 31. "Simon, Simon, behold Satan hath *desired* to have you." Here the Greek is ἐπιθυμῶσα, hath asked to have you.

St. Paul, Philipp. i. 23. "Having a *desire* to depart and to be with Christ," &c. Here the Greek is ἐπιθυμίαν ἔχων—an earnest wish. I think these three distinct uses of one word ought to be noted. *Desire* for *regret* is now obsolete, though perhaps in early English the only sense. *Desire* in the two other senses of asking and wishing seems to me to have been only coming into use in Elizabethan days.

UPTHORPE.

ENGLISH WINES.—As an evidence that wines were once made in England, we may find a verse of an Anglo-Norman wassail-song among the Royal MSS. of the British Museum (16 E. viii.) bearing on the subject :—

"Noel beyt bien il vin Engleis  
E li Gascoin et li Françoys

E l'Angevin ;

Noel fait beivre son veisin

Si quil se dort, le chef enclin,

Souvent le jor

Deu doint a tuz cels."

From the *Monthly Magazine* for Nov. 1, 1807, p. 404, I take the following paragraph :—

"At Mount Sorrel, Leicestershire, is to be seen an extraordinary vine, which contains about one hundred yards in surface, extending from a single stem upwards of twenty yards in length, and about five yards in height ; it is at this time supposed to have a burden of 300 cwt. of grapes, and a considerable quantity of good wine is annually made from it."

But a very beautiful vinery existed in the middle of last century at Welbeck, near Worksop, and the Duke of Portland, the proprietor, sent a wonderful bunch of Syrian grapes to the Marquis of Rockingham as a present. The bunch weighed nineteen pounds, and was carried on a staff by four labourers.

As a caution to wine-bibbers, Maplett, in his *Green Forest* (1567), says, "that the ele being killed and addressed in wine, whosoever chaunceth to drinke of that wine so used, shall ever afterward lothe wine."

The vine culture, however, probably owing in a great measure to the introduction of superior wines, has been neglected in our own country, as we reap the benefits of the foreign produce.

H. W. R.

Jersey.

LORD BYRON'S SEPARATION FROM HIS WIFE.—I am not aware that the following fact has yet been mentioned in the voluminous correspondence that has appeared concerning the subject—viz. that Mrs. Leigh was the channel through which Lord Byron communicated with his wife after their separation.

I quote from the edition of the *Life and Works* of Byron published by Murray in 1832 in octavo.

Letter 511. November 27, 1821, was directed to Lady Byron to the care of the Honourable Mrs. Leigh, London (vi. 31.) As daughter of Baroness Conyers she was an Honourable, although her father never succeeded to the title of Byron.

By a letter to Mr. Murray under date March 1, 1821, Lord Byron intended to have written a letter to his wife commencing, "I have your message, through my sister, about English security" (v. 258.)

Lord Byron wrote to Murray, February 21, 1820: "Pray tell Mrs. Leigh to request Lady Byron to urge forward the transfer from the funds" (iv. 286.)

Mrs. Leigh's last gift to her brother was a Bible (v. 264.)

Upon these grounds I take the liberty of disbelieving Mrs. Stowe's article in the September number of *Macmillan's Magazine*.

J. WILKINS, B.C.L.

### Queries.

BARRALET.—Having a large water-colour drawing signed "T. (or J.) M. Barralet, Inv<sup>t</sup> 1784," I should be glad to know more of this artist (was he one?) Can any contributor refer me to a notice of him? It is a well-drawn composition of a landscape under the effects of a thunderstorm, and bold in colouring, but with the first tinting of indian ink, as usual at that early period of the art.

W. P.

**BENEDICTIONAL QUERIES.**—Can your readers give me any information about the lives and dates of the following saints which occur in a litany of an early English Benedictional, probably of the eleventh or twelfth century?—Ælfeah, Berhtinus, Byrinus, Judocus (Josse), Athulf, Petrocus, Etheldrytha, Eormenhild, Ægelflæd, Sativola. Is it usual to spell Withburga, Sexburga, and Mildred, Whithburh, Sexburh, and Myldretha?

The Sundays are thus arranged: 1st to 6th post Theophaniam; Septuages. &c.; Domin. 1<sup>ma</sup> in Quadrages. to Quinta Domin.; Dominica die Palmarum; Pascha; Octavæ S. Paschæ; 1st to 4th post Octav. Pasch.: Ascensio Dni.; Dom. 1<sup>a</sup> post Ascens.; In die Pentecost.; Octavæ Pentecostes, and then twenty-five Sundays after the octaves of Pentecost.

The days for ordination of Psalmistæ seu Cantores, Ostiarii, Lectores, Exorcistæ, Acoliti, Subdiaconi, Diaconi, and Presbyteri seu Sacerdotes, were—1. Mensis primi qui dicitur Martius primæ ebdomadæ sabbati die. 2. Mensis etiam quarti qui vocatur Junius ebdomadæ secundæ sabbati die. 3. Mensis septimi qui appellatur September tertie ebdomadæ sabbati die, et 4. Mensis decimi id est Decembris plenæ ante vigiliam natalis Domini ebdomadæ sabbati die.

There are also separate prayers, &c. for the consecration of stone or wooden churches.

Will any of these points help to fix a certain date? J. C. J.

**"DALZIEL'S ILLUSTRATED BIBLE."**—Some years ago an advertisement frequently appeared in the newspapers entitled *Dalziel's Illustrated Bible*. It was understood that Mr. E. J. Poynter and Mr. F. Madox Brown had contributed cartoons or drawings which, if rendered faithfully, would be valued by many. Indeed, among the last-named artist's pictures, exhibited at 191, Piccadilly, A.D. 1865, those entitled "Phud and Eglon King of Moab," "Elijah and the Widow's Son," and "Jacob and Joseph's Coat," were stated to have been executed with a view to wood engravings in the said Bible. May I ask Messrs. Dalziel whether our expectations are only delayed or never to be realised?

W. W. KING.

**DR. DONNE, DEAN OF ST. PAUL'S.**—According to good Izaak Walton, Dr. Donne's mother was descended from Sir Thomas More, while his wife was daughter to one Sir George More. I am curious to know whether Dr. Donne was related to his wife by blood, through the More family, and if so, in what degree. Perhaps some of your readers may be able to inform me on this point. J. W. W.

**ETONIAN PERIODICAL.**—Who were the principal writers in the *Kaleidoscope*, a magazine published in 1833 at Eton? R. INGLIS.

**WILLIAM FULLER.**—Wanted, the parentage and baptism of William Fuller of Beckenham, co. Kent, who died there in 1809, aged seventy-eight, consequently born in 1730 or 1731. He appears at one time to have resided at Seal, close by Beckenham. G. H.

**GALLIMATIAS.**—Is this a word coined by Fielding? —

"She became by this desire quite ridiculous, and ran into absurdities and a gallimatias scarcely credible."—Fielding, *Amelia*, 1752, book vii. chap. 4.

(See "gallimawfry" in 2<sup>nd</sup> S. viii. 285, 528). Johnson's *Dictionary* defines "Gallimatia, *n. s.* (*galimathias*, French), nonsense, talk without meaning." W. P.

**MICHA HALL.**—Who was Micha Hall of Mam Tor? N. R.

**HANGING OR MARRYING.**—I shall be glad of any references to authenticated cases of a pardon being granted to a condemned criminal provided a woman will consent to marry him.

In a reference to this subject in a recent review in the *Athenæum* of Wood's *History of the Wedding-Day in all Countries*, allusion is made to an old ballad describing how a merchant (at, I think, Chichester) was thus saved. Where is this ballad to be found? F. R. S.

**"HOLLAND'S LEAGUER."**—On what authority does Mr. Hazlitt, in his *Handbook to Early English Literature*, ascribe to Nicholas Goodman the following tract:—

"Hollands Leagver; or, an Historical Discovrse of the Life and Actions of Dona Britanica Hollandia, the Arch-Mistris of the wicked Women of Evtopia. London, 1632."

I can find no confirmation of this in any bibliographical work within my reach, nor yet in the tract itself. Who was Nicholas Goodman, and has he written anything else?

ARCH. WATSON.

25, Lynedoch St. Glasgow.

**"LEAVES FROM MY LOG."**—Mr. Bennett, R.N., in his interesting little book notes his visit to the cemetery of Copenhagen, which he observes more resembles a large garden. A plain marble tablet is pointed out, bearing the initials "J. S. A., A.D. 1785," and the words "benè vixit qui benè lauit;" it is said to be the grave of the first man who opposed burying beneath churches. Mr. Bennett asks, "Can any of my readers tell me if this is correct, and who this benefactor to his species was?" Perhaps a contributor to "N. & Q." can afford information. F. N. G.

**ΜΕΛΟΞ.**—Will any one assist me with this word by correcting me if wrong, or confirming me if right, in my conjecture that, in addition to the meanings assigned to it by grammarians and lexi-



cographers, it also bears that of *misery, wretchedness*? There would appear to be an *à priori* reason for this in the fact that it is accented like μέλεος, of which *miserable, unhappy*, are recognised equivalents; but it appears to me that there are numerous passages in which the meaning above suggested is applicable or necessary. I would refer, among others, to *Hec.* 84, *Trach.* 948, *Hipp.* 360, although in the last two passages μέλεα may be considered an adjective; but my strongest case is taken from the LXX Version of Ezekiel ii. 10, where occur the words θρήνος καὶ μέλος καὶ οἰαί, rendered in our version *lamentations and mourning and woe*. W. B. C.

MONTROSE FAMILY.—Can any of your readers favour me with any particulars as to Lord Robert Graham, a younger son of the great Marquis of Montrose? He is not mentioned in the old peerages, and Mr. Mark Napier, the author of a life of Montrose, states in a note at the end of his work that he was not aware of the existence of a third son until he found the name of Lord Robert Graham in the *Caledonian Mercury* of 1661. Lord Robert is there mentioned as being one of the chief mourners at his father's state funeral at St. Giles's church, Edinburgh, in 1661, together with his brother the second marquis.

It seems very remarkable that his existence should have been so completely ignored, as, except in the solitary instance of the *Caledonian Mercury*, I have not been able to meet with any mention of him. M. A.

DID MILTON BELIEVE IN ASTROLOGY?—Milton was contemporary with Lilly the astrologer, who was employed by the Royalists (with the sanction of the king) in prognosticating evil of their enemies, and by the Parliamentarians for the same charitable purpose; and for these predictions he was courted and paid by both.

The belief in astrology appears to have been very prevalent in the seventeenth century, and was even shared in by the clergy; for we find that Lilly obtained the consent of the Dean of Westminster to search for hidden treasures under the cloisters of Westminster Abbey "on condition that the dean should have his share in whatever might be found." In conformity, therefore, with his prediction, Lilly and thirty other gentlemen entered the cloisters one night, and applied the "hazel rods," but after disinterring a few leaden coffins they were frightened away by a violent storm.

In book viii. of *Paradise Lost*, Milton, in describing the nuptials of Eve, says:—

"To the nuptial bower  
I led her blushing like the morn: all heaven  
And happy constellations, on that hour  
Shed their selectest influence."

Did these lines imply his belief in astrology? Δ.

POLISH WIVES.—I have heard it asserted that, during the last Polish insurrection, the wives of condemned revolutionists were legally absolved from their marriage vows from the day that sentence was pronounced on their husbands, and were thenceforward declared free to re-marry. Is this statement correct? and if it be, is the law which sanctioned such practices a Russian institution of any antiquity, or merely a creation of the late czar's during the last few years, and intended for the special behoof of the Poles?

JAMES REES.—I have a book entitled *The Dramatic Writers of America*, by James Rees (Philadelphia, 1845), and have seen another volume by him, containing tales and sketches, published about 1848-49. Can any Philadelphia reader of "N. & Q." inform me whether Mr. Rees is still resident in that city, and whether he has published anything since the date last named, 1848-49? R. INGLIS.

CHRONIQUE DU ROY RICHARD II. — The *Catalogus Librorum tam impressorum quam manuscriptorum Publicæ Universitatis Lugduno-Batavæ*, fol. 1716, states that among the books left by Joseph Scaliger to that university is a manuscript (No. 40) entitled "Chronique du noble Roy Richart ayant possédé le Royaume xxij ans & puis descire de sa couronne par le pourchan du Duc de Lancastre." Has it ever been printed? It is not improbable that it may be the same as the "Chronique de la Traison et Mort de Richard Deux," published by the English Historical Society from a MS. at Paris, but it is certainly worth inquiry whether it be not an independent work. K. P. D. E.

ROTHWELL CRYPT AND NASEBY BATTLE.—I recently went and examined the great collection of human bones at Rothwell or Rowell in a crypt beneath the church. They say nothing is known of the source from which the bones came. I believe the Cavaliers and Roundheads who fell at Naseby here lie intermingling peacefully and crumbling to dust. Can any learned reader of "N. & Q." give some information on this point? B. H. C.

VALOR ECCLESIASTICUS.—A small duodecimo in my possession bears the following title:—

"A Book of the Valuations of all the Ecclesiasticall Preferments in England and Wales; entituled Nomina et Valores Omnium et Singulorum Archiepiscopatum, Episcopatum, Archidionat. Decanat. Præbendarum, Ecclesiarumque paroch. infra Regnum ac Dominia Angliæ ac omnium aliarum Promotionum quarumcunque spiritualium infra eadem, quæ ad solutionem decimæ partis earund. Dom' Regi et Regina nuper tenebantur. Printed in the year 1680."

It contains the valuations of more than ten thousand benefices "in England and Wales," but at pp. 19, 20, under the head "Villa Calesiæ," and the subdivisions "Scunage ejusdem villæ,"

"Dominium de Marke et Oye," "Dominium de Hampnes," and "Comitatus de Guisnes" are the names and valuations of twenty-six benefices (rectories they are called), which are certainly neither in England nor Wales; and how or why they are introduced into such a compilation of the seventeenth century is a mystery to me. Comparing the two sides of the Channel, they seem to have had the best of it; e. g.:—

*Villa Caesia.*

	£	s.	d.
R. B. Mariæ Virginis . . .	27	7	8
" S. Nicholai . . .	17	7	8
" S. Petri . . .	25	16	11
" De Marke cum cap. de Shempe . . .	56	13	10
" De Oye . . .	50	7	7
" De Olderkerke . . .	39	18	6

*Comitatus Kanc', Dover. Decanatus.*

R. S. Petri de Dover . . .	4	0	0
" S. Jacobi, Dover . . .	4	17	6
V. Folkston . . .	10	0	0
V. Ewell . . .	6	13	4
V. S. Margaretæ de Cliff . . .	6	9	8
V. Ryver . . .	7	1	10

The volume has neither printer's nor publisher's name, but there is a contemporary autograph, "E dono francisci Drake, Armigeri." I have shown it to several literary friends, but can get no information, and therefore cast it upon the waters of "N. & Q."

S. H. HARLOWE.

St. John's Wood.

**YORKSHIRE BALLAD.**—I wish very much to get a true version of an old Yorkshire ballad commencing—

"This story I'm going to tell,  
I hope it will give you content,  
Concerning a silly old man  
That was going to pay his rent.  
With a till da dill, &c."

I do not know the name of it; and I should like to have the true version of the "Nut-Brown Maid." Perhaps some of your readers can inform me where I could get them.

W. STERNDALÉ SCARR.

Greenwich.

**Queries with Answers.**

**BYRON: BARBAULD.**—William Howitt, in his *Northern Heights of London*, 1869, shows that Byron borrowed a line from Barbauld:—

"The earth hath bubbles as the water hath,  
And this is of them."—*Byron*.

"Earth, air and sky, and ocean has its bubbles,  
And verse is one of them—this most of all."

(Barbauld's poem on "Washing Day," i. 206.)

J. G.

[The lines here attributed to Byron will be found in Shakspeare, *Macbeth*, Act I. Sc. 3:—

"The earth hath bubbles, as the water has,  
And these are of them."]

**SIR GEORGE MACKENZIE'S POEM.**—In an old volume of pamphlets on various subjects belonging to a friend, of which the earliest having date is one published in 1657, I find at the end of the volume a MS. poem of fourteen pages, about four hundred and twenty lines, written in old calligraphy, the title of which is "My Lady Carnagie's Cabinet, done by Sir George Mackenzie, Advocate, upon the house of Leuchars in Fife County." On the same page, further down, is the date, "Apr. 20, '96." I shall quote the first four opening lines:—

"I praise no monarches nor such humble things,  
Inspyring friendship gives me theam and wings,  
Friendship that wiser rivall off vain love,  
Which doth more firm tho' not so gaudie prove," &c.

I have consulted a list of Sir George Mackenzie's published works, but this one is not named. Can any of your correspondents tell me if it has ever been published? On the inside of the volume is inscribed, in the same hand, "Ex libris Petri Rae." I have referred to the Rev. Peter Rae in a former note (3<sup>rd</sup> S. xi. 460) as the author of a manuscript history of the parishes of the Presbytery of Penpont, in Dumfriesshire. He was the last minister of Kirkbryde, towards the beginning of the last century. Sir George Mackenzie died in 1691.

CRAUFURD TAIT RAMAGE.

[This poem is printed in the *Works* of Sir George Mackenzie, fol. 1716, vol. i. pp. 3-15, and is entitled "Cælia's Country-House and Closet." It commences—

"I sing no triumphs, nor such empty things,  
'Tis solid Friendship gives me theme and wings;  
Friendship! that wiser rival of vain Love,  
Which does more firm, tho' not so fiery prove."]

**DANVERS FAMILY.**—What was the exact relationship between Sir John Danvers, the second husband of George Herbert's mother, and Mr. Charles Danvers, father to George Herbert's wife?

Did Sir John Danvers survive and succeed to the title of his brother Henry, Earl of Danby, who died unmarried in 1673 [1643]?

Upon which Lord Danvers did George Herbert compose the epitaph beginning—

"Sacred marble, safely keep  
His dust, who under thee must sleep"?

J. W. W.

[The earldom of Danby became extinct at the death of Sir Henry Danvers in 1643; and on whom George Herbert composed the above epitaph. The earl's estates were settled on his nephew Henry.—Mr. Charles Danvers, father of George Herbert's wife, was first cousin to Sir John Danvers.]

**LIBERAL ARTS.**—What are these, and when were they so first called? W. P.

[The entire circle of instruction communicated by the Universities of the middle ages was held to consist of two courses—the *Trivium*, comprising grammar, logic, and



rhetoric, and the *Quadrivium*, consisting of arithmetic, geometry, astronomy, and music—the conjunction of which forms “the seven liberal arts.”]

ST. ALKELDA.—In Mr. Atthill's publication respecting the collegiate church of Middleham, printed for the Camden Society, is the following statement:—

“The passion of St. Alkelda was depicted here, glowing ‘in colours richly dight,’ and her own figure yet remains, with a napkin twisted round her neck.”

Can F. C. H. or any other reader of “N. & Q.” supply me with an account of St. Alkelda? I am aware of what the late W. G. Jones Barker stated in his *Three Days in Wensleydale*.

R. D. DAWSON-DUFFIELD, LL.D.

Septon Rectory, Liverpool.

[Dr. Whitaker, in his account of Middleham church, and the beautiful representation of St. Alkelda, the patroness, in the act of being strangled by two females, adds, “the story is said to be unknown to all the Catholic martyrologies, and the history of the sufferer wholly forgotten.”—*Richmondshire*, i. 333.]

HILDYARD MOTTO.—πλέον ἡμῶν πάντων—*id est*, “The lion's share of everything”—is the motto borne by the ancient family of Hildyard of Winestead Hall, in Holderness. How did it originate?

J. G.

Hull.

[Why this motto was adopted by the ancient family of Hildyard is not known; but it is evidently borrowed from the fortieth verse of the *Works and Days* of Hesiod, and is thus enlarged upon by Ausonius:—

“Incipe; dimidium facti est cœpisse. Supersit  
Dimidium: rursum hoc incipe et efficies.”]

### Replies.

THE BATTLE OF BIGGAR AND BLIND HARRY.  
(4th S. iv. 140, 203.)

MR. IRVING, in his *Upper Ward of Lanarkshire* (vol. i. pp. 333-7), has furnished a complete refutation of the minstrel's story, and shown that if it has any foundation at all, it is probably a romancing account of the battle of Roslin in 1302, after Wallace had retired into private life.

But as SCOTUS evidently ranks Blind Harry as a “historian,” it may be as well to undeceive him. Wyntoun and Fordun, two of our most trustworthy writers, compiled their histories (independently of each other) in the latter half of the fourteenth century, no doubt from the information of persons who had lived in the days of Wallace and Bruce; and neither of them makes the slightest allusion to the battle of Biggar. Blind Harry lived a full century later (*circa* 1470), and being blind from birth, could have nothing but oral tradition whereon to found his *Metrical History*. John Major, who was born about 1469,

and wrote about 1520, gives the following graphic account of the minstrel:—

“Henry, who was blind from his birth, composed the Book of William Wallace in the time of my infancy; reporting the common stories in Scottish poetry, in which he was skilled. I, however, only credit such writings in part, as the author was one who gained his food and clothes by reciting stories to the great.”\*

In the Lord High Treasurer's Accounts for 1490-1 there occurs the following entry:—

“Janv. 1. Item, to Blind Hary (on New Yere da) (*sic*), 18/.”

Whence it may be supposed he was among the poets, Dunbar and others, who frequented the court of James IV. Now Major is a writer of weight; and can SCOTUS maintain that the romances “coined” (such is the Latin word used by Major) by a person labouring under such disadvantages as Blind Harry, are to be cited in opposition to the silence of trustworthy historians like Wyntoun and Fordun, who lived a full century before his day?

Besides the beautiful legend of “Marion Bradfute,” the supposed heiress of Lamingtoun, in MR. IRVING's estimate of which I cordially agree, there are many others scattered through this curious poem equally improbable. Indeed it has often occurred to me, as possessing a tolerable knowledge of both poems, that not a few of the incidents in Henry's *Wallace* are mere plagiarisms, or at least repetitions of those in Barbour's *Bruce*. This may be considered by some as rank heresy; but when we remember that *The Bruce* was written about 1375, a century before Blind Harry's day—that from its popularity many copies must have existed in MS., and portions been committed to memory by the vulgar, our wonder at the errant minstrel incorporating them in his recitations will cease. And I think that this hypothesis receives some confirmation from the passage in Major's work above quoted; though I entertained the views I have expressed before I was acquainted with it,—with diffidence certainly.

ANGLO-SCOTUS.

HORAT., CARM. I. 28.

(4th S. iv. 112, 181, 239.)

It is quite true that I have not read MR. KEIGHTLEY's work on the *Mythology of Greece and Italy*, and therefore have no reason to doubt that it possesses all the value which he himself attaches to it. It is not, however, equally true that my knowledge of the subject, insignificant as it may be, is wholly of an English cast. I am not unacquainted with such writings as the *Theogonia* of Hesiod, the *De Naturâ Deorum* of Cicero, &c.;

\* *Major de Gestis Scotorum* (lib. iv. c. 15.) See the original Latin in Pinkerton's *Ancient Scottish Poems*, 1786 (vol. i. p. lxxxix. of Preface.) The above is Pinkerton's translation of it.

and have, during the last thirty years or more, looked a good deal into the literature of Greece and Rome. But all this may pass, as little relevant to the point at issue. In addressing myself, however, to MR. KEIGHTLEY's remarks in the number of "N. & Q." referred to—which I will do, as before, in the order they come—I desire to say upon the threshold that I have not found, nor do find, any fault whatever with his use of the term *amæbæan*, or *amæbæic*, whichever he likes best. It is as old as Theocritus, used also by him, *Id.* viii. 31; and several of his idyls are among the earliest and most perfect specimens of the kind of poem of which it is descriptive. But what I *did* object to was, his pronouncing this 28th ode to be *amæbæic*. He does not, however, press this opinion, so I may presume he has withdrawn it; otherwise I feel pretty sure I could show that it does not possess a single attribute of this species of composition. MR. KEIGHTLEY is clearly wrong, too, in restricting the *Carmen amæbæum* to any particular metre. By this means he would exclude both Theocritus and Virgil. Neither is he right in supposing that the mere division of a poem into stanzas is sufficient to invest it with this character—

"*Ipsa amæbæi carminis ratio* [says Paley], *quæ et re et versuum numero alteri alterius æquatur responsum.*"

As MR. KEIGHTLEY seems to affirm that all the odes are in stanza, may I ask his opinion of xxx. b. III. and viii. b. IV.?

And now I must say that, notwithstanding MR. KEIGHTLEY's somewhat derisive objection, I do still believe, nay more than believe, that there was a "popular mythology" in Italy in the time of Virgil and Horace, and that Proserpine = *Περσεφόνη*, had her recognised place amongst its divinities. As Libitina—for I hold that she, and not Venus, was referred to under this name—she was worshipped as early as Numa Pompilius, had a temple dedicated to her by Servius Tullius, is twice referred to by Livy as presiding over funerals, and is mentioned frequently by Horace and subsequent writers.

As to the theory that Virgil was the "inventor of the notion in question," till supported by authority it can only be taken for what it is worth. To my mind the passage in the *Alcestis* is quite conclusive, and has been so regarded by scholars of the highest mark. Besides which, it must be borne in mind that many of the writings of antiquity, such as Ennius, &c., have been lost to us, which were in existence long after Virgil and Horace wrote.

With respect to the historical allusions in lib. III. vi. 3, 4, not being aware that any sources of information are open to me which are not equally open to MR. KEIGHTLEY, and which he will know very well where to find, I can do nothing better than refer him to them. Montes

seems to be a puzzle, but he will meet with something about Pacorus in Justin, lib. XLII. But to what does all this tend? I have a notion, and therefore will suggest, that we are dealing with a poet, not with an historian. So that if he is to be tried as to his authenticity, it must be by the laws which deal with poetry, not by the laws which deal with fact.

I really believe that not only "tolerable," but very good sense, may be made of the "eleventh stanza in iv. 4." Take it with the preceding, allow due poetical license for the use of *equitavit*: understand *ut* in the sense of since, since the time that (see Cic. *Att.* i. 15, 2), and, to my mind, it will come out as clear as can be wished.

Being in for the thing, I will say one or two words on MR. KEIGHTLEY's strictures on iii. 16, 29-32, "N. & Q." p. 113. Considering this as the gift of an interpolator, he takes his stand upon the use of the word *fallit*, and says "we meet with it in a sense which it only has in Propertius, i. 4, 16, whence it has evidently been derived." Now, as far as I can see, the whole passage, with the particular word itself, has only to be rendered in the most schoolboy fashion to make it perfectly plain to any one: "A river of pure water and a wood of a few acres, with a farm never failing of a plentiful harvest—a lot superior to his, *deceives*," &c. &c. And how deceives? By leading him to false conclusions. For, in the judgment of this man—a very "*de grege Epicuri porcus*"—the "*abundantia rerum*" constituting *τὸ ἀγαθόν*, a person's happiness is to be measured solely and altogether by the amount of his wealth. But in the opinion of Horace, and those of a better school, the opposite is the fact, as he says in this very ode:—

Multa petentibus  
Desunt multa. Bene est, cui Deus obtulit  
Parcâ, quod satis est, manu."

"He that asks much, must still want more;  
Happy, to whom indulgent Heav'n  
Enough, and sparingly hath given,  
And made his mind proportion'd to his store."

Creech.

But *fallere* is = *latere*, to be concealed from, to escape the notice or observation of—tantamount to saying that a person is ignorant of this or the other matter, *e. g.* "*Nec te Pythagoræ fallant arcana*" (*Ep.* xv. 21); "*Neque enim hoc te, Crasse, fallit, quam multa sint et quam varia genera accendi*" (Cic. *De Orat.* i. 60, 255).

The meaning of the word in Propertius seems to me to be, to cause a person to fall *o'* his purpose, to cheat him of his object:—

"Quo magis et nostros contendis solvere amoris,  
Hoc magis adductâ fallit uterque fide."

So that if this be the true rendering, the reference, as to MR. KEIGHTLEY's purpose, is pretty



much on a par with his estimate of my mythological attainments. EDMUND TEW, M.A.

P.S. In pronouncing the epodes not to be lyrical, and therefore not, like the odes, intended to be sung, MR. KEIGHTLEY differs in *toto* from the best of the ancient and modern grammarians. Diomedes and Marcus Victorinus say: "Horatius ita hunc librum appellavit, quod longioribus singulis versibus singuli breviores accinantur, qui *ἐπεδὸς* vocantur." Dacier says that epode, in the lyric poems of the Greeks, is the third part of the end of the ode or song; that is to say, where the poem or song is divided into a strophe, antistrophe, and epode: for the word *epode* signifies, properly, the end of a song. Marcus Victorinus further says:—

"*Ἐπῳδεῖν* quidem est *supercanere*; hinc sumptum vocabulum in has Epodos [of Horace] quæ binos versus impares habent, nam ut illæ canticum finiebant, sic hæ sensum versu insequenti."

Marcus Victorinus lived in the fourth century.

#### ΕΠΙΟΤΣΙΟΣ.

(4th S. iv. 215, 243.)

To understand this word it is necessary to ascertain in what sense the Jews used it in the time of Jesus. In Proverbs xxx. 8 we have

לֶחֶם חֻכִּי, *lechem chukki*, "food convenient for me," or, according to the margin, "food of my allowance;" τὰ δέοντα καὶ τὰ ἀνάγκη, "needful and sufficient," in the Septuagint; ἄπρος ἀκριβασμῶν, "bread just sufficient," by Aquila; and διατὰ ἱκανή, "sufficient food," by Symmachus. The original notion of *chok* is engraving, painting, then to establish, institute, resolve, or decree, from which is also formed law, right, lawgiver, leader, sceptre. חֻקֶּךָ, *chukkeke* (Ezech. xvi. 27), is translated "thy ordinary" (*food* understood); by the Septuagint translated νόμιμα, "customary." The same word, חֹק, *chok*, is applied to oil (Ezech. xlv. 14), as the "ordinance of oil," τὸ πρόσταγμα τοῦ ἐλαίου. The Syriac version, *lachmo di soonkonan*, "our necessary bread," gives the sense of Matthew (vi. 11) and Luke (xi. 3), τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον, meaning "that food which the law of our nature requires for subsistence." The word *οὐσία* is used by St. Luke (xv. 13, 30) as the equivalent of *σλος*, in our version translated (1) "substance" and (2) "living." St. James (ii. 15) uses the expression τῆς ἐφημέρου τροφῆς, "daily food." Pfankuch

says that in Aramæan the words לֶחֶם דִּי לְחִימָא, *lachman di lchima* = bread for sustenance, mean "food necessary for the preservation of life," and represent the Greek words δ ἄπρος ἐπὶ οὐσίᾳ; and he thence infers that the text ἐπιούσιον should be ἐπὶ οὐσίᾳ, i. e. in two words instead of one, with the terminal *an* instead of *or*. This meaning cor-

responds with the *Etymol. Mag.* and Suidas, δ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἀρῶσαν, "fitting for our subsistence, or existence," which is confirmed by Chrysostom (v. 187), ἄρτον ἐπιούσιον, τούτῳ ἐπὶ τὴν οὐσίαν τοῦ σώματος διαβαλόντα καὶ συγκρατῆσαι ταύτην δυνάμενον. The Anglo-Saxon New Testament is a version of the Latin translation, not of the Greek text; and the words *hlaf ofer wirthlic* = "over-household bread," are intended to represent the *supersubstantialis* of that translation in Matt. vi. 11, which is itself a senseless barbarism and a factitious interpretation of ἐπιούσιον in the sense of *transcendental, immaterial, or transubstantial*, instead of *quodidianus*, "daily," as in Luke xi. 3, where the same word occurs in the same phrase and connexion. The old Saxon has the usual translation of the northern languages, *daeg-wanlican hlaf* = "daily bread;" the Moeso-Gothic of Ulphilas excepted, which reads *thana sateinan*, "the everlasting," in Matt. vi. 11, the corresponding passage in Luke not having been preserved. The authors who dispute vehemently on this subject are Wolff, Wetstein, Suicer, Stolberg, Salmasius, Toup, Segaar, Albert, Fischer, and Valcknaer. One notion is that ἐπιούσιος is the same as in ἐπιούσα ἡμέρα, "next day" (Acts vii. 26, xxi. 18), and ἡ ἐπιούσα νύξ, "the following night" (Acts xxiii. 11), which is confirmed by Jerome, who found in the Hebrew gospel לֶחֶם מָחָר, "to-morrow's bread." This is a communication of far greater importance than Origen's (*Orat.* xvi.). The sense would then be, "Give us this day to-morrow's (or our future) food;" but the objection thereto is that it contradicts the thirty-first and following verses of this chapter, ending—"Take no thought for the morrow, for the morrow shall take thought for the things of itself." This specimen of the Hebrew gospel makes us more reconciled to its loss.

T. J. BUCKTON.

I refer the REV. EDMUND TEW to the observations which Dean Alford makes, on the meaning and etymology of this difficult word in his *Greek Testament* (A. 55, 4th ed. London, 1855). The whole of the note states everything that has been said on the subject, especially by Dr. Tholuck, Schleusner also, in his *Novum Lexicon Græco-Latinum in Novum Testamentum (sub voce)*, quotes some of the authorities, viz. Origen, St. Chrysostom, and Theophylact, referred to by MR. TEW, as showing what were the meanings attached to the word by these writers. Schleusner derives the word from ἐπὶ (*ad*) and οὐσία (*substantia, essentia, vita*). Hence, the expression ἄπρος ἐπιούσιος would mean *victus substantia, seu vite nostre sustentanda et alenda utilis, sufficiens, ac necessarius; victus quotidianus*. Οὐσία signifies not merely existence, but also subsistence. It is remarkable that the Peschito agrees with this interpretation, and



also the Persian version. The Syriac translation is, "Da nobis panem *indigentia* nostrae hodie." The Persian is almost the same,—*"Panem nobis da qui diei necessarius est."* (See Walton's *Polyglott. Novum Testamentum; Evangelium secundum Matthaeum*, cap. vi.) Dr. Cureton, in his *Remains of a very ancient Recension of the Four Gospels in Syriac* (London, 1858), translates the whole passage thus:—"And our bread constant of the day give us." In his learned preface he remarks:—

"In the Lord's Prayer we have (v. 11) *constant of the day*, which agrees exactly with *quotidianum* of the old Latin a b c, and with the reading of St. Cyprian. The Gothic version also uses a term meaning *continual*. This would seem to imply that there was originally some other word in the place of *ἐπιούσιον*, if the rendering of the Greek by St. Jerome, *super-substantialem*, be correct." (xviii.)

MR. TEW will now see, that there is very considerable authority for the rendering "daily bread."

JOHN DALTON.

St. John's, Norwich.

MISS BENDER.

(4th S. iv. 113, 221.)

On two late occasions mention has been made of a literary lady who died some forty-two years ago. She was during her life a friend of an elder sister of mine, whose intimacy with her was one of daily and affectionate intercourse. I can say with confidence that she had nothing to do with the *Percy Anecdotes*. From the time of my own boyhood until 1847, I was in frequent communication with her and in her company, and I believe that nothing of her authorship ever appeared in print with which my sister was not well acquainted; and all the writings given to my sister by Miss Benger were, for a time, in my possession. Many, I think a large majority, of them, were printed anonymously. Some of the best, especially those of a poetical character, were so printed and circulated without her name.

Speaking from my own personal experience, there was no singularity in her manners, nor any such slovenly demeanour or habits as M. C.'s informant attributed to her. On the contrary, she was (as her friend, Miss Aikin, has described her) a lady of the "utmost delicacy" and propriety, and in the earlier years of her life of very pleasing features and expression. I have in my possession an engraving from a portrait of her, which her friends caused to be executed in her lifetime, which bears out my statement. Until the failure of her health her private evenings reunited friends of both sexes, some of whom still survive and still occupy very eminent literary or scientific positions.

In a memoir written by the late Miss Lucy Aikin, and contributed to the *Literary Gazette* in,

I think, 1828, an account of her works, and of the literary circle of which she was an ornament, will be found, and some very elegant detached specimens of her poetical powers are preserved.

In one of those anonymous works of fiction, called "The Heart and the Fancy, or Valsinore," there are some verses of which I have a clear recollection (though read for the first and last time some fifty years ago), and which I will venture to recall to the memory of those of your readers who may happen to have read the novel itself, if any such be now living:—

"Blest is the spot where Haller lies,  
No cloistered wall to guard his tomb;  
'Tis open to the changeful skies,  
And decked with nature's choicest bloom.  
On that dear shrine no tapers burn,  
But sun and stars their radiance shed;  
And sweeter than the incensed urn,  
A snow-white shroud the lilies spread.  
The lark, too innocent to mourn,  
Chants his blithe matin o'er the dead.

"Blest be the spot! 'Twas here that last  
He watched the slow departing sun;  
A tender, wistful, glance he cast,  
As though he deemed his race was run.  
That eve when all unheard, unseen,  
His filial prayer to heaven had sped,  
Clasped were his hands, devout his mien,  
'Twas then the immortal spirit fled.  
None heard his last, his murmur'd sighs,  
If such his parting spirit breathed;  
The joy of heaven was in those eyes,  
That peace and love to earth bequeathed."

Miss Benger's prologue to the play called *The Curfew*, to which Mrs. Opie supplied a clever epilogue, are also unprinted; and are both worthy of reproduction, if the memory of them has not been preserved elsewhere. These and the other specimens, reprinted by Miss Aikin in her memoir, deserve a place in some of the numerous selections of miscellaneous poetry recently published.

E. SMIRKE.

EMBLEMS WANTED.

(4th S. iv. 233.)

1. *Emblems of the Resurrection*.—Lord Lindsay, in his *Christian Art*, vol. i. p. xxiii. informs us that the resurrection is represented "by the phoenix and the peacock, which loses its rich plumage in winter and recovers it in spring." From *Roma Sotterranea*, pp. 243, 347, 205, may be added that Jonas and the fish are types of the resurrection; also Moses striking the rock, in juxtaposition with the raising up of Lazarus; and the sheep and dove represent Christian souls,—the bird "denoted the soul after it had been released from its earthly tabernacle and had entered into its rest,—the sheep, a soul which still 'goes in and out finding pasture' in this life."

In Paradin's *Devises Heroïques*, ed. 1562, f. 50,



an arrow issuing from a tomb, on which is the sign of the cross, and having verdant shoots turned around it, was the emblem which Madame Diana of Poitiers adopted to express her strong hope of a resurrection from the dead,—the motto being, "Sola viuit in illo," alone on that, *i. e.* on the cross, she lives.

To the motto "Spes altera vitæ"—another hope of life—Paradin, f. 151 *verso*, and Joachim Camerarius, ed. 1595, pt. i. p. 102, employ the device of ears of corn growing out of a collection of dry bones, and ripening and shedding their seed; the former saying—"aussi les corps humains tombants par mort, seront relevés en gloire, par générale résurrection," and the latter—

"Securus moritur, qui scit se morte renasci:  
Non ea mors dici, sed nova vita potest."

*i. e.,*

"Fearless doth that man die who knows  
From death he again shall be born;  
We never can name it as death,—  
'Tis new life on eternity's morn."

There are, I believe, several other emblems of the resurrection, but at present I have neither time nor opportunity to verify them.

2. *Emblems of Holy Baptism.*—According to Lord Lindsay, vol. i. p. xxii., the sacrament of baptism is represented "by water poured on the cross by the dove." Dr. Northcote and the Rev. R. Brownlow, in their *Roma Sotterranea*, ed. 1869, pp. 240-242, show very clearly that Noah in the ark, with a dove bearing an olive-branch and flying towards him, is typical of baptism. At pp. 264-266 the same sacrament is shadowed forth by waters gushing from a rock, where one man is fishing and another baptizing. The paralytic carrying his bed at the words "Be of good cheer, thy sins are forgiven thee," and the healing of the impotent man at the pool of Bethesda, have both been "interpreted as typical of the healing waters of baptism." H. G.

We cannot have better authority for religious emblems than the usages of the primitive Christians. Now the emblem of the resurrection perpetually recurring in the Catacombs is Jonas cast out of the whale's mouth. Moreover our Saviour himself gave this as symbolical of his resurrection.

#### THE TAUCHNITZ TESTAMENT.

(4th S. iv. 251.)

Although doubtless *broidered*, according to the present meaning of the word, is incorrect in the A. V. of 1 Tim. ii. 9, as in the original Greek it is *πλέκασιν*, anything plaited, such as hair, yet I think it was the word intended by the translators of the early editions of the Bible; and although, according to your correspondent, *broyded* is more

sense, I think it is a printer's error for the following reasons:—

In a "Breeches" Bible dated 1599, in the various passages where the word *broidered* occurs in the A. V., it is three times rendered *broidered*, (Ex. xxviii. 4, Ezek. xvi. 10 and xxvi. 16), four times *broydered* (Ezek. xvi. 13 and 18, xxvii. 7 and 24), once *broydred* (Ezek. xxvii. 16), and once *broyded* (1 Tim. ii. 9.) Now, as the same word is spelt *broidered*, *broydered*, and *broydred* on the same page, I think it very probable that *broydred*, not *broyded*, was intended in 1 Tim. ii. 9.

Again, if it was originally *broyded*, and *broyded* intended, is it not possible that *broyded* and *broidered* may, in the time the Bible was translated, have signified the same? and in proof of this I again refer to the Bible of 1599. In 1 Pet. iii. 3, the A. V. has "of plaiting the hair," in the original Greek *ἐμπλοκῆς τριχῶν*, but the old copy has *broidered* *haire*.

But, again, if *broyded* was intended in 1 Tim. ii. 9, why should it not have been *broyded* in 1 Pet. iii. 3, unless they are synonymous terms, as in the Greek both words are from the same root, *πλέκω*, to twine or plait?

The error, I believe, lies with the compilers of the A. V., who, when altering *broidered* in the second case to *plaiting*, should also have changed *broyded* or *broidered* in the first case to *plaited*.

I find, as your correspondent says, that the modern Bibles are being altered (with few exceptions) to *broided*. I am sorry to see it, as *broided* is no more intelligible to us of the present day than *broidered* hair, and as that was evidently the original form, at least in the A. V., as such it should remain.

DE MORAVIA.

Hastings.

P.S. The rendering of the two passages in the Vulgate is *tortis crinibus* in the first, *capillatura* in the second.

Having had much to do with the preparation of the above book, will you allow me to refer to Mr. BLAIR's observation upon it? In p. 251 of your current volume Mr. BLAIR speaks very highly of the Testament, but regrets that in 1 Tim. ii. 9 the word *broidered* and not *broided* is read. Dr. Tischendorf does not profess to reprint the edition of 1611, and in fact the correction of the English text was not his work at all, but mine. The process was this: the German printer forwarded the proof sheets to me, and I read them and revised them. The editions I followed were those of Oxford in 8vo, 1836, 1837, and I chose them because I knew them well. When I came to 1 Tim. ii. 9, I resolved still to follow the Oxford books for consistency's sake. I found the reading *broidered* in a Cambridge edition of 1675, in an Oxford one of 1715, and in several others, so did not venture to depart from my models,

the general accuracy of which is beyond all praise. I am thankful the book has been received with much favour, and feel honour in having been selected to read, revise, and collate all the copy and proofs of this important work.

B. H. COWTER.

#### CARNAC: SHELVES IN WILTSHIRE.

(4th S. iv. 283; 3rd S. vii. 241, 301, 330, 362, 422, 463.)

For obvious reasons, I need not reply to the observations about Carnac written by C. W. But I must say, that I have known this periodical from the first volume, and this is the first time I have seen an attempted taunt to be made in reference to the previous writings of any person in it. In this unprecedented course C. W., however, is simply in error, and I am, therefore, most disagreeably compelled to refer back to an old volume of "N. & Q." to set him right. The shelves in question were those of Wiltshire, mentioned by Cobbett in his *Rural Rides* as "thousands of thousands of acres of ploughed lands in shelves in Wilts alone." From these Mr. Cobbett founded an absurd hypothesis of a great population having formerly been in England. I said then, and still say, that the shelves supposed by Mr. Cobbett to be marks of the plough were caused by cattle grazing on the hill sides, as may daily be seen by anybody who chooses to use his eyes in a hilly country. And I may add that the REV. H. T. ELLACOMBE and MR. EDWARD PARFITT, of the Devon and Exeter Institution (3rd S. vii. 330), completely corroborated my observations on the subject. MR. IRVING, however, turned away from the question, speaking of "pre-historic earth-works," and very justly remarked that "the idea that shelves like these were formed by the passages of sheep or cattle only excites a smile." But no person, at least, in "N. & Q." had expressed such an idea. MR. IRVING, like another literary character in English history, was merely creating the giant, that he might have the pleasure of knocking it down. Besides, I did not say that the shelves or assumed plough marks were formed by the "passages of cattle"; I said they were made by cattle grazing, which they are accustomed to do, in single file all along a hill side.

But MR. IRVING, in the concluding part of that very same letter, turns to the original question, and, writing from Scotland, says that—

"Every hill in this district, however, gives us evidence of the extension of cultivation to a height we would not dream of attempting now. And why? Labour was cheap in those days, and artificial manures unknown."

Now I, well knowing that the marks which he supposed to be made by early cultivation were merely tracks of cattle, as I have witnessed more than a hundred times, subsequently asked MR.

IRVING how long the use of natural manure was known in Scotland? For so late as Sinclair's *Statistical Account*, written in the latter part of the last century only, we learn that in many parts of Scotland manure was only got rid of by the farmers drawing it down to the sea shore and letting it be washed away by the tide. In reply, MR. IRVING referred me to Virgil's *Georgics*! Of course, I could say no more. Scott, speaking of Gawin Douglas, Bishop of Dunkeld, who translated the *Aeneid* in 1513, says:—

"He gave rude Scotland Virgil's page."

But whatever credit attaches to the worthy bishop for doing so, surely there is much more merited by MR. IRVING for giving Scotland the *Georgics* to teach her sons the use of manure.

I am exceedingly sorry to be obliged to rake up these old matters again; the exceptional, and I may say, injudicious tone of C. W.'s letter leaves me no other alternative.

WILLIAM PINKERTON.

LA SALETTE (4th S. iii. 598; iv. 45, 123, 203, 264).—It is with much regret that I find I have incurred the imputation of having taken an unfair advantage by the manner in which I have spoken of the affair of La Salette. I have heard it so frequently and distinctly affirmed by Roman Catholic friends that these alleged miracles were not articles of faith, and that their acceptance or rejection was left to the private judgment of individuals, that it did not occur to me that exception could be taken to the epithet of which, with some degree of inadvertence, I made use. Just in this way it will be remembered the REV. MR. EUSTACE—himself a Roman Catholic and a priest—expressed his disbelief that the substance which is now once more undergoing liquefaction at the festival of St. Januarius at Naples was the blood of that martyr. I can only say that it was far from my design to give offence; and while begging F. C. H. to accept my apology for having done so, would request his permission to withdraw the expression which he deems improper.

WILLIAM BATES.

Birmingham.

SERFS (4th S. iv. 254).—There is no reason why *serfs* may not mean *stags* without any alteration to *cerfs*. I suppose it to be a parallel case to a passage in the French prose romance of Alexander—"Nas tu pas veu par plusieurs fois que ung [lyon] meit à la fuite grant quantite de *serfs*?" To this passage the French editor appends a note—"On reconnaît là les idées provenant de la supériorité si marquée de la chevalerie, au moyen âge, sur les *serfs* et sur les vilains." This is a delicious blunder, when it is remembered that the parallel passage in the Latin version is—"an



nescis quod unus leo multos cervos in fugam vertit?" and the Greek version has ἐλάφους. See the passages quoted at length in my edition of William of Palerne (E. E. T. S.), p. 240.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

THE DODO (4th S. iv. 166, 264.)—I believe that I have the painting of Rolandt Savary alluded to. The subject seems to be the temptation of Eve. The picture is full of the portraits of animals, birds, and even of insects, and is very highly finished. I do not find any bird answering to the description of the dodo.

My late brother, Mr. John Jackson, informed me that he had seen a duplicate of this painting either at Dresden or Berlin. WM. JACKSON.

I do not quite understand whether MR. SHIRLEY is inquiring for paintings of the dodo, but if early engravings are sought for, there is one in Hulsius's *Voyages*, in part ii. of the "Dutch Voyages to the East Indies," with the following description (it is marked No. 2. in the plate):—

"No. 2, die so gross seyn als bey uns die Schwanen, mit grossen Kopffen, und haben auff dem Kopf ein Pell, gleich als wenn sie ein Kappen darauff hatten; sie haben keine Fludern an dem orth da die Flugel siehen solten; haben sie drey oder vier schwartzte Federlein und da der Schwantz siehen solte: haben sie 4 oder 5 klein gekrummte Pflaum federn seyn von Farben grawlich. Wir nennen sie WALG-VOGEL. Erstlich auss der ursach dass jelanger sie gesotten wurden, je zehrer sie zu essen waren. Je doch war der Magen sampt der Brust fast gut."

ANON.

MILTON'S HANDWRITING (4th S. iv. 232, 263.)—Since the appearance of SIR WILLIAM TITE'S letter, I have again examined with great care the fac-simile given by Sotheby of the sonnet in Rosset's *Mel. Heliconium*. As a result of this examination I have come to the conclusion, not only that the handwriting is not Milton's, but that it is not even a good imitation, and certainly not "very like it," as SIR W. TITE says. It is probably a modern forgery. Mr. Bond, whose authority on questions of this kind is infinitely higher than Sotheby's, condemned it long since. If any one will take the trouble to compare Sotheby's fac-simile of the sonnet with his fac-similes of the Trinity MS., I think he will allow that my opinion was not too decidedly expressed.

WILLIAM ALDIS WRIGHT.

Trin. Coll. Cambridge.

ERSE WORDS DENOTING THE MOON (4th S. iv. 4, 229.)—I do not find *luan* in Cregeen's *Manx Dictionary*, but *lune*, *thein*, *theuin*, *eayst*, *re*, *ray* are all traceable. If *luan*, *lune*, *thein*, *theuin* be determined modifications of the Latin *luna*, there need be no more said about them; but when we consider the epithets bestowed on the moon, there appears to be a probable relationship to the Manx

*aalin* = fair, beautiful. The Manx *gial* or *giall* = white, bright, is evidently identical with *geal*, A.-S. With regard to *eayst*, although I am not in possession of a Manx Bible, I believe the translators generally used that word, but not always; for Cregeen says:—

"RE = the moon, one of the names of the moon; the same word which the Rev. Wm. Shaw gives in his *Gaelic Dictionary* for moon, although the translators of the Bible have written it *ray* (Isa. lx. 19), the same as a *ray* of light."

And although *eayst-noa* means a new moon, yet *re-hollys vooar y n'ouyr* means the great harvest moonlight, and *re-hollys vooar ny gabbyl* means the moonlight that immediately follows the former; which applications of *re* evidently incorporate the word in Manx usage. The Manx *ree* is masculine, and means king; the Manx *re* is feminine, and means moon. The Manx *grian* = sun is considered of both genders, and as he is poetically styled the king of day, and the moon the queen of night, the association is obvious; and the deification of the masculine almost implies as much of the feminine, as the names of the Manx days of the week illustrate. The Manx word for month is *mee*, and for age is *cash*—a possible approximation to *eayst*, seeing that the moon is concerned in many computations. Let us, however, see if *eayst* and *re* may be derived as follows:—As, then, both sun and moon are popularly said to rise, and the word *ir* or *irree* means to rise, and *irree-my-greenney* means the rising of the sun; also, as the moon is popularly said to shine with borrowed light lent by the sun, and *ceassit* means lent or borrowed, it seems not unlikely that *eayst* may imply dependence on another, and that its other name *re*, and the sun's name *grian*, may both be related to *irree*, and derive their respective names from the apparent act which that verb expresses. Also, as the masculine *ree* = king, we may by personification justly now consider the feminine *re* = queen; and could personification be so established, why then both *eayst* and *re* would imply, if not prove, corresponding deification and relative worship, which would be confirmed by the almost conclusive derivation of *eayst* from *y yee astyr* = the god of the evening, or the evening god. J. BEALE.

THE SEVEN AGES OF MAN (3rd S. xii. 145.)—I have already pointed out the description of seven ages of man in the old poem entitled, "This World is but a Vanyte." I have just come across a paragraph in Arnold's *Chronicle* (ed. 1811, p. 157) which seems worth noting. Arnold is supposed to have died about A.D. 1521:—

"The vij Ages of Man living in the World.—The first age is infancie and lastith from y<sup>e</sup> byrth vnto vij. yere of age. The ij. childhod and endurith vnto xv. yere age. The iij. age is adholocencye and endurith vnto xxv. yere age. The iiij. age is youthe and endurith vnto xxxv. yere age. The v. age is manhod and endurith vnto l.

yere age. The vi. age is [elde?]\* and lasteth vnto lxx. yere age. The vij. age of man is crepill and endurith vnto dethe."

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

ST. DOULOUGH (4th S. iv. 235).—SIR THOMAS WINNINGTON will find full particulars of this ancient structure in D'Alton's *County of Dublin*, vol. i. p. 222. Mr. D'Alton follows Lanigan in the belief that this chapel or shrine was erected by natives, and not by Danes.

There is one thing quite certain, that it was in existence in the year 1178, for Archbishop O'Toole granted the chapel of St. Doulogh's, with the tithes thereof, to Christchurch.

Archdall, in his *Monasticon*, p. 253, states:—

"There was also an ancient abbey here; for we find that St. Dulech, son of Amalgad, son of Sinell, &c. is honoured at Clochar, near Faeldrum, in Fingall, on the 17th November."

LIOM. F.

GOUGH, A SURNAME (4th S. iii. 426).—I have been hoping that my distinguished namesake, MR. JOHN GOUGH NICHOLS, or some other able contributor to "N. & Q." would reply to W. C. B.'s query touching the derivation of this surname.

Mr. M. A. Lower, I am told, states in his work on *British Surnames*, that Gough is Welsh, and means red.

There is a French adjective *goffe*, signifying awkward, ill-shaped; and there is an Italian adjective *goffo*, which is interpreted foolish, ignorant, stupid.

"A. Goffe," in 1629-30, acted in one of Masinger's plays.

The Latin *gobius* is translated by Dr. Smith as "a fish of small value, probably a gudgeon." Shakespeare gives the name "Gobbo" to Launcelot, in the *Merchant of Venice*.

If this subject be further discussed in your pages, I for one shall feel glad.

J. G.

BRUNETTO LATINI (4th S. iv. 174).—The letter quoted by MR. DAVENPORT is taken from Edwards' *Libraries and Founders of Libraries*, who gives as his authority a MS. volume by Lady Macclesfield on "The Early History of Shirburn." I find another indication of Latini's visit to England in Chambers's *Book of Days*, vol. i. p. 668, but will not take up space by quoting from a work so easy of access. A writer in "N. & Q." Aug. 19, 1865, J. M., mentions that the early volumes of the *Monthly Magazine* contain letters said to be translated from Brunetto Latini, who is asserted to have been in England in the time of Henry III. and to have had an interview with Roger Bacon, in which a variety of discoveries were communicated, such as the mode of making gunpowder,

the virtues of the magnet, &c. I have not been able to verify this assertion, and should be glad of information on the subject.

DITCHFIELD.

HOGARTH'S "LADY'S LAST STAKE" (4th S. iv. 116).—The picture was engraved by Mr. Cheeseman, and published May 8, 1825, by Hurst, Robinson, & Co. The size 24 in. by 19 in. A proof before the writing is in the British Museum. (Nichols's *Anecdotes of Hogarth*, 1833, p. 253.) At p. 339 he refers to an anecdote in the *Gentleman's Magazine*, 1822, ii. 487, by which it appears that Hogarth intended the lady as a portrait of Miss Salusbury, afterwards Mrs. Thrale and Piozzi, at the age of sixteen. Mrs. Piozzi relates how Hogarth came to paint the picture from her and for her, in her *Autobiography and Letters* published by Mr. Hayward. A small engraving of it is prefixed to the second volume. The picture is now at the Duke of Richmond's at Goodwood.

DITCHFIELD.

THE TAUROBOLIUM AND KRIOBOLIUM (4th S. iv. 6).—MR. MAC CABE will find further information in Fleetwood's *Sylloge*, p. 11, Reinesius' *Syntagma*, note on Class I. 40, Fabretti's *Inscript. Antig. Eclpic.*, p. 665, and Cruizer's *Symbolik*, ii. p. 386. The inscription (noticed by Döllinger) in Mommsen's *Inscript. Reg. Neapol.* n. 2602, relates to *Venus Cælestis*, and the date assigned to it, 133 A.D., seems not quite certain. As to the question whether the rites were in any way connected with Christianity, I am inclined to think that the *Taurobolium* of the fourth century (if not of a previous period) was a mixture of the cultus of Cybele and Mithras with the addition of some Christian principles and terms, such as *percipere* and in *eternum renatus*.

J. M'C.

Toronto.

COBHAM FAMILY (4th S. iv. 197, 247).—Some account of the Cobhams will be found in the Brit. Mus. Additional MS. 16,279, p. 326 *et seq.*

John de Cobham, son of the Countess Marshal, was of the Kentish stock, Sir John de Cobham (father of the first Baron Cobham), Justice K. B., who died in 28 Edw. I., by his wife Joan de Septvans, had a younger son Ralph. This Sir Ralph de Cobham, by Mary the Countess Marshal, was father of John de Cobham, who was living in 41 Edw. III. 1367.

B. W. GREENFIELD.

Southampton.

REGENT'S CANAL (4th S. iv. 233).—The old Fleet River came out at the corner of Clarence Road, under the Kentish Town Road, across Jeffery Street, to the Camden Road, and upon the bed of which the Regent's Canal was made to King's Road, where it turned off southward by the Lime Wharf under Pratt Street, and so on past Goodall's Works. In 1837 the sewer was made in College Street, when the Fleet River was diverted into it. If CAMDEN should write

\* A blank space here. Probably it should be *elde*, i. e. old age.



again, I should like to know what work of Timbs contains the account of the Fleet.

I shall be pleased if HERMENTRUDE or TEWARS can give me an answer to my query in 4th S. iv. 95, upon the Cansick family.

I find in De Bernardy's list of persons wanted to unclaimed property a Mary Cansick. Who was she?

R. BROWN.

Kensington.

**REREMOUSE** (4th S. iv. 254.)—In the *Manipulus Vocabulorum* of the E. E. T. Society's publications this word is rendered *bat*, from the A.-S. *hrere-mus*. Under it is the note, "Reremouse, or backe which flyeth in the darcke, nycteris, vesperilio." (Huloet.)

One meaning of *rere* given in the *Babees Book* is *late*, and it is used in connection with suppers both in that and *Hymns to the Virgin and Christ*. May not the *reremouse*, then, be the *late-mouse* on the strength of its habits and its Latin equivalent? I am the rawest of tyros in this kind of learning, and throw out the notion as a mere conjecture. MESSRS. SKEAT, FURNIVALL, &c. will therefore, I trust, be merciful, and correct me, if wrong, with mildness. For this they will earn my grateful thanks.

EDMUND TEW, M.A.

Patching Rectory.

The question put is, whether *rere* is derived from *hreran*, to flutter, or from *hrere*, raw? The answer I consider must be the former, for it describes a peculiarity of this animal. White, in his *Selborne*, says the bat—

"would take flies out of a person's hand; if you gave it anything to eat, it brought its wings round before the mouth, *hovering* and hiding its head in the manner of birds of prey when they feed."

Daniell (*Zoolog. Soc.*, Nov. 11, 1834) says:—

"The blue-bottle flies approaching within range of the bat's wings were struck down by their action, the animal itself falling at the same moment with all its membranes expanded, and *covering* over the prostrate fly, with its head thrust under in order to secure its prey. . . . Mastication appeared to be a laboured operation, consisting of a *succession* of eager bites and snaps, and the sucking process (if it may be so termed), by which the insect was drawn into the mouth, being much assisted by the looseness of the lips. Several minutes were employed in devouring a large fly."

But the peculiarity of its flight may have first given the bat the name of flitter or flutter-mouse.

The other opinion, that it is derived from *hrere*, raw, appears to be an *obiter dictum*. The bat cannot be considered more raw than any other uncooked animal; nor does the word *rear* (*à moitié cuit*), as applied to meat not sufficiently done for some tastes, mean raw.

T. J. BUCKTON.

**SAMUEL SPEED** (4th S. iii. 263; iv. 11.)—MR. GROSART will find an account of this author in Brayley's *History of Surrey*, vol. v. p. 208, note; which, however, confuses him with his name-

sake, unless Wood is wrong and this "pretender to poetry" and the Canon of Christchurch are one and the same person. This account does not mention him as the author of *Prison Pietie*, but states that he

"Was imprisoned in Ludgate. This, however, was not the first prison with the internal economy of which he had made himself acquainted; for in 1675 [1674] he published a tract intitled *Fragmenta Carceris*; or, the *King's Bench Scuffle*, &c."

The bibliographies assign both *Prison Pietie* and *Fragmenta Carceris* to the same author, but it seems odd that the coarse and ribald verses of the latter should so soon be followed by others of so different a strain.

JAMES DELANO.

**CHAUCER'S CHRONOLOGY** (4th S. ii. 271.)—I have proved clearly, in the passage in "N. & Q." above referred to, that Chaucer was quite right in linking the month of *April* with the fact of the sun being in the *constellation* (not the *sign*) of the *Ram*. It is clear that, to be consistent, he must put the sun, in the month of *May*, in the constellation of the *Bull*. It escaped my notice at the time (as it seems to have escaped the notice of every one else) that this is just the very thing which he has actually done. Here is the passage:—

"In *May*, that moder is of monthes gladdē, . . .

When Phebus dothe his bryghte beemes sprede

Ryght in the white *Bool*, it so bytydde

As I shal syngē. On *Mayes day the thridde*," &c.

*Troilus and Cressida*, bk. ii. first stanza (if rightly numbered).

It ought also to be noted that there is a similar passage in the first stanza of "The Complaint of the Black Knight."

On the third of May, which answers to the eleventh day *now*, the sun was in the twenty-second degree of Taurus, which answers to the twenty-eighth *now*, owing to the precession of the equinoxes. This makes the sun's place to be very near indeed to the Pleiades, which are considered to form part of the Bull. Chaucer is here again quite right, as becomes one who wrote on the astrolabe. I have already pointed out that he elsewhere puts the sun in June in the constellation Gemini, but in the sign Cancer. All these statements agree together, and the question is thus most completely settled.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

**CUCKOOPENNERS** (4th S. iv. 233.)—Surely these must be an offshoot from a village of ancient renown in the county of Notts, alluded to in the following little "Mery Tale," reprinted by Mr. J. O. Halliwell:—

"On a time the men of Gotham fain would have *pinn'd* in the cuckow, whereby she should sing all the year; and in the midst of the town they had a hedge made round in compass, and they had got a cuckow, and

put her into it; and said, 'Sing here, and you shall lack neither meat nor drink all the year.' The cuckoo, when she perceived herself encompassed within the hedge, she flew away. 'A vengeance on her,' said the wise men, 'we made not our hedge high enough.'

S. H. HARLOWE.

In answer to an inquiry as to the origin of the term "Cuckoopenners," applied to a cricket club in Somersetshire, may I be allowed to suggest that it arises from a well-known Somersetshire legend, of something the same character as the tradition of the Wiltshire folk raking the moon out of a pool for green cheese.

The Somersetshire story is, that some wise men in the olden times determined to solve the mystery that surrounded the cuckoo; whether it hid itself during the winter, or lost its voice, or became changed into a hawk—all of which theories had their supporters. With this view, these Solomons of Somerset took an unfledged cuckoo from the nest, and built a high wall around it. Within this enclosure the bird was kept, and well fed and attended to, like a prisoner of state. Meantime the wise men watched for the metamorphoses, and the country was on the *qui vive* for the discovery of the mystery which had surrounded the cuckoo for so many centuries. The bird quietly grubbed until it was fledged, when it spread its wings and easily flew over the high wall and escaped. The wise men had forgotten to roof their enclosure—they had penned the cuckoo, but had forgotten that it would fly, so it escaped without paying poundage. Hence they were derisively called "Cuckoo-penners," after the same manner as the Wiltshire moon-rakers.

L. R. J.

WILKIE: "READING THE WILL" (4th S. iv. 234.)—The picture described in the catalogue of the new Pinacothek at Munich is the original by Sir David Wilkie. It was a commission to the artist from the King of Bavaria, and was finished in 1820, in which year it appeared at the exhibition of the Royal Academy. (*Annals of the Fine Arts*, v. 393.) On the arrival of the picture at Munich, it was placed in the king's private cabinet, where it remained till the death of that monarch. Shortly after this event Wilkie, rambling over the Continent in search of health, found himself in Munich in company with his friend Mr. W. Woodburn. Desirous of inspecting his work of bygone years, Wilkie sought for permission of entrance for himself and friend from the succeeding monarch, by whose special mandate the mortuary seals affixed to the door of the late king's cabinet were broken, and the artist had the gratification of once more beholding his celebrated production. An interesting account of this visit is given in a privately printed pamphlet before me, entitled—

"A Letter to Charles Stonhouse, Esq., formerly Pupil of Sir David Wilkie. By Edward Willes, Esq.," 8vo. (Lausanne), 1842, pp. 36.

Shortly after the period of this visit, the painting, as the production of a living artist, was transferred to Schleissheim, a deserted palace of the Bavarian electors, about seven miles from the capital, and is so described in Murray's *Handbook for Southern Germany*, 1837, p. 49. It is now finally restored to the magnificent art-palace at Munich, and there worthily vindicates the claims of the British school of painting.

WILLIAM BATES.

Birmingham.

ANTECESSOR (4th S. iv. 233.)—I cannot help thinking that R. C. L. has been singularly unfortunate in the choice of his very agreeable illustration, as, in keeping with the strict etymological meaning of the word *predecessor*, it tells directly against him. Had R. C. L. been the fortunate individual to whom this supposed benevolent gentleman had "handed over his estate," then he would have been R. C. L.'s *decessor*; but as it was handed over to his father, he becomes his *predecessor*, the relationship between them reaching farther back, "*decessorem prædecessoremque vestrum*." (*Cassiod. Var. iv. 44*.) But *antecessor* is one who has gone before another without any relation to time whatever: a dozen may have intervened, but he is as truly the *antecessor* of the *twelfth* as he is of the *first*. Being what would be called in logic a *generic* term, it may be predicated of every kindred term which comes beneath it. Whence Mr. Gladstone was perfectly justified in using it as a simple convertible of *predecessor*. The fact of the gentleman's living in his old home as a *guest*, after he had given it away, is nothing to the purpose. Ownership is the question; and if he has transferred *this* to another, that other is the *possessor*, and he, be he dead or alive—for this makes no difference—is *decessor*, *prædecessor*, or *antecessor*, as the case may be.

EDMUND TEW, M.A.

Patching Rectory, Arundel.

CHOWDER PARTY (4th S. iv. 157, 244.)—Your correspondent W. T. M. is doubtless aware of the custom, some years ago, of the chowder-eating upon the banks of Newfoundland during the good times, long since gone past, of the American liners—when it was the custom to catch the fish and make a chowder. It is related of Lord Dalhousie, who was Governor of Nova Scotia from 1816 to 1820, that during his voyage from England to assume his government, upon his arrival on the banks in question, the crew were set to fish, and they were successful—and a chowder was made. Lord Dalhousie often told this incident at his table in Halifax, N.S. Lord Derby, in his voyage to the United States, probably conformed to this custom on the banks; if so, the noble earl has doubtless a pleasant recollection of



his chowder party on board "The Canada" in 1824.

There appears to be a difference of opinion as to the making of this dish. John R. Bartlett, in his *Dictionary of Americanisms*, Boston, U.S., 1859 (p. 81), gives the following definition of—

"CHOWDER. A favourite dish in New England, made of fish, pork, onions, and biscuit, stewed together. Cider and champagne are sometimes added. Pic-nic parties to the sea-shore generally have a dish of *chowder*, prepared by themselves in some grove near the beach, from fish caught at the same time."

Grose describes the same as a sea dish. Wright, in the *Universal Pronouncing Dictionary* (i. 639), notices chowder thus:—

"CHOWDER. A dish of fish, boiled with biscuit, &c. In the West of England, chowder-beer is a liquor made by boiling black spruce in water, and mixing it with molasses."

Chowder parties are not peculiar to the New England States—both in Nova Scotia and New Brunswick these social gatherings are very fashionable. In England, some forty years ago, corned salmon, mixed with potatoes and baked in the oven, was known by the name of *chowder*. The word itself must be of English origin.

G. J. SHEARS.

Brompton.

VELOCIPEDES (4th S. iv. 121, 240.)—Velocipedes were introduced about the year 1817. They were at first made heavy and clumsy, of wood, worked by the feet treading on the ground, and very unwieldy to manage. I speak from some experience. I had one soon after their introduction, and could go at a good pace upon it on level ground, and of course much faster down hill. In this case no motion of the feet was requisite; but with feet outstretched and resting on the iron of the front wheel, you went merrily down, the dandy-horse going the whole way by its own impetus. It was all so far very pleasant, but the least ascent required laborious working, and any ordinary hill obliged the rider to pull his horse after him, instead of being carried by it. The great objection to the old velocipede was that in your progress, and particularly when going at a great pace down hill, the wheels threw up constantly gravel and small stones, and if one of these got into the front wheel your progress was suddenly stopped, you were without any notice thrown forward, and the hind wheel was seen whirling round over your head. I had many of these sudden falls forward, but providentially escaped any serious injury. These shocks, however, were exactly calculated to produce hernia; and the dread of them was enough to induce many to give up the dandy-horse, as it did.

F. C. H.

DANIEL DEFOE'S FIRST PUBLICATION (4th S. iv. 252.)—If MR. WILLIAM LEE refers to Flexman's *Chronological Account of the Works of Dr. Gilbert*

Burnet, appended to the Oxford edition (1833) of Burnet's *History of His Own Time*, he will find at p. 357 of vol. vi. duly catalogued the tract he has attributed to Daniel Defoe in his recently published *Life*.

S. R. TOWNSHEND MAYER, F.R.S.L.

AN OMEN OF ILL-LUCK (4th S. iv. 213.)—In Shropshire, about Shifnal, it is thought very unlucky to place a pair of bellows or a pair of new boots on a table. If you do so, there will certainly be a quarrel in the household.

M. D. says that in *his neighbourhood* this superposition of bellows on table is of ill-omen; but he does not say where his neighbourhood is. So also in the same number of "N. & Q." A NORRIS PARSON, speaking of one of his servants, says that in *her village* it is the custom to do so and so; but he does not tell us what her village is.

When the Mulligan was asked where he lived, and replied vaguely "Out there," he did at least wave his hand in the direction of Oxford Street; but here we have notes of local customs, and no mention of the localities where they prevail.

A. J. M.

COL. VALENTINE WALTON (4th S. iv. 216.)—When Valentine Wauton (not Walton) made his escape to the Continent, he took with him some papers, and perhaps among them the "History" mentioned by Hearne. A foreign gentleman on a visit, in 1785, to Lord Ludlow at Great Staughton (Wauton's forfeited estate), said that Col. Wauton's title-deeds were then at Tours.

JOSEPH RIX, M.D.

St. Neots.

### ❧ Miscellaneous.

#### NOTES ON BOOKS, ETC.

*The First Book of Common Prayer of Edward VI. and The Ordinal of 1549, together with the Order of the Communion, 1548. Reprinted entire, and edited by Rev. H. B. Walton, M.A., &c. With an Introduction by Rev. P. G. Medd, M.A., &c. (Rivingtons.)*

The documents in the present little volume are unquestionably of great importance in illustrating the history of our liturgy, and as such the book will be welcome to all English Churchmen. It contains—first, a careful and accurate reproduction, in a modern form, of the edition of *The Book of Common Prayer* issued by Whitchurche, June 16, 1549, which is the latest edition of our first Prayer-Book, as finally arranged. Secondly, *The Order of the Communion of 1548*, which, although originally distributed by thousands for use throughout the country, is now extremely scarce, the extant copies exhibiting such appreciable variations as to indicate four different issues. Thirdly, *The Ordinal of 1549*, reprinted from the fine copy preserved at Lambeth.

*Christabel and the Lyrical and Imaginative Poems of S. T. Coleridge, arranged and introduced by Algernon Charles Swinburne. (S. Low & Son.)*

This new volume of the Bayard Series is indeed a dainty book to set before every lover of true poetry.

"Christabel," "Kubla Khan," "The Rime of the Ancient Mariner," and all Coleridge's exquisite lyrics beautifully printed, and introduced by a prefatory essay on Coleridge by Mr. Swinburne, which, if not free from some of that writer's faults, is replete with genius and originality.

#### BOOKS RECEIVED:—

*The Thoughts of the Emperor M. Aurelius Antoninus translated by George Long. Second Edition revised and compared.* (Bell & Daldy.)

This edition, carefully revised, and to which the editor has added a few corrections and a few notes, has a very pungent introductory note not likely to be reprinted in America.

*The True Story of Lord and Lady Byron as told by Lord Macaulay, Thomas Moore, Leigh Hunt, Thomas Campbell, the Countess of Blessington, Lord Lindsay, the Countess Guiccioli, by Lady Byron, and by the Poet himself, in Answer to Mrs. Beecher Stowe.* (Hotten.)

A useful little collection of the chief writings on Byron's separation from his wife, with an introduction interesting from the account it gives of the version of Mrs. Stowe's *Story* published by her in America, and of the passages of it omitted in the English edition.

MESSRS. LONGMAN'S announcements for the publishing season promise well, commencing with two new volumes (XI. and XII.) of Froude's "History of England; "The Norman Kings of England," by Thomas Cobbe; "Albert Dürer and his Works," by William B. Scott; Mr. Bence Jones's "Life and Letters of Faraday"; Mr. Weld's "Notes on Burgundy"; and Mr. Seymour's "Pioneering in the Pampas;" a new edition of Shaftesbury's "Characteristics," and a Life of the Author, by the Rev. Walter M. Hatch; and, among illustrated works and gift-books, "In Fairy Land, a Poem," by Mr. Allingham, with illustrations by Doyle; "Vikram and the Vampyre, an adaptation of Hindu Devilry," by Mr. Burton, illustrated by Griset; and "The Lord's Prayer Illustrated," by Pickersgill, the woodcuts being engraved by the Brothers Dalziel.

THE ACADEMY, the new Literary Journal, started by Mr. Murray, bids fair to take the world by storm; its first number, published to-day, containing as it does two articles of especial interest at this moment, namely, "A hitherto unpublished Document, written by Lord Byron at Venice in 1816, relating to his separation from Lady Byron;" and "The only True Account of the Destruction of Lord Byron's Autobiography."

AUTOBIOGRAPHY OF FLORA MACDONALD.—It is reported that the Autobiography of this heroine, edited by one of her descendants, will be published at Edinburgh in the course of the ensuing winter.

#### BOOKS AND ODD VOLUMES

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STEVENS'S DICO. Vol. I. 16-Vol. Edit. 12mo. 1821.  
Astrology; Old Almanac, &c., any.

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USSHER'S BODY OF DIVINITY.

Wanted by Messrs. E. Clulow & Son, Derby.

#### Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

J. C. S. YES. His son's portrait.

SCOOTNEY FAMILY. The reply is in the hands of the printers.

CORRESPONDENTS are requested to write plainly. Many communications have reached us lately—some so illegibly written, some in such pale ink, and some in pencil—that we have been obliged to lay them aside.

H. H. In the then uncertain state of the law of libel, the proprietors doubtless thought it prudent to print H. H. for blank.

ECCLÉSIASTES. A list of the fifty new churches erected by 7 Anne, cap. xxvii. sect. 9, is given in the British Chronologist, i. 467, and the Gent. Mag. liv. (Part II.), p. 499.

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LONDON, SATURDAY, OCTOBER 16, 1869.

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## Notes.

## MODERN KENITES IN PALESTINE.

The traveller in Palestine cannot fail to observe that, while the Greek and Latin appellations given to cities during the period of the Macedonian and Roman dominations (such as Diospolis, Nicopolis, Ælia Capitolena, &c.) have in a great part vanished, the old Hebrew names have once more reappeared, slightly altered of course, according to the usual practice of the Arabs, the present inhabitants of the country.

During the time that the people of Israel were encamped at Kadesh, in the second year of the exodus, they undertook, contrary to the express commands of Moses, a hostile expedition against Arad, a city in the Amorite highlands, in which they suffered a disastrous defeat. It is interesting, at the distance of thirty-three centuries, to find that we can still discover the site of Arad in the modern Arabic name of Tell Arad.

But it would, of course, be infinitely more interesting if we could detect, in any part of Palestine at the present day, the descendants of a family connected by the ties of affinity to Moses; and if we could find them still inhabiting the same localities in which they had been stationed by Joshua, and still distinguished by such peculiarities as may assist us in identifying them with some reasonable degree of probability.

I am inclined to think that such an identification may possibly be made. The family to which I allude is that of Hobab, the brother-in-law of Moses, who acted as guide to the people of Israel in their route from Mount Sinai through the desert of Paran, and who, in return for this important service, was promised a settlement in the land of Canaan after its conquest should have been effected (Numb. x. 29-32).

Let us consider by what criteria the descendants of Hobab might possibly be traced, if they still existed in Palestine.

1. They are called in Scripture sometimes Midianites, sometimes Kenites. There can be no doubt that the term *Midianites* is an ethnic appellation, belonging to them as a branch of the nation of Midian, which, at the period of the exodus, was widely dispersed in various localities to the south and east of Canaan.

It appears equally certain that *Kenite* is not a gentile term; since we find that there were Kenites among the people of Canaan anterior to the time of Abraham (Gen. xv. 19); and we also find that there were Kenites among the Midianites, who were a people of a gentile stock totally distinct from the Canaanite nations.

We may assume therefore that the Kenites, like the Perizzites mentioned in the next verse in Genesis, obtained their appellation from their peculiar mode of life: as the modern Arabs are divided into the Bedaween, the inhabitants of the desert; the Beladeen, who dwell in cities; and the Fellaheen, or agricultural Arabs, who labour on the soil.

I think (and I believe the suggestion is now made for the first time) that we may safely derive *Kēni* (a Kenite) from the noun *kāneh* (a reed or cane); and that *Kenite* was used as a general appellation for any people who inhabited huts constructed of reeds or canes.

This conjecture is rendered more probable when we learn that, in the very district in which the Kenites of Hobab's family were settled, there still exists a people living in huts of canes or reeds, and distinguished by their peculiar manners from all the people about them. I believe they are the only instance in modern Palestine of a people domiciled in this primitive fashion.

It is true that Heber (a descendant of Hobab, and whose wife Jael is famous in history) is called Heber "the Kenite" (Judges iv. 11), although he dwelt in a tent (*ohel*); but it was probably from his partiality for a nomade life that he separated himself from the rest of his family, and removed to the north of Canaan. With the same laxity of expression, the encampment of Israel on the east of the Jordan is said to have been in the land of Moab (Deut. i. 5), although the people of Israel never entered Moab (Judges xi. 18), and although the portion of Transjor-

danian where they encamped before crossing the Jordan had long previously been conquered from Moab by the Amorites under Sihon (Numb. xxi. 26).

2. The district in which the family of Hobab was originally located by Joshua was in the southern portion of the *Midbar Yehudah*, or desert of Judah, and to the south-east of Arad (Judges i. 16). The desert of Judah is a narrow strip of country, extending from north to south along the western shores of the Dead Sea (Josh. xv. 61, 62). From hence they gradually spread themselves along the whole of the south border of Judah. An Amalekite colony had settled in this region previously to the date of the exodus (Numb. xiv. 45); and Saul, finding the Kenites intermixed with these Amalekites, ordered them to separate from that obnoxious people, whom he was commanded by the prophet Samuel to destroy (1 Sam. xv. 6). After the destruction of Amalek, the Kenites returned to their former abodes, where they resided at the time when David and his marauding company were settled at Tziklag (1 Sam. xxvii. 10).

It is clear therefore that, if we hope to discover any traces of the descendants of Hobab's Kenites at the present day, we must search for them on the south coast of the Dead Sea and along the south border of Judah.

Now it happens that in the district called El Ghor, which lies exactly south of the Dead Sea, there still exists a singular race of people (known as the Ghornees, from the locality which they inhabit), who are in fact Kenites in the true sense of the word, as dwelling in huts of reeds, and who are distinguished by marked peculiarities from the Arabs and all the other people around them.

Messrs. Irby and Mangles—who, in the year 1818, made the circuit of the southern shores of the Dead Sea—met in the Ghor a number of these people, of whom they give an amusing description:—

"We met some of the natives taking in the harvest: they were a wild-looking people, and wore leathern aprons reaching to the shoulders—a dress we had never before seen. They addressed us with much civility, and said they were much oppressed by the Bedouin Arabs, whom they described as a bad set of people, caring neither for God nor the Saints.\* . . . These people are called Ghornees, and differ materially both in manners and appearance from the Arabs, as well as from the natives of the towns. They adhere to one place of abode, and cultivate the land in its vicinity. They do not live in tents, like the Arabs, but build huts of reeds, rushes, and canes. They construct their buildings contiguous to each other, and form their villages in the shape of a square, with only one entrance for the cattle, which are thereby prevented from straggling, and are kept more collected for protection during the night. These people treated us very hospitably."

Whether these singular people have any real claim to be deemed the descendants of Hobab's Kenites, is a point which I must submit to the judgment of your readers. The origin of the Ghornees certainly seems to merit a careful investigation, and may be well worth the attention of future travellers in Palestine. The evidence in support of their Midianite descent rests on three points:—1. That they inhabit the same tract of country in which the family of Hobab settled; 2. That they dwell in huts of canes or reeds, which appears to be the true meaning of the word *Kenite*; and 3. That they are a distinct race of people from the Arabs and all the various populations of modern Palestine.

HENRY CROSSLEY.

#### GUILD OF MASONS AT FAVERSHAM ABBEY.

In the present volume (p. 124) I referred to a MS. formerly belonging to the Surrenden collection. In this is a curious entry as follows: "*Maiiores de eccliâ de Devinton fabricatores.*" A foot-note in the *History of Davington*, p. 58, partially clears this up:—

"The words '*Maiiores Fabricatores*' are very obscure. They may designate either the gentry of the neighbourhood, who contributed money towards the Fabric, or who had charge of the Fabric (see Ducange, *in voce* 'Fabricator,') or again a sodality of Freemasons employed in the actual building of the church. In a council held at Avignon in the year 1326, condemning societies who had secret signs and tokens, and who wore peculiar robes (the description seems to point at the order of Masons), the term '*Major*' is expressly used (Canon xxxviii.), '*Unum sibi eligunt Majorem, cui jurant in omnibus obedire.*'—*Concill. ed. Mansi, fol. Venet. 1782, xxv. col. 763.*

"Might the neighbouring mitred Abbey of Faversham, which, as well as the Priory, was under the Benedictine Order, have maintained such a Guild?"

I am inclined to think this question may be safely answered in the affirmative. The abbey possessed a large portion of the houses in Faversham, a gaol, at least three water-mills, and several granges some distance from the town. These, with the various buildings within the precincts of the abbey, must have required a number of workmen continually employed to keep in repair. Another reason for supposing certain workmen were regularly engaged by the abbot of Faversham is the fact that the men of the town were continually at variance with him. About a century after the abbey was built, the townsmen commenced a series of aggressions; the inmates of the abbey then had recourse to law, when the townspeople were invariably defeated. I mention this to show the feeling that existed from the time of Henry III. to the Reformation between the monks and the inhabitants: of course during all this quarrelling it would be to the interest of the abbey to employ its own men.

\* What "saints" do the Ghornees allude to?



I should not have brought forward this theory if I had no other reasons than the foregoing. On Sept. 5, 1510, a deed of covenant was drawn up between the abbot and convent of Faversham, and the mayor, jurats, and commonalty as to repair of churchyard wall. This wall divided the cemetery of the parish church from the land belonging to the abbey. The following shows the boundaries, and is a copy of that portion of the deed relating to them:—

"For the repaying and making of the churchwalle that is to witte from the corner of the Garden belonging to Julian Norton Wedowe where as John Peryngton dwellich right down Eastward to the corner next the litle Chappell set in the North east corner of the saide Church yard and so from the saide litle Chappell southward as far as the grounde of the saide Abbott and Convent extendeth."

Further on, this wall, it is stated, is to be repaired "by the workmen and masons of the saide Abbot and Convent." Now I believe this expression points to the guild in question, not perhaps so clearly as one might wish, but it may easily mean that without stretching. However the question may be decided later on, I have thrown these jottings together in the hope that something more decisive may be advanced if possible.

GEORGE BEDO.

6, Pulross Road, Brixton.

**RYHME TO MACKONOCHE.**—At the Liverpool Congress, before the reading on almsgiving, a gentleman being asked to find a rhyme to "Mackonochie," wrote the following. It may be a pleasing puzzle to some of your readers to find another:—

"Who, folk bestowing  
Their alms, when o'erflowing,  
The coffer unlocks?  
Fingers upon a key  
Placing, Mackonochie  
Opens the box.

"Says the churchwarden:  
'My claim, asking pardon,  
I beg to suggest.'  
'Then,' says Mackonochie,  
'Give Warden John a key  
Of the alms chest.'

"But if demanding  
To thrust a rude hand in,  
The mob should rush on,  
Then says Mackonochie,  
'I give to none a key,  
Save unto John.'"

ANON.

**WHITEBAIT: BLANCHAILLE OR BLANQUETTE.** The *Pall Mall Gazette*, in reviewing M. Esquiros's *Guide to Great Britain and Ireland*, notices that the author, in speaking of whitebait, gives it the French name of *blanquette*, whilst on the English-French bills of fare it is always called *blanchaille*. If this is so, and if we may rely on the authority of the best French lexicons, the Greenwich hôtelier

has been all the while doing a shameful injury to the fair fame of this most delicate lilliputian fish, for *blanchaille* is not the name of an animal *sui generis*, but a mere synonym of *fretin* (fry)! According to the Academy, Bescherelle, &c., the true appellation is *blanquet* or *blanquette*. In Flanders, where whitebait are caught in the Scheldt near the mouth of the Durme, they bear the French provincial name of *mange-tout*, a very appropriate expression too: the Flemish name is *pin*, as an allusion, perhaps, to the diminutiveness of their form. The way to prepare *pin* in those localities is quite primitive, though the only one agreeable to the taste of the country *gourmet*:—Of every little fish the tail is clipped off with scissors; boiling water is kept ready on the fire, and the whitebait cast into it; at the first bubbling of the water, which happens in an instant, the fish are strained and dished up. Melted butter is the only sauce.

Some people consider *pin* to be young smelt, but the fishers hold the contrary opinion.

J. VAN DE VELDE.

**SCUTONES: SKYTES.**—The University authorities seem to have been hard put to for a name for men not borne on the rolls of any college; mediæval Latinity would have given them a good one, for at the larger German universities men who were only associated for lectures were called *Scutones*. There are many allusions to this class in Ulric Von Hutten's *Epistole Obscurorum Virorum*, the longest in letter 46 of vol. i. (p. 138 of Teubner's edition of 1864.)

Such a class, a cross between boarders and town boys proper, has been an important one at Shrewsbury from the foundation of the school, and there the name in an Anglicised form still exists, though now ordinary town boys, as well as "non-gremial students," are called *Skytes*.

B. C. S.

**A WOMAN SURVIVING SEVEN HUSBANDS.**—Many years ago I had daily to pass (in Yorkshire) the house of a woman who was the survivor of seven husbands, to all of whom she had been lawfully married. The last time I saw her she appeared to be about sixty-five years of age, and was then in her seventh widowhood. She has now been dead a number of years. I am aware of no other case except that Eastern instance mentioned in the gospels.

Y.

## Queries.

PETER DEGRAVERS.

I succeeded a few days ago, after a good many years' search, in finding a copy of the following work:—

"A complete Physico-Medical and Chirurgical Treatise on the Human Eye; the second edition, corrected and

considerably enlarged. To which is now added a Treatise on the Human Ear, an entire new Publication; with a Plan to Study Physic and Surgery both in France and Great Britain: the whole illustrated with Plates and Cases. By Peter Degrauers, M.D., Professor of Anatomy and Physiology, of the Royal Academy of Sciences, and Member of several Medical Societies. Edinburgh: Printed for the Author, and sold by all the Booksellers in Great Britain. 1788."

A portrait of the author, a characteristic etching by the celebrated John Kay the barber, is prefixed to the title-page. It is certainly the rarest of all Kay's works. Worthless books are of course the most difficult to find, and the worthlessness of Degrauer's text is no doubt the cause why the book is so rarely met with. Indeed, I have never succeeded in seeing another copy. But the volume has a special interest. Degrauers was a French quack who settled in Edinburgh about ninety years ago. Aided by a good deal of native impudence, he contrived to push himself into notice and to add to his importance by the publication of the volume the title of which is given above. Having married a lady of a good Orkney family, his practice and importance increased; but his real character was probably known to some who were behind the scenes, and who therefore selected him to perform an important duty, no less than the resuscitation to life after his execution of the celebrated William Brodie. Degrauers, it is said, succeeded in impressing Brodie with a full belief in his powers, and thus probably helped him to maintain the undaunted courage and audacity which he showed to the last. Brodie was not a person, certainly, who required any patting on the back, for it is related that when he and his unfortunate confederate Smith, an English hawk who had set up a small grocer's shop in Edinburgh, had been sentenced to death, on leaving the bar, Smith being in tears, Brodie treated him to a sound kick, and called him a "d—d cowardly scoundrel." Shortly before his execution he penned a note, which is printed in Creech's account of the trial, requesting as a last favour that the magistrates would allow his body to be given over to ———, which blanks should probably be filled in with *Dr. Peter Degrauers*. He manifested the same hardened levity even on the scaffold, trusting perhaps to the doctor's services. It is said that arrangements had been made with the executioner to give him a short fall; and it is certain that the moment his body was cut down it was handed over to two of his apprentices, who having placed it in a cart, drove it round the back of the castle at a furious pace, under the idea that the jolting would tend to recover suspended animation, until they could bring it under Dr. Degrauer's skill. But even his science was of no avail, for Brodie was dead beyond a doubt.

Shortly after this tragic event Degrauers disappeared from Edinburgh, leaving his wife and a large array of creditors behind him. What became of him is not known. At the end of his treatise is a fly-leaf announcing the forthcoming publication of a treatise in four vols. 8vo, on *The Physiology and Pathology of the Human Body, with Therapeutics; or, Man and Woman considered both in Health and Disease*. Did this ever appear? There are some anatomical plates in the *Treatise on the Eye, &c.* fairly executed, but with no engraver's name. Were these also Kay's work? The portrait is a profile in a small oval. F. M. S.

[According to Hugh Paton, the editor of Kay's *Portraits* (edit. 1838, i. 262), the wife of Degrauers was dead when he decamped. He states, that "after Degrauers had been sometime in Edinburgh, he succeeded in securing the affections of Miss Baikie, sister to Robert Baikie, Esq. of Tankerness, M.P. whom he married, and with her was to receive 700*l.* of portion. Some delay, however, occurred in the settlement; and, unfortunately for the Doctor, before he had obtained more than an elegantly furnished house, his lady died in childbed, when the money was retained by her friends as a provision for the child, which was a daughter. Not long after this event the Doctor decamped, no one knew whither, leaving debts to a considerable amount unsettled. The etching of Degrauers is not to be found in Kay's collection, having, with the two anatomical prints by the same artist, been paid for and carried away by Degrauers." There was privately printed in 1794, *A Letter Addressed to the Board of Longitude*, on the subject of a New Mathematical Instrument, called Graphor, and signed Peter Degrauers, M.D. and Henry Ould, 7, Old Bond Street, London.—Ed.]

"ANSPACHER. JAGER. CORPS."—The above is engraved upon the back of a sword, brass-mounted, brown leather scabbard with knife and fork in it. I believe this specimen came from Canada. Can you or any of your readers give me any information about the regiment? OLD RUSTY.

BURDETT ELECTION FOR WESTMINSTER.—To what election does the following refer, and who was the opponent of Sir Francis Burdett?—

"Once more see the standard of liberty wave:  
Rouse, Britons, your freedom, your country to save,  
Produce Magna Charta, the Englishman's pride.  
Behold! how she's mangled, transformed, and belied.  
Let the knaves buy the slaves,  
Heaven shall hear freemen swear—  
No bribe shall betray us,  
No threat shall dismay us,  
Our votes are unbought,  
For Burdett are enrolled."

C. F. COMBE.

DIVES FAMILY.—None of the peerages that I have been able to consult notice the first wife of Henry Fox, afterwards created Lord Holland. He married, Feb. 26, 1732-3, "Miss Dives, late Maid of Honour to the Queen." What was her Christian name? And how was she related to



Mrs. Penelope Dives, who married June 19, 1724, John Temple, Esq., of co. Hants? TEWARS.

**HAUTOBOY.**—Is any explanation to be found why this word denotes two things so dissimilar as a wind instrument and a strawberry? I was in some hope of one on consulting Walker's *Pro-nouncing Dictionary*, where, after he gives the latter meaning, there is added "see Strawberry;" but on my "seeing" as directed, I find simply, "Strawberry, a plant—the fruit." This is little better than mockery, and resembles the definition of "Shipmaster, master of a ship."

The "hautboy" strawberry is not the ordinary one, but of a larger size and of a coarser tissue. I have heard it said that, in France, it is found wild in the "high woods," or *haut bois*. This is ingenious, if not quite satisfactory; but it still leaves the unconnected meaning of "a wind instrument" totally unexplained. G. Edinburgh.

**HILTON CASTLE.**—Will any one kindly inform me how Hilton Castle became the seat of the Earl of Strathmore, and when the Hilton heirs became extinct? H. A. BRIDGE.

MR. LEWES', Gower Street, Euston Square.

**KING'S EVIL.**—In the address with which Dr. Robert Liveing opened the present session at Mid-dlesex Hospital he said—

"It was not until the reign of George I. that touching for the evil, as it was called, was discontinued. Before this, however, people began to see the folly of such a proceeding, for it was the duty of the Royal physicians and surgeons to choose only those patients who showed a tendency towards recovery (laughter)."

What is the authority for the statement I have placed in italics? ST. SWITHIN.

**LAGENA OF BUTTER.**—What is the exact meaning of this term? Of course it is a measure—but how much? I find it often mentioned in the Irish inquiries in the time of James I. Thus, in the neighbouring parish of Carrickmacross, or Magheross, the moiety of the rectories of Magheross and Anaghmuller are estimated at 26s. 8d. per annum, besides twenty-four *lagena* of butter: this was in the 31st of Henry VIII. The word is I suppose derived from *lag*, hollow, or has it anything to do with *Lagenia* (Leinster)? by which might be intended the measure used in that the most civilised province in Ireland. Small tubs of butter, about the size of the English firkin, are not unfrequently found deep in the bogs in Ireland. One has lately been presented to me, found in this neighbourhood, and I should like to identify it with the ancient *Lagena*.

EVELYN P. SHIRLEY.

Lough Fea, Carrickmacross.

**M. MOLZA.**—On the fly-leaf of an old French Prayer Book are written the following lines by M. Molza, of whom I am anxious to learn some

particulars; and his connection, if any, with the court at St. Germain:—

"Questo libro mi fu donato dallo M<sup>o</sup> del Rè Giacomo 3<sup>o</sup>, Rè della Gran Bretagna, Scotia et Hernia. In S. Germano, li 11 Aprile 1774. M. Molza."

J. G., JUN.

Preston.

**RECOGNITION IN HEAVEN.**—Is there any work in English which, treating on the subject of "Recognition in Heaven," advocates the negative side of the question? F. M. J.

**SIR BRIAN TUKE.**—Where was Sir Brian Tuke (Secretary to Cardinal Wolsey, Clerk of the Parliament, "Master of the Postes," under Henry VIII.) born? He died October 26, 1545, at Layer Marney, Essex, having purchased the manor of the co-heiresses of John Lord Marney, who died in 1525. The family are said to have sprung from the Sieur de Toque, whose ancient barony in Normandy was written in charters Touqua. There were several branches of the family in the sixteenth century, spelling the name variously Toke, Tookey, or Tuke. Who was Sir Brian's father? No less than five portraits of Sir Brian, ascribed to Holbein, are extant. (See list in *Athenæum*, Sept. 18, 1869.)

JOHN PIGGOT, JUN.

**UNIVERSITY HOODS: MONTPELLIER HOOD.**—Will you have the kindness to inform your readers what is the distinctive colour of the Doctor's hood given in the Faculty of Science, Montpellier?

C. C. B.

### Queries with Answers.

"TO DINE WITH DUKE HUMPHREY."—I have seen somewhere the origin of this euphemism, but cannot lay my hand upon it. Can you tell me whence the saying is derived? G. W. M.

[It is cruel and shameful that the name of the worthy Duke Humphrey of Gloucester should be associated with the want of a dinner; for he was celebrated for his hospitality, especially to men of literature and knowledge. Fuller is of opinion that the proverb has lost its original meaning; "for first it signified *alienâ vivere quadrâ*, to eat by the bounty or feed by the favour of another man. After the death of good Duke Humphrey (when many of his former almsmen were at a loss for a meal's meat), this proverb did alter its copy; to dine with Duke Humphrey importing to be dinnerless." Moreover it is well known that this hospitable Duke was buried—not in St. Paul's Cathedral, but—at St. Alban's. Hence we find a correspondent in the *Gentleman's Magazine* for March, 1794, p. 210, has given a plausible origin of this saying: he tells us that "This proverb originated from the accidental circumstance of a wit in the last century being shut up in the Abbey of St. Alban's, where the remains of Humphrey (the good Duke regent) are yet to be seen, while a party of his friends who came down to

that borough on an excursion from London were enjoying a convivial dinner at the White Hart Inn." The proverb, however, seems to have been known in the sixteenth century, and is quoted in Stow's *Survey of London*. Vide Nares's *Glossary*, edit. 1859, i. 262, for other examples of its early use.]

JOHN KEMP, ARCHBISHOP OF CANTERBURY.—I should be glad if any of your correspondents would inform me as to the parentage of John Kemp, who was born at Wye in Kent, who became successively Bishop of Rochester, then of Chichester, then of London, Archbishop of York, and afterwards of Canterbury; Cardinal of St. Balbine, afterwards of St. Rufine, which was signified by this verse—

"Bis Primas, Ter præsul erat, Bis Cardine functus."

He died (says Blomefield, Norfolk historian) a very old man in 1453.

I should also be glad to know the parentage of his nephew Thomas Kemp, who became Bishop of London, Feb. 8, 1449-50. T. S. NORGATE.

Sparham Rectory, Norwich.

[The cardinal was descended of the old knightly family of Kemp, who had an estate called Olanteigh, in the parish of Wye in Kent, as long back as the reign of Edward I. 1377. Sir Ralph had a son, Sir John Kemp, knt., who had two sons, Sir Roger and Peter; the former dying without issue, 1428, the estates went to Peter, who gave the lands before his death to his son Thomas, who was the father of Sir William Kemp and John the archbishop and cardinal. Sir William Kemp had three sons by his wife Alice, daughter of Robert Scott, who had William, John, and Thomas, the Bishop of London. John Kemp the archbishop's mother was Beatrix, daughter of Sir Thomas Lewknor, knt.]

WM. WATSON'S "TRUE RELATION OF THE FACTION AT WISBECH."—Has Wm. Watson's *True Relation*, &c. (4to, 1601) been reprinted in any easily accessible form? The volume is of great rarity. A copy was sold by Messrs. Sotheby & Wilkinson for 160l. 10s. in June 1857, and judging from the references made to it in Berington's *Memoirs of Gregory Panzani*, must be a valuable aid to the student of Elizabethan ecclesiastical history. It seems not to have been known to Dodd, Watt, or Lowndes. If not reprinted, where will I get a full account of its contents?

AIKEN IRVINE.

[We copy the complete title-page of this rare work:—"A True Relation of the Faction begun at Wisbich, by Fa. Edmonds, *alias* Weston, a Iesuite, 1595, and continued since by Fa. Walley, *alias* Garnet, the Prouinciall of the Iesuits in England, and by Fa. Parsons in Rome, with their adherents: Against vs the Secular Priests their brethren and fellow Prisoners, that disliked of nouelties, and thought it dishonourable to the ancient Ecclesiasticall Discipline of the Catholicke Church, that Secular Priests should be governed by Iesuits. Newly Imprinted, 1601." 4to, pp. 90. This work is attributed to Chris-

topher Bagshaw by Dodd (*Church History*; ii. 67), Wood (*Athenæ*, ii. 390, ed. 1815), and by Berington (*Memoirs of Panzani*, p. 41), and has never been reprinted. There is clearly some error in the statement that a copy fetched 160l. 10s., for in the auctioneers' priced catalogue, now before us, as no sum is entered, it remained unsold. At the sale of the Rev. M.A. Tierney's library at Sotheby's on Dec. 1-4, 1862, it only fetched 16s. See Lowndes under "Wisbich." There are two copies of the work in the British Museum.]

SIR J. C. HIPPISELEY.—In the Appendix to *Substance of a Speech* of Sir John Cox Hippisley, Bart., on seconding the motion of the Right Honourable Henry Grattan, &c. &c. on Friday, May 18, 1810 (8vo, London, 1810), is printed a "Sketch of proposed Regulations, concurrent with the Establishment of a State Provision for the Roman Catholic Clergy in Ireland, 1810." A foot-note mentions that this sketch has appeared in a pamphlet, published by C. Keogh, in consequence of having been communicated to a committee in Dublin. And a MS. note appended in my copy states it also appeared in the Dublin journals. Some information is sought concerning this pamphlet, which has hitherto evaded my inquiries; and more especially information is sought as to whether it contains "the various documents in the Appendix" to which Sir J. C. H. refers in his observations on the document (Appendix No. v. p. xiv. and foot-note), where he states that "the word Appendix relates to a collection of documents annexed to the original work from which this Sketch was selected." If the "pamphlet published by C. Keogh" was not "the original work" referred to above, what was?

AIKEN IRVINE.

Brookville, Bray.

[The "Sketch" was printed by Cornelius Keogh in a pamphlet entitled *The Veto; a Commentary on the Grenville Manifesto*, Lond. 1810, 8vo, pp. 31 to 41. This "Sketch" first appeared in 1809, as thus stated by Mr. Keogh: "Sir John Cox Hippisley is prominent among the parliamentary advocates of Catholicity. He printed last year, and privately distributed among his party, the annexed draft of an extraordinary Catholic bill." Then follows the "Sketch," as reprinted in Sir J. C. Hippisley's *Speech* of 1810, but without any "Collection of Documents."]

QUOTATION WANTED: "HOPE NEVER COMES."—Can any one direct me to this line?—

"And hope, which comes to all, comes not to me."

I vainly endeavoured some time ago to trace it; and now the close resemblance which I have recently remarked between it and the following from Euripides—

ἐμολ γὰρ οὐδ', ὃ πᾶσι λείπεται βροτοῖς,  
ἐνέστω ἐλπίς

(*Troad*. 676)

of which the above is indeed but an echo, has



renewed and increased my desire to fix the author; a desire which, I fear, will remain ungratified unless some one of your readers will kindly assist me. W. B. C.

[Is not the passage in *Paradise Lost*, book i. lines 65-7—

“Where peace  
And rest can never dwell, hope never comes  
That comes to all”—

the quotation sought for by our correspondent?]

CASTLETON STEEPLE.—Being at Castleton, in the Peak district, a few days ago, I observed something remarkable stuck on the top of the church tower, and on making inquiries of one of the inhabitants, was told that it was a beehive, and that one was placed in that position every 29th of May. Can any of your readers explain the meaning or origin of the custom? No one I saw at Castleton could tell me.

EDWARD STEVENS.

[According to Murray's *Handbook for Derbyshire*, p. 45, this steeple decoration is an annual garland. The writer informs us that “several old customs linger yet in Castleton, such as ringing the curfew from the 29th Sept. to Shrove Tuesday, and the placing of a garland on one of the pinnacles of the tower by the ringers on the 29th of May, there leaving it till the following year.”]

### Replies.

#### SUNDRY QUERIES.

(4th S. iv. 255.)

The following notes may serve as a partial answer to MR. GANTILLON's queries:—

I. 1. Ἐπὶ θύραις τὴν ὕδριαν—δηλονότι θείας· ἐπὶ τῶν ψυχαγωγούντων· αἱ ὕδριαι παρήσαν ταῖς θύραις τοῦ πίνειν τοὺς εἰσιόντας καὶ ἐξιόντας ἕνεκα. Usurpat Aristot. *Rhet.* i. 6, ex quo aliter quam Apostolii auctor proverbii sensum definit Stephanus in Cram. Anecd. Pariss. i. 259.—*Mantissæ Proverbiorum centuria*, i. 54= vol. ii. p. 753 of Leutsch and Schneidewin's *Corpus Paremigraphorum*.

Far more satisfactory is Victorius' explanation, quoted with approval by Spengel (*Arist. Rhet.* ed. 1867, vol. ii. p. 107):—

“Dicitur de iis, qui quod pœne ad exitum perduxerunt, labore defatigati relinquunt aut inane reddunt; aquam e loco remotiori petitant in foribus ipsis urceo incantum offenso profundunt.”

2. Ἐοικα τῷ τοῦς ἄλλας καὶ τὸ ἔλος πριαμένη· ἐπὶ τῶν ἀμυγέπη δυοῖν ὄντων διὰ θατέρου βλαπτομένων . . . οὐδένι τῶν κεκτημένων λυσitelεῖ ἐκάτερον· εἰ μὲν γάρ τις καρποῖτο ἐκ τοῦ ἔλους, οἱ ἄλλες διατρίχονται· εἰ δὲ ἔμπαλιν ἥλιψ ὁ τόπος ἐκδιδοῖτο, ἐκ μὲν τῶν ἄλδων πολὺ ἂν καρποῖτο, ἐκ δὲ θατέρου βλάπτοιτο τοῦ ἔλους αὐνομένου.—*Corpus Paremigr.* i. 409.

“Incertum aliunde proverbium, cuius sensus ex integro loco satis apparet, de iis, qui bona mixta malis consequuntur.”—Spengel on *Arist. Rhet.* ii. 23 (where the proverb is quoted).

3. Διονύσιος ἐν Κορίνθῳ. A taunt on fallen greatness. The proverb alludes to Dionysius, the younger, who, after his expulsion from the throne of Syracuse, lived in exile at Corinth (B.C. 343).

For passages where the proverb is either quoted or explained, see Demetrius περὶ Ἑρμηνείας, § 241= vol. iii. p. 314 of Spengel's *Rhetores Græci*; Trypho, περὶ Τρόπων, vol. iii. p. 202 of Spengel l. c.; Cicero *Ad Att.* ix. 9, 1 (cf. *Cic. Ad Div.* viii. 18, 1), and Quintilian, *I. O.* viii. 6, 52.

II. “Jam fuerit neque post unquam revocare licebit” comes from Lucretius, iii. 915.

III. So far as I am aware, there is no complete treatise on the language of Aristotle. His treatment of particles is discussed by R. Encken, *De Aristot. dicendi Ratione*, p. i. de partic. usu, Göttingen, 1866; and his use of the passive of intransitive verbs, e. g. ἐπιβουλευέσθαι and φθονεῖσθαι, is illustrated by Mr. Cope in the *Journal of Philology*, vol. i. No. 1, pp. 93-97, 1868.

IV. Γραμματιστής, γραμματικός, κριτικός.

1. The first of these words appears almost invariably to bear the meaning of “a teacher of letters,” “an elementary schoolmaster;” a meaning which it frequently has in Plato (e. g. *Euthydem.* 276 A and C, and 279 E; *Protag.* 312 A; *Charmid.* 159 C).

Hesychius defines it as equivalent to γραμματοδιδάσκαλος; Suidas paraphrases it by ὁ τὰ πρῶτα στοιχεῖα δίδασκων; and Pollux (iv. 18) mentions, among the functions of the γραμματιστής, διδάσκειν γράμματα, συλλαβὰς συμπλέκειν, γράφειν, ἀναγιγνώσκειν, ἀποστοματίζειν.

2. The name γραμματικός is given by Suidas to Callimachus, to Lycophron, Zenodotus, Aristarchus, and others.

In Athenæus (v. 65, p. 222) the followers of the great critic Aristarchus are called γραμματικοί:—

ὑμεῖς οὖν, ὦ γραμματικοί, . . .

φεύγετ' Ἀριστάρχειοι, ἐπ' εὐρέα νῶτα θαλάσσης

Ἑλλάδα, τῆς ξουῆς δειλότεροι κεμάδος,

γωνιόμβυκες, μονοσύλλαβοι, οἷσι μεμνην

τὸ σφῆν καὶ σφῶν καὶ τὸ μὴν ἥδὲ τὸ νῦν—

and in the introductory chapter we find some of the δεικνοσοφισταί themselves: Πλούταρχος, Λεωνίδης ὁ Ἡλείος, Αἰμυλιανὸς and Ζαῖλος described as γραμματικῶν οἱ χαρίεστατοι.

Again, Longinus, Dionysius of Halicarnassus, Munatius, and Crates, are all designated γραμματικοί by various ancient authorities: so that, on the whole, the word appears to be roughly equivalent to our word *scholar* in its higher sense; implying, especially in the Alexandrine school, not merely a grammarian, but a man of sound judgment on literary matters, of refined taste, and of exact erudition.

The distinction between γραμματιστής and γραμματικός is well brought out in the following passage of Suetonius:—

"Sunt qui litteratum a litteratore distinguant, ut Græci grammaticum a grammatista, et illum quidem absolute, hunc mediocriter doctum existiment."—*De Grammaticis*, c. iv.

And is further illustrated by Appuleius, *Mor.* 20:—

"Prima cratera litteratoris ruditatem eximit, secunda grammaticæ doctrina instruit, tertia rhetoris eloquentia armat."

3. Lastly, the name κριτικός seems to have belonged strictly to the highest order of γραμματικοί. Thus in Eustathius (*Com. on Homer's Iliad*, i. 536, p. 773, 30) we find a passage quoted from Heraclides Ponticus containing the word κριτικοί. Eustathius explains that it is equivalent to οἱ ἀκριβέστατοι γραμματικοί. Thus every κριτικός was γραμματικός, but not every γραμματικός κριτικός. Aristophanes of Byzantium and Aristarchus would have the specific name of κριτικοί as well as the generic name of γραμματικοί. In a passage of Cicero (*Ad Div.* ix. 10), after a metaphorical allusion to the name of Aristarchus in the words "alter Aristarchus hos (sc. versus) δβελίξει," he proceeds, "ego, tanquam criticus antiquus, judicatorius sum, utrum sint τοῦ ποιητοῦ ἀν παρρημ-βελήμενοι."

Both terms are not uncommonly applied to the same person; thus Suidas calls Hecateus Abderites, κριτικός γραμματικός, and Philetas of Cos γραμματικός κριτικός. Again, in Polybius, 32. 4. 5, we read of Ἰσοκράτη τὸν κριτικόν (not to be confounded with the Attic orator), but in 32. 6. 5, the same person is γραμματικός (τῶν τὰς ἀκρόασις ποιουμένων), and has several hard epithets applied to him, as ἄλλος, πέπτερος, and κατακορής. Finally, in Clement of Alexandria (*Stromat.* i. p. 364 = vol. i. p. 404 of Wilson's transl.) we read that—

"Apollodorus of Cuma was the first that assumed the name of κριτικός and was called γραμματικός. Some say it was Eratosthenes of Cyrene who was first so called, since he published two books which he entitled *Grammatica*. The first, who was called γραμματικός, as we now use the term, was Praxiphanes, the son of Disynsophenes of Mitylene."

The meaning of γραμματικός and κριτικός are discussed at length in Lehrs' *Dissert. de Vocabulis φιλόλογος, γραμματικός, κριτικός* (Regimontii, 1838), from which ample extracts are given in Stephens' *Thesaurus* (new ed. s. v. κριτικός), and to which I am indebted for some of the passages above quoted.

V. In Petrie's *Monumenta historica Britannica* (p. cxviii. No. 116) the following inscription in honour of Mars Belatucadrus is stated to have been discovered at Plumpton Wall, Cumberland:

"DEO  
MARTI  
BELATVCAD  
RO ET NVMI  
NIB. AVGG.  
IVLIVS AV  
GVSTALIS  
ACTOR IVLIV  
PI PREF."

On the fashion of combining the names of Roman and other deities, see Merivale's *Hist. of the Romans*, c. xxxiv. vol. iv. (new ed.) p. 138 n. Camulus (whose name appears in Camulodunum) may also be approximately identified with the Roman Mars. In Dio Cassius (62. 6. 2), Βουνδούκα, or, as we prefer to call her, Boadicea, is represented addressing an animated invocation to Ἀνδράστη. The reading is not absolutely certain, but from the context there can be little doubt that a goddess of Victory is intended.

VI. By *Insula Romana* is meant Britain. See Gildas, *Liber Querulus*, cap. 4 (*De secunda subjectione ac duro dominatu*):—

"... ita ut non Britannia sed Romana insula censeretur et quicquid habere potuisset æris, argenti, vel auri imagine Cæsaris notaretur."

J. E. SANDYS.

St. John's College, Cambridge.

5. *The National Deities of the Britons*.—The simplest and earliest form of the religion of the Britons seems to have been the worship of the sun, moon, and fire. The sun they adored under the name of Tutanés, the same as the Roman Saturn, and the Phœnician Baal or Bel. The Celtic Alwani or Alani had a god called *Alw* (the same as *Haul*, Celtic for the sun, from *Helih*, Sanskrit for the same). Another remarkable principle was the worship of the serpent; and it has been conjectured that the great Druidical temples, such as Stonehenge and Avebury, were constructed for the united worship of the serpent and the sun. The moon regulated the times of their four great religious festivals. The number of deities was afterwards considerably increased, among whom were Teutates, who resembled the Egyptian Toth and the Latin Mercury; Hesus the god of war; Jow, or Jupiter, and Taranis the ruler of thunder; Belin, or Apollo. Belin was a favourite deity with the Britons; a temple in his honour is said to have stood near London Bridge, giving rise to the name Billingsgate, or Belinsgate. This seems to be doubted by Stow, who says the gate was called from its owner, Beling, or Billing. John Bagford says that a custom existed till of late years for the porters who plied at Belinsgate to ask passers by to salute a post standing there. If he would not they compelled him, but if he submitted they gave him a name and chose one of the gang for his godfather. Bagford says, "I believe this was done in memory of some old image that formerly stood there, perhaps of Belin." (Leland's *Collectanea*, 1714.) MR. CONGREVE (3rd S. vi. 88) says that the Rev. W. Bowles, in his *Hermes Britannicus, or Dissertation on the Celtic Teutanes*, while describing that god, unconsciously gives an exact account of the Hindoo god *Garuden* (the Indian Mercury), with the hawk's head, the same as the Egyptian god



Ra, and one of the idols found at Nineveh. A Breton writer (*Notice sur la Ville de Nantes*) says the cathedral of that town is built upon the remains of a Druidical temple, consecrated to a god called *Balamus*, *Boul-Janus*, or *Voldanus*, much venerated by the Armorican Gauls. An ancient MS. states that he was represented with three heads enclosed in a triangle. He bore in its right hand a thunderbolt, and with its left guided the clouds. Your correspondent will find in "N. & Q." (3rd S. iv. 485) a very interesting account by the REV. M. MANET (a Breton Catholic priest) of the Druidical manner of celebrating the mistletoe festival in Brittany. That plant was considered by its consecration the *Panchrestum* or universal remedy, for in its presence sickness, enchantments, and malevolent spirits disappeared. Two bulls were immolated by the Supreme Pontiff and the Eubogi on a triangular altar. Mr. Higgins, in his *Celtic Druids*, thinks that the Druids were Buddhists, but the latter will not even destroy an insect if they can help it, while the Druids sacrificed human beings. Mr. Morgan says Druidism and Pythagoreanism were, in most respects, the same philosophy. The Copernican system is the Pythagorean or Druidic revived and proved: the Druid circles, he thinks, must have delineated the true system of the heavens. The Greek appellation for the Druids was derived from the British term for astronomers (*Saronide*, from *ser*, stars). The Druid colleges in Britain were frequented by thousands of students from Gaul and other parts.

6. *Othona*.—*Othona* is one of the castra in the *Littus Saxonicum*, as given in the *Notitia Dignitatum et Administrationum*, &c., and its site has recently been determined beyond all doubt, near Bradwell-juxta-Mare, Essex. There were nine of these castra defending the Saxon shore, which extended from what is now Brancaster in Norfolk to Shoreham in Sussex. Another station (the tenth), not mentioned in the *Notitia*, was placed at Felixtowe: this is now submerged. Mr. T. Lewin, F.S.A., in a paper "On the Castra of the Littus Saxonicum, and particularly the Castrum of Othona," in *Archæologia* (xli. Part II.), divides these castra into two classes, viz. those built to suppress internal rebellion or to keep open the communication with the Continent, as Richborough, Dover, and Reculver, probably the first erected by the Romans in this country, and, secondly, those erected with a view to meet any sudden invasion from a piratical enemy, as those at Brancaster, Burgh Castle, Lyme, Pevensey, Bramber Castle, and Othona. Of the date of these latter we have very little information. We know that when Roman ascendancy was on the decline, Saxon hordes issued forth to overrun Britain from the sea. In the time of Maximian, circa A.D. 286, they committed dreadful ravages.

Carausius (a Menapiian from the banks of the Rhine) was appointed admiral of the Roman fleet, but his policy appears to have been to allow the Saxons to plunder Britain and then get their plunder for himself as they returned. When Maximian heard of this he wanted to punish Carausius, but he took his fleet to Britain, declared himself emperor, and maintained his independence till the year A.D. 293, when he was slain by Allectus, and in A.D. 296 the island again became a Roman province.

Mr. Lewin thinks these castra were erected in the reign of Carausius, for he had to fortify the kingdom against both Saxons and Romans, so that they flourished from about 289 to 409, just 120 years. They were much needed in the reigns of Constantius and Valentinian I., when the Saxons were very powerful.

In 368 we first have mention made of the *tractus maritimus*, afterwards called the *Littus Saxonicum*, for in that year Nectaridus, Count of the "maritime tract," was slain. In 368 Theodosius (father of the emperor) was sent over and cleared the land of Saxons. He quitted the island in 369, and it is stated that "*Instaurabat urbes et præsidaria, ut diximus, castra, limitesque vigillis tuebatur et prætenturis.*" (Amm. Marc. xxviii. 3-7.) It is here expressly stated that he restored the castra. In 409 the Romans abandoned Britain.

*Othona* was perhaps the smallest of the castra, the area being about five acres. It was occupied, according to the *Notitia*, by a *numerus Fortensium*, or band of the Fortenses (derived from their valour, *fortis*.) Their arms were the sword, spear, and buckler. Thousands of oyster shells and antlers of stags show that they had some luxuries in their camp life. The coins found range from Gallienus (c. 260) to Honorius, in whose reign the Romans abandoned Britain, A.D. 409. The Saxon phase of *Othona* (or Ithancester, as it was then called) is very interesting, for good Bishop Cedd built a church here in the time of Sigebert, the good king of the East Saxons. The ruins of this church still remain; length of nave 55 feet by 28. The foundation of an apse (radius 20 feet) may be traced. The greater part of this church or chapel lies within the castrum, and the other part seems to have been used as a churchyard. The building has always been known as St. Peter's ad Murum. In the Middle Ages it was a chapel-of-ease to Bradwell, whose rector found a priest to officiate in it on Sundays, Wednesdays, and Fridays. The building became a beacon or lighthouse in the reign of Elizabeth, and is now a barn.\*

\* *Othona* was discovered in 1864, when a company was formed for enclosing the Essex marshes. In removing soil at St. Peter's Head they came upon the southern wall of the long lost castrum. The owner of the property

*Portus Adurni* (No. 8. in the *Notitia*) was at Bramber Castle, near Shoreham, where the river Adur discharges itself. It stands on an isolated eminence; on the east was the river, and on the other three sides a fosse. The walls now remaining are recent, but the position was an admirable one. The military force quartered there was the *Exploratores* or Scouts.

JOHN PIGGOT, JUN., F.S.A.

### 6.

"OTHONA, in Essex, a garrison under the Count of the Saxon shore, seems to have been at Ithancester; mentioned by our histories, and seated about the utmost point of Dengy Hundred."

"PORTUS ADURNI, in Sussex (the place where the Exploratores kept watch against the Saxon Pirates under the later Emperours), must be upon this Coast; and we cannot pitch upon any part with greater probability than Ederington, a little village which seems still to retain something of the old name, and besides is a very convenient place for landing; which, indeed, in our present search is a circumstance of great moment, since those Guards upon the Coast were set to hinder the Pirates from landing, and by consequence must have been fixed where the shore was most convenient for that purpose."—Moll's *Geography*, pp. 16, 23.

S. L.

### PORTRAITS OF BURNS.

(4th S. iv. 274.)

It is not easy to answer MR. RIGGALL's queries in the categorical style which he seems to expect. Strictly speaking, I should say there is but one genuinely authentic portrait of the poet—viz. that by Alexander Nasmyth, exhibited at the Second Special Exhibition at South Kensington in 1867. It was painted in 1787, and, after being engraved by Bengo, was presented to Burns, but I cannot learn whether the gift came from the artist or the publisher. I remember an indifferent copy which was made by Stothard at Dumfries, and sold at that great artist's auction in 1834. The painting remained in the hands of Mrs. Burns till her death, when it was placed in the charge of her brother, Robert Armour of London, to be given over to his nephews on their return from India, and it is now in the possession of Colonel William Nicol Burns, the last survivor. In the National Portrait Gallery in Great George Street there is a—what shall I call it?—sort of a kind of a replica "painted for George Thomson, and retouched by Sir Henry Raeburn," as the catalogue has it, but I should guess it to have been executed by Nasmyth after the poet's death, and without the original portrait before him.

I have never met with any of the original contemporary copies of the miniature silhouette

by Miers, but five and thirty years ago his successor in the business occupied a slice of a shop in the Strand, close to Northumberland House, and had in his possession the original life-size outline of the poet's head from which the silhouettes were made. W. C. Edwards made a reduced engraving from this full-sized profile, with a copy of the poet's seal from the actual seal then in the keeping of Robert Armour, and a facsimile of the signature "Robert Burns, Poet," from the title-page of *A Treatise on Ploughs and Wheel-Carriages*, by James Small. Plough and Cartwright, 8vo, Edinburgh, 1784.

Forty years ago there was a great flourish of trumpets about the portrait "painted by a Mr. Taylor," to which your correspondent alludes. The features are not to be reconciled with the Nasmyth painting or the Miers profile, but it had the testimonies of many persons in its favour; and I have heard old John Burnet say that he knew the man who prepared Taylor's palette when Burns sat to him. I have not heard what became of the portrait after the great Constable smash.

David Allan's likeness of Burns was introduced into a sketch of the "Cotter's Saturday Night." It is not clear that the artist and the poet were personally acquainted. It is true that Burns writes of him as "my friend," and Allan was certainly in Edinburgh in 1787; but there is at least one letter which mentions him as if he were a stranger. Mr. Chambers speaks of David Allan as "the first Scottish artist of his day for such subjects," which is much the same as if he himself were to be described as the most eminent Scotsman who was born in Peebles on a certain hour of a certain day in a certain year. What other Scottish artist was there for such subjects in A.D. 1795?

The little print by Bengo, prefixed to the Edinburgh subscription edition of the poems, used often to be spoken of as a better likeness than its original. Burns certainly sat to the engraver during the progress of the plate, and he has succeeded in conveying the notion of a man of a swarthier hue than Nasmyth represented. But after all it is a very ordinary production. Mr. Chambers, as usual, has a flourish of knowledge on art, as on everything else, and informs us that "Bengo was much cleverer in his art than any man residing in Edinburgh till a comparatively recent period"! He has evidently never heard of David Martin, or seen his mezzotints of Jean-Jacques or David Hume after Allan Ramsay.

With regard to the miniature of 1795, executed, as Mr. Chambers would say, by the most distinguished Caledonian artist at that time travelling through the border counties, I beg to refer Mr. RIGGALL to the quarto edition of Burns's *Works* recently published by "P. Hately Waddell, Minister of the Gospel." The edition itself is a very good one; so good indeed that it cannot be in-

(Mr. Oxley Parker) ordered systematic excavations to be made, and it may be considered one of the most interesting discoveries of the day.



jured by my calling attention to the most execrable libel on the human face divine that has been published in the nineteenth or any other century. It has for its companion a similar likeness of the poet's son, which we would recommend any of your correspondents who may be expecting an addition to his family to keep carefully under lock and key.

CHITTELDROOG.

As is well known, Alexander Nasmyth, the celebrated landscape-painter, painted a small-sized portrait of the poet in 1787, of which he made (I understand) two copies. This portrait was engraved by John Bengo, an engraver of great merit; and to insure fidelity in the likeness, Burns gave Bengo sittings separately for the engraving. Bengo finished his task, and the portrait appeared in the first Edinburgh edition of Burns's *Poems* of 1787. Of those three Nasmyth portraits, one was in the National Portrait Gallery of London, where it ought to be; another is in the possession of Mr. Nicoll of Auchindrane, Ayrshire; and the third is, I think, mentioned or alluded to by Robert Chambers in his library edition of *Burns's Works*, 1856, vol. iv.

It is the general opinion of Burns's biographers that, saving the Nasmyth-Bengo portrait, no other portrait was painted of the poet, excepting that alluded to by himself in the letter of May 1795, the small likeness introduced into Allan's picture not being regarded, of course, as a portrait. Unfortunately, however, no one knows what has become of that portrait, and all trace of it has been irrecoverably lost. It never was engraved, and unaccountably there is no trace of its having arrived in Edinburgh, in accordance with the poet's intention, "to be crystallised." Neither is the name of the artist known.

With respect to the portrait by Peter Taylor, engraved by Horsburgh, published about 1830, and lately retouched and reissued, it was pretended that it was a genuine portrait of the poet painted in his lifetime. But it has long been shown that this portrait never was painted during the lifetime of the poet; and indeed it is now admitted that it is a portrait of Gilbert Burns, the poet's brother, and very like him.

With respect to the miniature of 1795, Mr. Waddell of Glasgow has become possessed of a small oil-painting, which he asserts is the long-lost likeness; and he has had a copy of it engraved and issued in his recent edition of Burns's *Works*. Mr. Waddell, in his enthusiasm for the poet, has been led to do himself a great wrong. The portrait is that of a vulgar, coarse, elderly man, with the forehead and whole upper part of the face receding, wonderfully like the portraits of poor imbecile King George III., and is no more that of Burns, or of any man fit to write poetry, than it is the likeness of Shakespeare.

Mr. Waddell gives a history of his portrait, but it is faulty at the fountain-head, and he has failed to get any one of standing to join in his belief. There can be no doubt that the Nasmyth-Bengo portrait of 1787 was both a successful work of art, and also a beautiful likeness. In eight years afterwards we have produced the presentment of the same man, with fully twenty-five years added to his age, and the whole expression, contour of face, shape of head, and features completely altered. We know that the poet aged a good deal before he died, but at his time of life his face would improve and acquire lines of thought and of grace, rather than become boorish, vulgar, and disintellectual. Then how reconcile the almost Aztec receding form of the face and forehead? No, no! Mr. Waddell's portrait is not the lost portrait of Robert Burns. Bengo's engraving still remains the portrait of Robert Burns.

John Richmond, within the last twenty years, painted a portrait of Burns, which has been engraved by Holl. Of course it is only a composition, but it is regarded as a very successful attempt at such a work; nay, even as probably a better portrait of the poet in his prime than Bengo's well-known engraving.

It is a perplexing circumstance that in 1830, when Taylor's portrait was published, Mrs. Burns, the poet's widow, and most of his surviving friends, signed a testimonial (to the publishers) certifying to the excellence of the likeness. In 1834 Allan Cunningham got similar signatures to the same effect, that the engraved portrait (a composition) prefixed to his edition, was also the best likeness. Probably these signatures were given more to aid the sale of the works than as absolute certificates to the authenticity of the engravings.

By the way, there was a profile silhouette of the poet, taken entirely in black, but that does not come under the category of a likeness.

PAUL WARD.

#### FAMILY OF SCOTENAY OR SCOTNEY.

(4th S. iii. 332, 395.)

As I believe there is no MS. or printed pedigree to refer H. S. G. to, perhaps the following particulars will be useful to him. They are partly derived from a note to the late Mr. Stapleton's paper, "Holy Trinity Priory" in York, vol. Archæol. Inst. (p. 217), and partly from the MSS. of Gervase Holles.

The Lincolnshire Scotneys were undoubtedly a branch of the Sussex family continuing the names of Walter and Lambert. The first who occurs—Hugh de Scoteny—was the heir of Ralph de Criholla, who in 1108 was a considerable tenant *in capite* in Lincolnshire, where he held Cockerington, Saltfleetby, Wykeham, &c. (Lans. MS. 207 c. 548.) This Hugh—probably a grandson of

Walter filius Lamberti of the Domesday Book (Sussex)—gave to Markby Priory two bovates in Wykeham, and to Alvingham Priory, with the assent of Beatrix his wife and Lambert his son, certain lands, and the third part of the site, and after, with his daughter, a mill and croft by charter, in the presence of Robert (de Cheney), Bishop of Lincoln (1147-1167), in the chapter-house of Lincoln Cathedral. (Dugd. Mon. vi. 959.) An inquisition of the reign of Henry III. states that Hugh de Scotney married the daughter of "Richard de Humes (?), formerly Constable of Normandy," meaning I suppose Richard de Hommet. (*Cal. Gen.*). This was probably Beatrix, who must have been his second wife, for Berta was the mother of Lambert.\* He was dead in 1116, for in the Liber Niger we find his son Lambert de Scotenni certifying that he held of the king sixteen carucates of land and two bovates by the service of ten knights. Lambert died s. p. 7 John, leaving the sons of his two sisters his heirs—Thomas, son of Berta, and William, son of Aumirais—whereupon Thomas de Scotney fined with the king to have his reasonable part of the barony then in the king's hands, with the esney in the bailiwick of the sheriff of Lincolnshire (Lans. MS. 207, b. 330); and William de Scotney, or de Cockerington, may be the son of Aumirais; if so, both nephews assumed the name.

Thomas de Scotney died 30 Henry III., and Peter his son 5 Edward I. seized of a moiety of the barony. John, æt. seventeen, the son and heir of the latter, appears to have died before 1300, when Peter de Scotney was summoned from Lincolnshire to perform military service against the Scots. Mr. Stapleton, who calls him son and heir of Peter who died 5 Edward I., adds that he "apparently was deceased without issue in the same reign, leaving Joan, daughter and heir of John de Wurth, wife of Richard Knyvett of Southwick, Northants, his niece, his heiress."

There was a Walter de Scoteni who confirmed lands in Roxby, co. Lincoln—three knights' fiefs held of Hugh Painel—to the canons of Drax by charter made "in progress of a journey to Jerusalem," temp. Richard. He could not be the Walter of Sussex (1180-1204), although a contemporary, but was a near relative of Lambert, who witnessed the charter. He was dead 3 John, and "Nicholas de Basinges was to be fined for unlawfully taking to wife Agnes, daughter of the said Walter, with all her land."

Frethesend de Scotney probably derived her name from Frethesant Paynel, wife of Geoffrey Luterel, who might have been her grandmother.

\* In the cartulary of Ormsby Priory will be found deeds s. d. of Berta de Scotney and Lambert her son, of Lambert de S., with consent of Sybil his wife, and of Thomas de S.—Lans. MS. 207, c.

"There is a site in Roxby called 'Scotney-hill.'" I have seen the name spelt "Scotegni," as if it were that of a place in Normandy.

I do not find Scotney among the Knyvett quarterings, but the coat of Knyvett itself—a bend and bordure engrailed—somewhat resembles the arms on the seal of Walter de S. of Sussex.

The lands of the Sussex Scotneys were "9½ knights' fees held of the honour of the Earl of Eu on condition of performing the office of standard-bearer to the earl, and finding one knight out of the rape of Hastings to attend upon him." (*Sussex Arch. Soc.* xvii. 256.) A. S. ELLIS.

Brompton.

#### SMITH'S "POEMS OF CONTROVERSY."

(4th S. iii. 147.)

"Long time I sought, at last did see  
Smith's Poems he made in Glenshee,"—

so sings Sandy Nicol, the prelate schoolmaster and poet of Collace, in his *Rural Muse*, as far back as 1753; showing that your correspondent has spotted a very uncommon little book, and one which, after long seeking, has only just been acquired by me for a consideration from a library lately dispersed in the west of Scotland.

When found, the book is hardly worth a note—unless it be to denounce it as the vilest thing I have seen for a long time. The *Poems of Controversy* arise in this manner:—At the Revolution a small provision was made for the support of a school at Glenshee on the borders of the north Highlands, and one Robert Smith, a student of Marischal College, Aberdeen, was appointed Dominie; who, on coming to his charge, found as little satisfaction with the prospect—

"Having no place where to abide,  
Nor any hole my head to hide,"—

as did Mark Tapley on his arrival at Eden as it was; but lacking his happy philosophy, our poet gave vent to his disappointment in *A Poem on the Building of the School House of Glenshee*, in which he indulged in some bad language and reflections against the heritors, for neglecting to supply him with fitting accommodation. This brings down upon him the poet of the Kirk—

"... a Whig called Jasper Craig,  
Who with the Laids had made a league  
To banter Smith out of his right,  
And so with paper-balls they fight."

Smith, the Episcopal incumbent, insinuates that Jasper was a disappointed candidate for the post; and if the combatants were backed by the two factions of the village, the fight was, I am sorry to say, discreditable to both, being in the coarse style of the *flytings* of our old poets; and I think it may be fairly concluded that, finding themselves disgraced, and the morals of their rising generation imperilled by their poets, the inhabit-



ants burned the book, which may account for its extraordinary rarity.

Nicol, who has furnished me with an introduction, curiously enough gets into a poetical encounter of wits with Robert Smith, the Dominie of Kinnaird, and the son of the Glenshee rhymist: here, being both Episcopalians—no theological differences existing—their jousting is but harmless badinage; in the course of which the *Poems of Controversy*, and the merits of the authors, come under review. Nicol, in the interest of the prelate party, thus sums up his criticism upon the work and the combatants:—

“Craig, the Presbyterian clerk,  
He has made very smutty work;  
For his expression, so prophane,  
A Puritan's profession stain.  
But the Episcopal's more modest,  
And plainly tells him he's the oddest  
For filthy words as one can hear;  
They would offend a strumpet's ear.  
But o'er the *Craigs* and Highland hills  
*Smith* skips, triumphing o'er their quills.  
In satyr no man dares come near him;  
In lyric strains they all admire him.  
His panegyrics are so just,  
That every reader praise them must;  
And for an answer to a letter,  
None of them all could give it better:  
For ready wit and easy verse,  
*Craig* like to *Smith* could ne'er rehearse;  
So that, for modesty and wit,  
The Whig to Tory must submit.  
Yet they had both been poets good,  
Had not their subject been so rude;  
But true it is, for all their biting,  
There never came fair words in *flyting*.”

Finding that the curious have lately been gratified with a small impression of the *Poems of Controversy*, this reference to an early notice of the book may not be unacceptable. J. O.

#### WHO WERE THE COMBATANTS IN THE CLAN BATTLE ON THE INCH AT PERTH, A.D. 1396?

(4th S. iii. 7, 27, 177, 315, &c.)

DR. MACPHERSON wishes to make out the clan Ha of Wynton to be the clan Sha, because *Sh* (initial) in Gaelic sounds Ha. This is quite true. The sound of *Sh* in English would be represented by *Se*, *Si*, &c., pronounced *She*, *Shi*, as the case may be. *S* before *H* in the beginning of a word is silent in Gaelic. But then this clan, according to Wynton, would be the Haws, not the Shaws; that is to say, a clan called by the Celts Haw, not Shaw. But there was and is a Celtic race called Shaw (variously spelled in Gaelic Tisiabh, Disiabh, Scheach, Scheauch, &c.), therefore the clan called the clan Ha (of Wynton) could not be the clan Scheach or Shaw, as the word would be written in English.

Wynton, however, does introduce a clan Quhele led by a Scha. We find this same clan Quhele

and its leader Scha (or Scheauch) mentioned in a Scots Act of Parliament of 1392 (*Scots Acts*, i. 217) as implicated in the “raid of Angus.” In the Act the name Scheauch appears more like Slurach, but as there never was any such name in Gaelic or any other language, and as the ancient Lowland transcribers often made sad havoc of Highland names, critics are agreed that the Slurach of the Act is none other than the Scha, or Scheauch, of Wynton.

I do not know any one who disputes the tradition of the Mackintoshes, at least to this extent—that from the time of this Scha or Scheauch there has been a race of Shaws in Rothiemurchus. The grave of the great leader of the clan who fought on the Inch at Perth is still pointed out in the burying-ground, in the centre of that half of it which is still set apart as the Shaws' burial-place; and the ruined castle of their chiefs, on one of the towers of which, a brace of eagles have built their eyry for the last forty years, stands in the centre of a panorama of unequalled magnificence and beauty, on an island in Loch-an-Eilan at the foot of Cairngorm.

The Mackintoshes say that this leader was Shaw Mackintosh, a member of their family, and that he was the founder of the Shaws. The Rev. Lachlan Shaw (historian of Moray, 1750, to whom a monument, erected by subscription, has just been placed on the site of the high altar at Elgin) says that the Shaws existed as a race alongside of the Mackintoshes for two centuries previously. But one thing is not disputed, that whoever were the clans Quhele and Ha, a Scha led one of them; and according to universal Highland tradition and genealogical records, the Shaws are his descendants by James, the eldest, and the Farquharsons by Farquhar, his second son.

The race of Schaws has always been found associated in the closest manner with the Mackintoshes. In 1680 Sir Robert Sibbald (quoted in Spalding Club, vol. *Antiq. of Aberdeen*, p. 297) speaks of them as “able fighting men, following Mackintosh as their chieftain.” In the list of the officers of the Brigadier Mackintosh (1715) the name of Shaw occurs thrice. Two Shaws appear amongst the friends by whom Mackintosh was accompanied at the conference in 1726 between him and Cluny as to the chieftainship (*Antiq. Notes, Inverness*, by Fraser Mackintosh, Appen. p. 358.)

Whether there were Schaws as an independent race, previous to 1396, it is difficult to decide; if not, then they and the Mackintoshes were one race. If they were a separate race, they must have been a closely allied race. According to the Mackintoshes themselves, Shaw, son of the thane or chief (MacDuff, fifth Thane or Earl of Fife, from whence his name Mac-an-Toiseach), was their first founder; and the name Shaw occurs

more prominently than any other in their genealogy prior to 1396. May not the clan commanded by those Shaws have sometimes been designated "Mackintoshes," followers of the chief's son, and sometimes "Shaws," followers of Shaw? In this way, at all events, from its first founder, the great clan of the Isles was originally called the clan Cuin, or race of Constantine. Afterwards it was called the clan Colla, from his son Coll, and latterly the clan Donald, after one of his descendants of that name. So the Macleans are often called clan Gilleon, after their founder and first chief, and the Macphersons the clan Muirich, after one of the most distinguished in their line of chiefs. The Farquharsons are called clan Fhinla, after their great ancestor Finlay Mór. There is nothing more probable, therefore—I should say more certain—than that the race in after times known as Mackintoshes should at first have been as frequently designated as Na Si'ach, "the Shaws," after the Christian name of their first chief, as Mackintoshes, after his appellative description or designation. It seems to be generally admitted that the Mackintoshes, whether as the clan Qubele, the clan Ha, or the clan Chattan, led by a Shaw, were one of the parties to the clan battle. And the Mackintoshes assert that they were the clan Chattan spoken of, as one of the parties to the conflict, by the later chroniclers.

But if the clan Qubele and the clan Chattan were one and the same, how are the clans *separately* entered in a Scots Act of Parliament of 1594? Mr. Kilgour assumes that the clan Qubele and the clan Cameron are one and the same, because of the resemblance of *Eil* in Locheil to Qubele; but in the same Act the clan Cameron is also separately entered. The three names follow each other in immediate succession, showing perhaps that they were closely allied; but still, so late as 1594, we have a clan Qubele entered in an Act of Parliament as "distinct from the clan Cameron and the clan Chattan." Who were they? No clan, now-a-days, goes by the name, neither is there any clan known by the name of Clan Ha. Mr. Fraser Mackintosh states that "it was not till 1426, that the Camerons were styled 'of Lochiel.'" (*Antiq. Notes*, p. 162.)

Now, let it be kept in mind that we have abundant evidence to prove the existence of a race of Shaws, either "cousins" or "brothers" of the Mackintoshes. But in no Act are they mentioned as Shaws. Only once does the name crop out as the leader of the clan Qubele in the Scots Act of 1392. The Shaws, however, were quite as worthy of the denunciations of the Act of 1595 as the Macintoshes and Camerons; for in 1680, a century later, they are spoken of as "able fighting men." The conclusion is that they were meant by the Act to be hunted down as "broken men," under the designation of the clan Qubele,

and that the Shaws were that branch of the clan Chattan known as the clan Qubele.

In this conclusion I am fortified by the opinion of one of the most learned Gaelic scholars and Scots-Celtic historians of the day, Colonel J. A. Robertson. The clan Qubele, he unhesitatingly says, were "the Schaws of Rothiemurchus." (See his *Gaelic Topography*, recently published, p. 388.)

This conclusion is still further fortified by the following considerations:—After 1594 we find no mention made in any contemporary record of the clan Qubele: it drops out of history. About this very period the Shaws were "broken up" as a clan, on account of the slaughter of his step-father, Dallas of Cantray, by Allan their chief, and the subsequent forfeiture of the latter. Henceforward they followed the banner of the Mackintosh, and several of the principal cadets of the family migrated to Deeside and Forfarshire. And (what is very important) it is *not until the beginning of the 16th century* that historians introduce the name of the clan Chattan as one of the contending parties on the Inch; and why, but because the clan Qubele was but a branch of this powerful confederacy; and the Mackintoshes, as principals of the clan Chattan, got the credit in the 16th century of what had been done in former days by the clan Qubele.

One thing, at all events, emerges from the mist in which, after all that has been said, this question is enveloped—a Scha or Shaw as leader of one of the parties who fought. A race is admitted on all hands to have been henceforth known by his name—a race which became "broken up" for the reasons already mentioned, which still, however, continued, as *Schaus*, to follow the Mackintosh banner, but which, true to its ancient origin, has ever (except in a few individual instances) worn the tartan, not of the Mackintosh, but of MacDuff. Amongst other families who, with that of Mr. A. Mackintosh Shaw, trace back—some of them generally to the clan Chattan, and some to *Scha* the leader on the Inch—is Sir Frederick Shaw, Bart., Recorder of Dublin, for many years one of the most distinguished debaters in the House of Commons, where he represented Trinity College, Dublin. The name Shaw stands fourth in the order of precedence amongst the sixteen races—some of them now extinct—who made up the clan Chattan. The Shaws of the South of Scotland, represented by Sir Michael Shaw Stewart, claim to have been originally connected with their Northern namesakes, so that I can scarcely bring myself to regard the race as being so obscure and insignificant, as it seems to be to my friends DR. MACPHERSON and MR. A. MACKINTOSH SHAW.

It is quite natural in historians subsequent to 1600 to attribute to the most important branch



of the clan Chattan confederacy the victor's place in the battle on the North Inch; but supposing the Mackintoshes to be the clan Chattan proper, and if, as it is asserted, *they* fought and won, then how is the entry of the clan Chattan separately from the clan Quhele in the Act of 1594 to be accounted for? The historians contemporary with the combatants mention a clan Quhele, but not a clan Chattan.

I am far from saying that I have solved the difficulty; and if the honour of my race alone were concerned, and not the truth (whatever that may be), I am quite content, as my fathers did of yore, to give my dutiful allegiance to the Mackintosh. A race which can trace back as far as 1396 may be perfectly satisfied on the score of its antiquity, and, whether Shaws existed previously or not, the Mackintoshes themselves admit our subsequent existence as a clan springing from their loins.

Your English readers will please to remember that the numerous Shaws in England are in no way connected with the race bearing that name in Scotland. Shaw is the nearest English sound to the Gaelic Scheauch, just as Æneas is the nearest English (or Greek) for the Gaelic Angus.

Into the question as to who were the clan Ha I shall not enter farther than to say, that Heth in Gaelic sounds Ha, and that that was the name of one of the great chiefs in the genealogy of the Macphersons. They may have been called the clan Heth or Ha after him, just as they were afterwards called the clan Mhuirich after a chief of that name, and as other clans, as we have seen, were similarly designated.

Or may the clan Ha not have been that branch of the clan Chattan called the clan Ay, admitted on all hands to be extinct? (See Fraser Mackintosh's *Antiq. Notes*, p. 358.) W. G. SHAW.

Parsonage, Forfar.

P.S. Your readers will be interested in the information which follows, supplied to me by Thomas Dickson, Esq., Curator of National and Historic Records, H.M. Register House. He gives me the following entry, hitherto unpublished, in the accounts of the Lord Chamberlain: "In the *Computum custumariorum burgi de Perth*, 26th April to 1st June 1397, the Customars of Perth take credit for a payment of 14l. 2s. 11d. for the erection of the lists within which the combat took place." "Et pro meremis, ferro et factura clausure sexaginta personarum pugnancium in Insula de Perth." How does this matter-of-fact entry enable us to realise what to many has only the appearance of a "historical romance"!

YORKSHIRE BALLAD: "NUT-BROWN MAID" (4th S. iv. 296).—MR. SCARR will find a good reprint of the ballad he quotes in *Early Ballads*, edited by Robert Bell, 1856, p. 177. It is there

called "Saddle to Rags." The best copy of "The Notbrowne Mayde" appears in Mr. W. Carew Hazlitt's *Remains of the Early Popular Poetry of England*, 1866, ii. 272. W. W. KING.

GREEK EPITAPH (4th S. iv. 253).—

"Here in sweet sleep the son of Nicon lies;

He sleeps—for who shall say the good man dies?"

The original of the above is an epigram of Callimachus:—

Τῆδε Σάων ὁ Δίκωνος Ἀκάνθιος ἱερὸν ὕπνον  
κοιμᾷται· θνήσκειν μὴ λέγε τοὺς ἀγαθοὺς.

*Anthologia Græca*, vii. 451.

"Here Saon, Dicon's son, the Acanthian lies  
In holy sleep: a good man never dies."

In Dr. Wellesley's *Anthologia Polyglotta*, p. 436, may be seen about a dozen translations of this epigram, in Latin, Italian, French, German, and English. It is imitated in the epitaph on Dr. Madan, Bishop of Peterborough (ob. A.D. 1813)—

"In sacred sleep the pious bishop lies,  
Say not in death—a good man never dies."

The 310th epigram in the Appendix to the *Anthologia Græca* concludes with a still earlier imitation, of uncertain authorship:—

... μέμνηο κῆν ζωὸς ἐμένει, καὶ πολλὰκι τύμβῳ  
σπείσον ἀπὸ βλεφάρων δάκρυ' ἀποιομένη,  
καὶ λέγε Πωπιλίην εὖδεν, ἄνερ· οὐ θεμύτων γὰρ  
θνήσκειν τοὺς ἀγαθοὺς, ἀλλ' ὕπνον ἥδ' ἔχειν.

The father of Saon was Dicon, not Nicon. It is hardly necessary to add that metrical reasons make it impossible that *Νίκωνος* was ever written by Callimachus, as the writer of the lines at the head of this note appears to have supposed.

J. E. SANDYS.

Cambridge.

CAMEL=SHIP OF THE DESERT (4th S. iv. 10).—This is an Arabic expression, to be found in the Koran (xxiii. 21, 22), thus rendered by Sale:—

"Ye have likewise an instruction in the cattle; we give you to drink of the *milk* which is in their bellies, and ye receive many advantages from them; and of them do ye eat: and on them, and on ships [*folc*] are ye carried;"

adding the following note:—

"The beast more particularly meant in this place is the camel, which is chiefly used for carriage in the East; being called by the Arabs the *land-ship*, on which they pass those *seas of sand*, the deserts."

Savary's translation is,—

"They carry you on the earth as the ships bear you on the sea" (v. 22).

The Arabic text is,—

وعليها وعلى الفلك قحعلون

The same word occurs again in this Sura in speaking of Noah's *ark*. The word *folc* is from a root signifying "round, the breasts, the celestial orb," &c. Hence the *felucca*, a two-masted bark

worked by oars and sails. The word here, and in Sura xliii. 11, translated "cattle," *anami*, means, according to Freytag (621), "camels and sheep," consequently the horse and cow are not included. The other names for *ship* in Arabic are *sofon*, *safaino*, *safinati*, and in the plural *safinatun* (Koran xviii. 70). The connection of the English with the Arabic word may be traced through the German *schiff*.  
T. J. BUCKTON.

"VIOLET, OR THE DANSEUSE" (4th S. iv. 176). In answer to your correspondent D. G. R., relative to the authorship of *Violette la Danseuse*, I remember the novel's first appearance, and was then told on very good authority that it was written by Miss Spalding, Lady Brougham's daughter by her first marriage—the present Lady Malet having married, in 1834, Sir Alexander Malet. She was only seventeen when it was published; and from the subject of the novel, though most delicately handled, her friends were at the time very anxious that her name should then be concealed. I cannot give the exact date of the publication, but certainly nearer forty than twenty-five years since.  
H. M.

The author of the above popular novel was John Lang, Esq., Barrister-at-Law. He did not, so far as I know, write any other novel, though depending a good deal on his pen for his maintenance. He afterwards went to India, and was at one time editor of an "up-country" newspaper. He has now, I believe, been dead some years.

NOELL RADCLIFFE.

LACE OF GROUND (4th S. iv. 253).—Your correspondent states that, if a *lace* of land be sixteen feet square, then, consequently, forty lace of ground contain two hundred and forty square feet. I cannot see how he arrives at this conclusion. Surely the area would be 256 × 40, or 10,240 feet.

W. B. C.

I have not met before with the word *lace* so applied. The dimension of sixteen feet square is the same as the "rod, pole, or perch" of the land measurers—truly 16 ft. 6 in. The perch, however, varies in many parts of England. The *Dictionary of Architecture* states that "*Lace* is probably a chamfer." It occurs in a book dated 1754, in the passage, "without laces or keys to bind them." "Laces or binding beams," and "pur-laces," occur in Holmes (*Academy of Armory*, fol., Chester, 1688, p. 450), in the enumeration of the "several pieces of timber belonging to a wood house." The *Prompt. Parv.* has "lace of a howse-rofe, *laquearia*." *Lace* is also applied to a crack or break in stone, so close as not to be found sometimes until it comes under the mason's tool: this is perhaps a Yorkshire term. Here are different meanings. How is the word derived?  
W. P.

CARNAC (4th S. iv. 1).—Now that the discussion seems to be closed, for a time at least, as to the origin of the monument, will any one oblige me with his view of the origin of the word? Has it anything to do with the Celtic *cairn*, or has the name in France been borrowed from that in Egypt? If not, how comes it that monuments, in some respects so similar, have been designated by the same name in countries differing so much from each other?  
W. B. C.

If this subject be not yet closed, I venture to add what seems a fatal objection to CANON JACKSON's theory:—1. Carnac is a Gaelic word which means "a stony place," nothing more, so far as I can learn. This name, therefore, bears no reference to the avenues as a subject of interest, and is quite indefinite as to the origin or uses thereof. 2. My objection to the lost-virgins theory is that these avenues at Carnac, though long kept very prominently before antiquaries, are only half the story, for there is another and rather longer, but otherwise precisely similar, affair, within a very few miles of it. Reckoning by the French ordnance survey, I should judge the exact distance between Carnac and Erdevin to be two and a quarter French postal leagues. 3. The avenues at Carnac are reported as about 1500 French *mètres* in length; those at Erdevin as about 1800; each has the *menhirs* arranged similarly, viz., in eleven rows, forming ten avenues; and some people imagine that both have at one time been united. Now, if once united I infer that we get far more than the specified number of virgins; if separate, CANON JACKSON must please supply another theory to account for the origin of the remaining half, or the scheme is palpably incomplete; if he accept both series to make up his number it may be implied that the junction is a sheer impossibility. I dare not propose to help him by suggesting that both may be *rival* monuments to commemorate one event.  
A. HALL.

2, Brunswick Terrace, Brixton Hill.

A CARD QUERY (4th S. iv. 157, 225).—The queen existed as a court card in 1500. See Boiteau, *Les Cartes à Jouer*, Paris, 1854, p. 7:—

"Les six premières sont des cartes d'un tarot fait à Paris vers l'an 1500; elles représentent: *l'Empereur* et *le Monde*, deux figures symboliques; puis un *as*, une *reine*, un cavalier et un valet, distingués par des signes bien différents de nos signes cœur, carreau, pique et trèfle."

The queen is unknown in the East; and, since Spain was the first European country into which cards were introduced—probably directly from India—the queen is absent from the most ancient packs made in that country. The queen was, in fact, substituted for the Spanish knight by the French and Italians; although some ancient Italian packs have been found with the cavalier, as well as the king, queen, and knave. On the absence



of the queen from Spanish cards, see Boiteau, p. 41:—

"Il n'y a pas de *dames* dans les cartes numérales du jeu indien, tel qu'on le connaît; il n'y a pas non plus de *dames*, et il n'y en a jamais eu dans le jeu espagnol."

JUXTA TURRIM.

COCKNEY RHYME (4th S. iv. 29, 87, 124, 208.)—I am surprised that none of those who have so successfully vindicated Sir Walter Scott's rhyme of *Ralph, laugh*, from the charge of cockneyism, should not also have taken up the cudgels in defence of Hunt and his rhyme of *Apollo, hollow*; because this latter is in precisely the same category as Scott's, of being a perfect rhyme to the ear, as was perceived by Crashaw when he wrote:—

"Him the Muses love to follow,  
Him they call their Vice-Apollo."

I have been told of a West Indian community who admit no rhymes but those addressed to the *eye*, who are satisfied with these however much the *ear* may be outraged, and who would regard with complacency as rhymes such words as *though, tough, cough, bough*, and the like. I do not suppose that the objector to the rhymes which we have been considering, of Scott and Hunt, would go so far as this; but he is certainly wrong in rejecting such words as *Apollo* and *hollow*, only because they do not terminate with the same combination of letters.

W. B. C.

ST. DULLECH'S CHURCH, NEAR DUBLIN (4th S. iv. 235.)—A plan, with geometrical elevations of this building, showing the additions made lately (1864) by the architects Messrs. Lanyon, Lynn, and Lanyon, are given in *The Dublin Builder*, No. 126, March 15, 1865.

W. P.

HADLEIGH CASTLE (4th S. iv. 217.)—In addition to your account, plans and views of this building, with an essay by Mr. C. F. Hayward, will be found in the *Transactions of the Essex Archaeological Society*.

W. P.

IONA: ION (3rd S. i. 82.)—In an interesting paper on the English Language, and which appeared in "N. & Q." as quoted above, the writer states that the former of the two words which head this note "will be recognised by every Hebrew scholar as the representative in that language of the *dove*." It was this remark that brought back to my mind the plot in Euripides' play of *Ion*, where the hero escapes poisoning through the intervention of a flock of pigeons (*κῶμος πελειῶν*), frequenters of Apollo's temple; and for the first time I understood that this legend was originally connected with the name. Of this connection Euripides himself was evidently ignorant, as in three different passages of this play (lines 661, 802, 803) he gives "more tragicorum," an absurd origin for his hero's name, who according to him is called Ion, as having

been met first by his supposititious father on going out of the temple. It is entirely new to me, and I should be glad to know if it has ever been noticed before.

W. B. C.

THE GREAT CLOCK OF ST. PAUL'S CATHEDRAL (4th S. iv. 213.)—The story of the sentinel alluded to is certainly not, in its present form, worthy of credit. Independently of the circumstance deposited to by your correspondent that St. Paul's had no clock at the time of the supposed date of the occurrence, it must be clear to all who are familiar with the mechanism of a time-piece that for a clock to strike thirteen is simply impossible. It is noteworthy that a similar event is related by the local historians of Launceston as having happened there.

P. E. MASEY.

"THE CARAMANIAN EXILE" (4th S. ii. 438.)—This poem will be found in the *Dublin University Magazine* for May 1844, p. 536. It was one of the apocryphal translations from the Turkish by James Clarence Mangan, the gifted but unhappy author of the "Anthologia Germanica," in the same periodical.

D. BLAIR.

Melbourne.

ENNUI (4th S. iv. 172, 223.)—I am afraid even Mr. SKEAT's ingenuity has failed to suggest an acceptable English equivalent for this word, now almost naturalised among us in its French shape. If *annoy* will do, then my compassion for those troubled with *ennui* is infinitely increased, for *annoy* seems to me the expression of a far stronger sensation than is consistent with *ennui*. Mr. SKEAT's quotations tell rather against himself, for surely neither "anguish" nor "grief" is compatible with *ennui*, and each word is coupled by Spenser with *annoy*. This might not by itself be conclusive against the latter word, but it is used by Shakespeare in a sense which it would be difficult to reconcile with so mild an interpretation of it as is now proposed. (See his *Venus and Adonis*, line 599.) What would be said of a French translator who should render *annoy* in this passage by *ennui*?

G. M. G.

A REMARKABLE TRIO (3rd S. xii. 243, 296.)—Will you permit me to draw P. A. L.'s attention to the statement about Lord Taunton, who when Henry Labouchere, first obtained a seat in Parliament in 1826 for St. Michael's (see Debrett's *Illustrated Peerage*, 1869, p. 429). Lord Wharncliffe, too, was not in the House of Commons in 1824. This nobleman, who was the second peer of this family, never attained the honour of a seat in the House of Commons until 1841 for the West Riding (*vide* his obituary in the Appendix to Chronicle of the *Annual Register*, vol. xcvii. p. 313, London, 1855). Lord Wharncliffe is mentioned as the "Hon. Stuart Wortley" by your correspondent P. A. L.: this is an error. The first Lord Wharncliffe's grandfather was John,

third Earl of Bute, his own father being James Archibald Stuart, Lieut.-Colonel in the army, and M.P. for co. Bute in 1774, 1784, and 1806. This gentleman assumed in Jan. 1795, by sign manual, the additional surname of Wortley. The Wharnccliffe peerage was created July 12, 1826. See Burke's *Peerage and Baronetage*, pp. 1174, 1175. W. B. TOBIN.

PRIOR'S POEMS: "HANS CARVEL" (4th S. iv. 255.)—This poem is included in Dr. Johnson's *British Poets*, edition 1800, "London, printed for Andrew Miller, Strand," iv. 345. I have no doubt it will be found in other editions also; and I am surprised at your correspondent, if a reader of Prior, being in ignorance of its existence.

R. M'C.

POPULAR PHRASEOLOGY: WARM (4th S. iv. 255.)—*Warm* is certainly not peculiarly a Sussex expression. It is, I think, as certainly of modern date. I have always put it down as a cockney phrase.

Does it not come from the influences of our cold climate? We say a man is "well off," or "comfortably off," in just the same sense as *warm* is used.

In "N. & Q." 3rd S. xi. 413 there is an admirable note on the proverb—"Out of God's blessing into the warm sun"; showing how it comes to us from hot climates, where shade is the blessing and sun the curse. (Parenthetically: How is it that Mr. HAZLITT has missed this reference in his proverb-book? A very apt instance of the proverb, showing its meaning, is noted in 4th S. iv. 132.)

*Warm* = rich, I take to be the phrase of a climate where cold is the curse and warmth the blessing. Such expressions as "cold comfort," "as cold as charity," show our hatred of cold. Perhaps the proverb, "He is wise enough that can keep himself warm" (see Hazlitt, p. 167; Heywood's "Dialogue," Spenser Soc. Reprint, p. 46), may illustrate the word. JOHN ADDIS, M.A.

Rustington, near Littlehampton, Sussex.

Ephraim Jenkinson says to the Vicar of Wakefield, that he shall have a draft on his neighbour, Flamborough, payable at sight, "and let me tell you he is as warm a man as any within five miles round him." W. G.

ROBERT BURNS (4th S. iv. 252.)—Allow me to supplement the criticism on Burns quoted from the *New London Magazine* of 1786 by one taken from the *New Town and Country Magazine* for August, 1787:—

"R. B. we are informed," says the critic, "is a ploughboy, of small education, but blessed by nature with a powerful genius. His subjects are not, as might have been expected, confined to the objects which surround him; he is satirical as well as pastoral, and humorous as well as pathetic. . . . These poems being chiefly in the Scottish dialect, it must necessarily confine their

beauties to a small circle of readers: however, the author has given good specimens of his skill in English. The following stanza is not only very elegant, but highly poetical."

And here the critic proceeds to quote the lines beginning—

"Oh happy love! where love like this is found!"

C. A. R.

"FROM A BOO" (4th S. ii. 438, 614; iii. 275; iv. 247.)—The following is taken from Heylyn's *History of S. George the Martyr*:—

"And here I shall observe that onely, which I find in Master Selden's notes on the *Poly-Olbion*; as, viz. that under Henry 8. it was enacted—'that the Irish should leave their *Cramaboo* and *Butleraboo*, words of unlawfull patronage; and name themselves under Saint *George*, and the Kings of *England*.'"

E. L. BLENKINSOPP.

Springthorpe Rectory.

GENEALOGICAL QUERIES (4th S. iii. 104.)—2. "Aleanora, widow of Richard le Despenser, son of Thomas, Earl of Gloucester," was eldest daughter of Ralph Nevil, Earl of Westmorland. She remarried Henry Percy, Earl of Northumberland, who was slain in the first battle of St. Albans in 33 Henry VI. (Dugdale, *Bar.* i. 281, 299, 397.)

B. W. GREENFIELD.

Southampton.

FIVE EGGS (4th S. iv. 242.)—The proverb cited by Cotgrave stands thus in Meurier's *Trésor des Sentences*, xvi Century:—

"Un œuf n'est rien, deux font grand bien,  
Trois est assez, quatre est trop,  
Cinq donnent la mort."

The French language has more than one proverb in its *ovary*:—

"Cela est égal comme deux œufs,"

or, as we say in our English, "as like as two pins," and more poetically—

"An apple, cleft in two, is not more twin  
Than these two creatures."—*Twelfth Night*.

E. L. S.

LEADEN COMBS (4th S. iv. 232.)—

"Iris, for scandal most notorious,  
Cries, 'Lord, the world is so censorious,'  
And Rufa, with her combs of lead,  
Whispers that Sappho's hair is red."

(Swift, *The Journal of a Modern Lady*, vol. vii. p. 194. ed. London, 1757.)

E. N.

MILTON'S GRANDDAUGHTER (4th S. iv. 134.)—The following may be interesting as a partial answer to R. E. L.'s query. I have taken it from *Land and Water*, vol. i. p. 195:—

"The river Narron winds on its way with little interest till we come opposite the village of Dean, lying on the east side of the river, and we cannot but feel an interest in visiting the place where was born, in 1709, the kind-hearted Cumberland poet, John Dutton, who wrote many good descriptive verses on the Vale of Keswick, and who, in 1750, adapted to the stage Milton's



*Comus*, and during its run sought out a granddaughter of Milton's in distressed circumstances, and procured a benefit for her, which is said to have produced upwards of 120*l*. Dr. Johnson wrote a prologue for the occasion, which was spoken by Garrick."

M. C. PRENDERGAST.

EINFÄLTIG (4th S. iv. 253.)—This word is identical in form and meaning with Latin *simplex*, English *simple*, and both words have, in a similar way, drifted into a secondary application of a debased character. *Ein-falt* is one-fold. *Simplex* has been supposed to derive from *sine-plica*, without a fold, but modern philologists consider the preferable derivation to be from *semel-plico*, to fold once, as opposed to *du-plex*, twice folded. The passage in St. Matthew's gospel, vi. 22. "If thine eye be *single*," &c., in Greek *ἐὰν ὁν ὁ ὀφθαλμὸς σου ἀπλούς ᾖ* is translated in all the Teutonic languages, except English, by *einfältig*, differing, of course, dialectically: Gothic, *aifalth*; A. S., *anfeald*; Ger., *einfältig*, &c. In Latin the rendering is *simplex*. Now, just as our word *simple* has two meanings—the one noble, as when we speak of a pure simple-minded man; the other ignoble, as when we talk of a simpleton—so *einfältig* is used precisely in the same senses. The more noble use I have alluded to in the gospel of St. Matthew. The other may be illustrated by the anecdote of a gentleman presenting his friend to a lady with the following introduction:—"Madame, ich stelle Ihnen hier den Baron von G—— vor; der nicht so *einfältig* ist, als er aussieht." "Madam, I present to you my friend, Baron G——, who is not as simple as he looks." To which the other rejoined,—"Madame, diess ist der Unterschied zwischen diesem Herrn und mir." "Madam, that is just the difference between my friend and myself." J. A. PICTON.

Sandyknowe, Wavertree.

I have no doubt the word *Einfeltigen*, in the title of the book referred to, published at Nuremberg in 1539, means *the simple*, that is, simple-minded people, standing in need of instruction, and willing to receive it. In an old *Wörter-Buch*, in *dreyen Sprachen, Deutsch, Frankösisch und Latein* (Genf, 1718), the meanings given for *Einfältig* are "Simple, innocent,"—"simplex, sincerus;" and in the old German and French Dictionary of Ehrmann, *Einfältig* is "simple." Now this is not in the sense of *silly*, as when we call a man a *simpleton*; but as explained in Basil Faber's *Thesaurus Lingue Latine* (Lipsiæ, 1686), where under the word "Simplex," he quotes a sentence from Cicero, "de finibus"; "Omnia vera diligimus, id est fidelia, *simplicia*, &c.," and thus renders it in German: "Alles, was rechtschaffen und warhaftig, das ist, treulich, *einfältig* u. s. w.," and when translating the Latin adverb, *simpliciter*, he gives the meaning *einfältig*.

F. C. H.

# PORTRAIT OF BYRON (4th S. iv. 251.)—

"Nec Deus, nec Homo, mens diviniore, nihilo nisi soli, orbis terrarum totius animæ et oculi gloriæ, comparanda."

I have been several times in Bruges, and think I would recollect had I seen a striking portrait of the poet there. It will be interesting to know from the writer in the *Standard* (Sept. 13, 1869), whether it was one of those well-known by engraving or otherwise, some of which are enumerated by MR. JOHN PIGGOT, JUN., after Thos. Phillips, R. Westall, and G. Saunders. There is, besides, a profile by G. H. Harlowe, with down-cast eyes and a somewhat disdainful expression; also, a profile by Count D'Orsay. The American artist W. E. West, the last painter, I believe, to whom Byron sat for his portrait in Italy, allowed me in London (1830) to make a copy of it in sepia, as I had read in Moore's *Byron* that the noble poet—perhaps not a very good judge—considered it a very good, if not the best, likeness that had been taken of him. I must say, however, that the Countess Guiccioli (Marchioness de Boissy), in her late work on Lord Byron, at the same time that she speaks highly of Mr. West as a man of high feeling, does so disparagingly of the picture; yet the expression of the large hazel eyes and the finely shaped mouth were supremely beautiful. It has been badly engraved by Wedgewood and Engelheart.

P. A. L.

WOODCUTS IN DAILY PAPERS (4th S. iv. 232.) In addition to the issues of *The Times* noted by your correspondent R. B. P. in which woodcuts occur, I beg leave to direct attention to the number for April 7, 1806. I have a copy now before me, and it contains a perspective elevation and plan of a house at Greenland Dock on the Thames, where a deliberate murder had been committed on a Mr. Blight by a man named Patch. From the account of the trial, occupying at least five-eighths of the paper, it may be concluded that the affair at the time excited considerable attention.

E. H. W. D.

Greenwich.

SIR THOMAS MORIEUX (4th S. iv. 233.)—In the list of Constables of the Tower in Bayley's *History of the Tower*, it appears that Sir Thomas was succeeded as constable by Edward, Earl of Rutland in 1391. As HERMENTRUDE states that the office was at that period granted for life, this year was probably that of Sir Thomas's death.

G. F. D.

CARVINGS BY GRINLING GIBBONS (4th S. iv. 259.)—See "Remarks upon Grinlin (*sic*) Gibbons" by W. G. Rogers in the *Transactions of the Royal Inst. of British Architects*, June 3, 1867, and a paper on the "Restoration and Preservation of Wood Carvings," by Henry Crace, April 28, 1855.

C. B. T.

## Miscellaneous.

## NOTES ON BOOKS, ETC.

*Concordance to the Works of Alfred Tennyson, P.L., D.C.L., F.R.S.* By D. Barker Brightwell. (Moxon.)

Who shall now say that, in this country at least, a prophet is without honour in his own day? More than a century passed away after Shakespeare and Milton had been laid in their graves before their utterances had so far become household words that men desired to have the means of instantly recovering any dimly-remembered phrase or half-forgotten passage. But the great poet of our own day is not allowed even to finish his work and fold his hands, before his admirers are clamorous for a Concordance, so that they may at once turn to the longed-for thoughts or glowing words they desire to recover. Nearly five hundred double-columned closely printed pages attest the vast amount of labour which the preparation of the Concordance has entailed upon Mr. Brightwell. That gentleman declares that the work has been a labour of love, and that he shall feel amply rewarded if he wins the approval of those to whom "lucky rhymes" are—

" . . scrip and share,  
And mellow metres more than cent. for cent."

Such approval will be cheerfully awarded to him by all who avail themselves of his book, provided they take the trouble to attend to the rules which he has laid down for their guidance. A portrait of the Laureate from a photograph by Mr. Jeffrey, is prefixed to the volume.

*Byron painted by his Compeers; or, All about Lord Byron from his Marriage to his Death, as given in various Newspapers of the Day, &c.* (Palmer.)

This little pamphlet contains many interesting particulars, from the newspapers of the time, of Byron's marriage, separation, and death. The extracts from the *Morning Chronicle*, more particularly the Correspondence between Perry and Sir Ralph Noel, are not without special interest at the present moment.

DEATH OF MR. WOODWARD, HER MAJESTY'S LIBRARIAN.—It is with deep regret that we have to record the death of Benjamin Bolingbroke Woodward, Esq., F.S.A., which took place at his residence, Royal Mews, Pimlico, on Tuesday last, the 12th instant. Mr. Woodward, who was born at Norwich in 1816, graduated at the London University, was first known, we believe, by his *General History of Hampshire*, and was appointed Librarian in Ordinary to the Queen at Windsor, and Keeper of the Royal Collection of Prints and Drawings, in 1860, on the death of the late Mr. Glover. He projected and edited *The Fine Arts Quarterly Review*, and has been for some time engaged on "The Life and Works of Leonardo da Vinci." Mr. Woodward was a frequent contributor to these columns; and the regret which we feel at his early death will be shared by a large circle of attached friends.

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## Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

LITERARY NEWS.—We are making arrangements to meet the wishes of those who desire to see "N. & Q." a medium of Literary Intelligence as well as of Literary Intercommunication.

SHOWERS, by an unfortunate typographical error, as described, ante, p. 274, col. 1. line 22, as an edible "moss" instead of "mess," which has brought us numerous communications, corrective and interrogative, which this explanation renders it unnecessary that we should insert.

H. H.'s reply on Three Tailors of Tooley Street does not give what is wanted, the precise where and when these worthies were first mentioned.

Among other articles of interest necessarily postponed until next week are, The Edinburgh Review on Shakespeare, The Great Rebellion, and A Minor Byron Mystery.

L. will find much illustration of the old proverb, "To put a spoke in his wheel," in our 1st S. viii. 269, 351, 522, 576, 624; 1x. 45, 601; x. 54.

C. W. POWER. Some account of the origin of Billiards and the Piano-forte appeared in "N. & Q." 1st S. x. 23; 2nd S. i. 209; iv. 475; 3rd S. x. 249.

MODERN INVENTIONS.—That great invention the "Chronograph," which times all the principal events of the day, and has revolutionized and superseded the clumsy old-fashioned "Stop-watch," seems likely to be eclipsed in fame by that still greater and more useful invention the "Keyless Watch." The fact of no key being required renders these Watches indispensable to the traveller, the nervous, and invalids. The enormous number sent even by post to all parts of the world, is a convincing proof of their great utility. The prices at which they are sold range from 5 to 100 guineas. Thousands of them are manufactured by Mr. J. W. BENSON, of Old Bond Street, and of the Steam Factory, Ludgate Hill, London, who sends post free for 2d. a most interesting historical pamphlet upon watchmaking.

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LONDON, SATURDAY, OCTOBER 23, 1869.

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## Notes.

## THE GREAT REBELLION,

In the *Saturday Review* of August 14, 1869, is a notice of Professor Rogers's *Historical Gleanings*. On p. 226 of the *Saturday Review* is the following passage and quotation. The reviewer had been finding fault with Professor Rogers for not giving his authorities:—

"We turn, for instance, to the sixth page of Mr. Rogers' Lectures. We there read:—

"It is not easy to discover the extent to which the nation took part in the great civil war. But it is certain that the real combatants were few. Before the armies joined battle at Naseby, it is said that a party of country gentlemen crossed the field with their hounds in full cry. Charles wondered that any of his subjects could be neutral on that day. It was the neutrality of these men which restored the monarchy. Had the same impulses, the same passions which moved Roundhead and Cavalier moved every Englishman, the victory of the former would never have been followed by reaction."

"Now for an anecdote like this, which, if true, certainly proves a great deal, we should like to have some better authority than 'it is said.' Where did Mr. Rogers find it? To go to the most obvious book, it is not in Clarendon; perhaps Clarendon was not likely to record it if it did happen. But we have a notion of having seen, if not the story itself, at least something like it, somewhere or other. A line from Mr. Rogers at the bottom of the page would settle our difficulties; for though the original authorities are doubtless open to our study, yet human nature shrinks from turning over all that has

been written about the civil war in order to find out such a point as this. Perhaps, after all, we are only thinking, perhaps Mr. Rogers was only thinking, of the words of Lord Macaulay about an earlier warfare, how within a week after the fight of Towton the yeoman was driving his plough and the squire was flying his hawks over the field of battle."

The real story is told in the second volume of Kimber and Johnson's *Baronetage* (London, 1771,) in the pedigree of Shuckburgh of Shuckburgh. I copy it here:—

"Sir Richard Shuckburgh, Knt., eldest son and heir, was no way inferior to his ancestors. As King Charles I. marched to Edgecot, near Banbury, on Oct. 22, 1642, he saw him hunting in the fields with a very good pack of hounds, upon which it is reported that he fetched a deep sigh, and asked who the gentleman was that hunted so merrily that morning when he was going to fight for his crown and dignity; and being told that it was this Richard Shuckburgh, he was ordered to be called to him, and was by him very graciously received. Upon which he went immediately home, armed all his tenants, and the next day attended him in the field, where he was knighted, and was present at the battle of Edgehill. After the taking of Banbury Castle and his majesty's retreat from those parts, he went to his own seat and fortified himself on the top of Shuckborough Hill, where, being attacked by some of the Parliament forces, he defended himself till he fell with most of his tenants about him; but, being taken up and life perceived in him, he was carried away prisoner to Kenilworth Castle, where he lay a considerable time, and was forced to purchase his liberty at a dear rate."

It will be seen at once that the change of date from Naseby, fought in June, 1645, to Edgehill, fought in October, 1642, deprives even the real story, which differs in detail essentially from Professor Rogers's, of all the significance which he might have attached to it. The king had raised his standard only a few weeks before Edgehill; that is to say, in August, 1642, at Nottingham. People may not have decided to act in October, 1642; but in 1645 I do not believe there was any neutrality in England. I regret to differ from Professor Rogers, but having studied this dismal period of our history for many years, I see no signs of any neutral spirit after the fatal war was once fully before the country. Many would have greatly preferred a settlement without war, and not every gentleman took the field. But I never read any instance of a man showing any doubt as to the side which had his sympathies. I attribute the Restoration to the gradual conversion of the enemies of the king; and I attribute that conversion, not so much to the recollection of the disasters and miseries of the war itself—though those no doubt had great weight—as to the ruin of political freedom and social life, and the overwhelming cant and hypocrisy which had dominated under the name of religion. The Restoration gave back a large though imperfect measure of freedom, and replaced the ancient social state. It also for some time repressed the excesses of a fanaticism which

it could not extinguish. The fanaticism survives, but we can now give utterance to what we feel for it without any dread of a parliament.

D. P.

Stuarts Lodge, Malvern Wells.

### THE BIBLIOGRAPHY OF ARCHERY.

Mr. Arber's elegant and correct reprint of that *opus aureum*, the *Toxophilus* of Roger Ascham, having drawn some attention to the art of Archery, the present contribution to the bibliography of the subject—which is barely noticed in Lowndes—may not be unacceptable:—

"The Art of Archerie, showing how it is most necessary in these times for this Kingdome, both in Peace and War, and how it may be done without Charge to the Country, Trouble to the People, or any Hindrance to necessary Occupations: also of the Discipline, the Postures, &c. for attayning to the Art." By Gervase Markham. Woodcut frontispiece of a bowman in full costume. 12mo, 1634.

"Aim for Archers." 12mo, 1638.

"Archerie Revived; or, the Bowman's Excellence. An Heroic Poem, being a Description of the Use and Noble Vertues of the Long-Bow, in our last Age so famous for the many great and admired Victories won by the English and other Warlike Nations, over most parts of the World." By Robert Shotterel and T. D'Urfev. 8vo. *Roycroft*, 1676.

"Archerie Reviv'd. A Poetical Essay on the Muster of the Company of Archers in Scotland." By W. C. Small 4to. *Edinburgh*, 1677. (Dedicated to the Most Noble the Marquess of Atholl, Earl of Atholl and Tullibardin, &c., by W. C.)

"The Bowman's Glory, or Archerie Revived, giving an Account of the many signal Favours vouchsafed to Archers and Archery, by those renowned Monarchs, King Henry VIII., James and Charles I., &c., as by their several gracious commissions here recited may appear. With a brief Relation of the Manner of the Archers marching on several Days of Solemnity." By William Wood. Small 8vo, 1682.

[The author of this book, as he himself informs us, was "Marshall to the Regiment of Archers." His portrait, with an account of his life, is given in Harding's *Biographical Mirrour*, 4to, 1795, l. 66; where also will be found the only verses ("In Praise of Archery") which are contained in the book.]

"Pitcanii (Arch.), Guil. Scot a Thurlestone, T. Kincaidii, et aliorum Selecta Poemata." 12mo. *Edinburgi*, 1737.

"Poems in English and Latin on the Archers and Royal Company of Archers, by several hands." 12mo. *Edinburgh*, 1726.

"Regulations of the Society of Royal British Bowmen, established Feb. 27th, 1787." 48mo. Wrexham.

"Anecdotes of Archery, Ancient and Modern." By H. G. Oldfield. 12mo, 1791.

"Anecdotes of Archery." By A. E. Hargrove. 12mo, 1792.

"An Essay on Archery, Describing the Practice of that Art in all Ages and Nations." By W. M. Moseley. 8vo. Worcester, 1792.

"Roberts's English Bowman." 8vo. Port. 1801.

A collection of curious and rare tracts on archery:—"A Remembrance of the Worthy Show and Shooting by the Duke of Shoreditch, and the two Sons of the Earl of Paneridge," 1583; "Account of the glorious Show of

400 Archers with flying colours in Hyde Park," 1661; "Glossary of Terms used in Archery," &c.

"Ballads of Archery, Sonnets," &c. By James William Dodd. With the Music. 8vo, 1818.

"A Treatise on Shooting with the long Bow." 12mo, 1827.

"The Archer's Guide, with full directions for the use of the Bow." By an Old Toxophilite. 12mo, 1833.

"The Book of Archery," by G. A. Hansard. 8vo, 1840.

"Anecdotes of Archery, from the earliest Ages to the year 1791, with a History of the Modern Societies, and a Glossary of Terms." By A. E. Hargrove. 8vo, 1845.

As the bibliography of Ascham's *Toxophilus* is given fully by Mr. Arber, it need not be reproduced here. A notice of Ascham will be found in the *Retrospective Review*, vol. iv. part i.

There are some lines descriptive of the happiness of a Bowman's life in the attempt to complete Ben Jonson's fine fragment, *The Sad Shepherd; or, a Tale of Robin Hood*, by F. G. Waldron, 8vo, 1783.

WILLIAM BATES.

Birmingham.

### FOLK LORE.

LOCAL RHYMES.—I send the following local rhymes from Norfolk. All the villages referred to in them are near Cromer:—

"Trimingham, Gimingham,  
Knaption and Trunch,  
Northrepps and Southrepps,  
Lie all in a bunch."

The coast-line is followed in—

"Cromer crabs,  
Runtun dabs,  
Beeston babies,  
Sheringham ladies,  
Weybourne witches,  
Salhouse diches:  
And the Blakeney people  
Stand on the steeple,  
And crack hazel nuts  
With a five-farthing beetle!"

C. W. BARKLEY.

DEVONSHIRE FOLK-LORE: THE BITE OF AN ADDER.—A short time since a young man was bitten on the forefinger by an adder at Furzley, near Axminster. A medical man attended to him, reducing the inflammation. Meanwhile a curious remedy was resorted to: a chicken was hastily killed, the wounded hand thrust into the stomach, and there kept till the bird became cold, in the belief that if the flesh of the bird, when cold, took a dark colour the poison would be extracted from the sufferer; but that if the flesh should remain of its natural colour, the poison would do its work upon the bitten man. JOSEPHUS.

MISTLETOE ON THE OAK.—The following note is from Warner's *Plantæ Woodfordienses*, published 1771:—

"On trees, particularly the oak, apple, pear, ash, lime, willow, elm, &c. &c. Found on an oak, between Wood-



ford Row and 'The Bald Faced Stag,' near The Ten Mile Stone; and on an apple-tree in an orchard in Lough-ton; and on several trees, many of them oaks, between that place and Mr. Conyers', Copped Hall."

JAMES BRITTEN.

Royal Herbarium, Kew, W.

A SCOTTISH WITCH RHYME.—In one of the rhymes uttered as charms by persons using incantations in Scotland during the seventeenth century are these lines:—

"In came Drichtine,  
Dear Lord Almightine."

According to Dr. Jamieson, *Drichtine* signifies Lord. He derives the word from the Anglo-Saxon. I should like to have some further opinion as to the origin and the precise meaning of the word.

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham, S.E.

MAGPIE SUPERSTITION (3rd S. ix. 59).—

"For anglers, in spring, it is always unlucky to see single magpies, but *two* may be always considered as a favourable omen; and the reason is, that in cold and stormy weather one magpie alone leaves the nest in search of food, the others remaining sitting upon the eggs or the young ones; but when two go out together, it is only when the weather is warm and mild, and favourable for fishing."—*Salmonia*.

J. WILKINS, B.C.L.

#### MILTON'S USE OF THE PREFIX "Y."

Mr. Marsh has remarked that Milton only uses the syllabic prefix *y-* (A.-S. *ge-*) thrice throughout the whole of his poetical works; and in one of these instances it is applied in a very unusual way, being prefixed to a present participle, as in the following well-known lines from the epitaph on Shakespeare:—

"What needs my Shakespeare, for his honour'd bones,  
The labour of an age in piled stones?  
Or that his hallow'd reliques should be hid  
Under a star-ypointing pyramid."

"It is possible," says Mr. Marsh, "that Milton used *ypointed*, in which case the meaning would be *pointed* or *surmounted* with a star like some of the Egyptian obelisks, which have received this decoration since they were transferred to Europe, instead of *pointing* to the stars."

Mr. Marsh has also remarked that there are few examples of this usage: he might have said that there are no early instances, for *ilestinde* = lasting, which he quotes, is not exactly to the point, as the *i* (or *y*) is not the prefix of the passive participle, but the verbal prefix *ge*, which corresponds occasionally to the Latin *con-* (cp. A.-S. *gelæstan* = to last, continue. But I would by no means say that we ought to read *ypointed*, for in so doing we should mar a very intelligible passage. It is probable that Milton did not understand the exact value of this prefix, as it had

become archaic long before his time, but employed it merely "for metrical convenience."

Milton, however, is not alone in the anomalous use of this prefix. Sackville, in his legend entitled *The Complaint of Henry Duke of Buckingham*, has committed a similar mistake, although by his frequent and correct employment of this prefix in the *Induction* and *Legend* one would suppose he knew well its grammatical value. It is perhaps worth noticing that, as far as I have observed, there are no examples of this prefix either in the *Mirror for Magistrates* or in Sackville's tragedy of *Ferrex and Porrex*.

The passage in which the present participle with *y* occurs is to be found in p. 140 of *Sackville's Works*, edited by the Hon. and Rev. Reginald W. Sackville-West, M.A. I have also examined the passage as it stands in Haslewood's edition:—

"For when, alas, I saw the tyrant King,  
Content not only from his nephews twain  
To reave world's bliss, but also all world's being,  
Sans earthly guilt *yeasuring* both be slain,  
My heart aggriev'd that such a wretch should reign."

Sackville has many anomalous formations;—thus, in order to get a rhyme to *dooms* (*The Complaint*, p. 129), he employs the uncouth form *benooms* (takes away), instead of *benims*. As *benoom* = O. E. *benam* or *benom*, the preterite of *benimen*, *benooms* is a present tense formed from a preterite. A similar error has been perpetuated in, to *numb*, and, to be *numb* (cp. O. E. *nume*, *numen*, or *nome*, *nomen*, p. p. of *nimen*, to take), infinitives formed from passive participles. Without any necessity, he employs *yeding* = going (*Induction*, p. 107), which is really a present participle formed from a preterite, *yed* or *yead*. (Mr. Skeat has already drawn attention to Spenser's use of the perfect tense *yead* as an infinitive.)

*Wotted* (*Complaint*, p. 142) is another anomaly instead of *wiste* or *wist*, being a preterite formed, not from the infinitive, but from the present tense (cp. O. E. *wot* first and third, and *wost* second person singular pres. indic. of *witen*).

*Behighteth* = promiseth (*Ferrex and Porrex*, p. 13) is an instance of a present tense formed from a preterite (cp. A.-S. *behætan*, *behátan* : O. E. *beheate*, *behoite* : A.-S. *hatan*, pret. *heht* : O. E. *hete*, hote, pret. *hight*).

Spenser offends against Early English grammar far more frequently than Sackville. He has no scruples in using *hight* as a present tense: *forlore* and *lore*, properly plural preterites and passive participles, he employs as singular preterites. Not content with *wot* as a present, he uses *wots* or *wotes*; and instead of *wost* (= *wotst*), writes *wotest*.

Shakespeare has two anomalous formations worth noticing:—1. *Beholding* for *beholden*, i. e. the active or present participle instead of the passive

(see *Henry IV. Part I.*, ii. 1). 2. *Moulten* for *moulting*, the passive participle instead of the active (*Henry IV. Part I.*, iii. 1). *Moult* is a weak verb, and its passive participle is *moulted*, not *moulten*.

Bacon has *loading* for *laden* or *loden*. See *Essays* (ed. Singer) p. 44, l. 27. R. M.

#### BALK: A FRAGMENT ON SHAKSPEREAN GLOSSARIES.

"The verb *balk* is one of the great difficulties of Shakspearian critics; [it has] puzzled the editors [and] perplexed the commentators."—*Ed. Rev.* No. 265. p. 109.

I leave the reviewer a while, to introduce a new glossarist on *Shakspeare*. Censured as devoid of tact in the choice of authorities, it behoves me to prove his claims to that mark of distinction. He was born soon after the memorable year 1623; became a master of arts, a master of a public school, a master of many languages, and the *worthy friend* of an admired poet—who bears witness to his accomplishments. I could wish to repeat the verses entire, but the portion which follows may suffice. It refers to a translation of the *Cynegeticon* of Gratius, 1654:—

"Thus would I farther yet engage  
Your gentle muse to court the age  
With somewhat of your proper rage,  
Since none does more than to Phœbus owe,  
Or in more languages can show  
Those arts which you so early know."

The animated triplets of Edmund WALLER must be accepted as my apology for certain prosaic scraps which it is essential on this occasion to transcribe. Instruction is my object—so the master of arts shall make his entrance:—

"The ancients did formerly set up feathers on a line in their hunting to fray the beasts.

"We know that if one set up a piece of white paper, it will make the deer blanch, and *balk* that way."—Christopher Wase, 1654.

"To *balk* (or *make a balk*.) Imporco, lito are. Aratro sublatō preterire (or *leave unanswered*.) Omīto ere, declino are. intactum relinquo. Sicco pede pretereo.

"Imporco, are. To *make balks* in the earth. Litare. To *make ridges*. Omīto, ere. To *cease* or *let pass*. Declino, are. To *decline*, *eschew*, *avoid*, or *turn away from*. Intactum relinquo, I *leave untouched*."

A reference to the quotation prefixed to this note will serve to establish the importance of the above extracts, without one word of comment.

The first and second of our paragraphs are copied from the illustrations given by Wase in his own metrical version of Gratius. The others are from his *Dictionary Minus*, 1662. 4°. He was then M.A. and master of the Free-School in Tunbridge.

I adhere to an opinion, formed some years since, that many deviations from the text of Shakspeare as printed in 1623, and adopted by editors of note

as *emendations*, would sooner or later be called in question, and be denounced as *falsifications*. In the *Taming of the shrew*, act 1. scene 1. we have two instances of over-bold emendation within the space of three lines: *ethics* has been substituted for *checks*, and *talk* for *balk*. With regard to *talk*, which has flourished one hundred and sixty years, and is the very reverse of the sense intended, I may safely, on the evidence above produced, consider its career as terminated. On *ethics*, I shall not express myself so decidedly—for the influence of eminent names may never cease. It was suggested by sir William Blackstone in 1780, rejected by Malone in 1790, and adopted by Mr. Dyce in 1857 and 1864. I shall give my opinion honestly, but reluctantly. I consider *ethics* to be quite at variance with the context, and an injury to the syllabic measure and just melody of the primitive line.

BOLTON CORNEY.

Barnes, S.W. 16 Oct.

THE FIRST RAILWAY TIME TABLE.—The accompanying cutting from the *Newcastle Chronicle* for Monday, Oct. 11, 1869, is a fly worthy of being enshrined in the amber of "N. & Q."

Pallion.

JOHNSON BAILY.

#### "THE FIRST RAILWAY TIME TABLE.

"On the 10th of October, 1825, now forty-four years ago, passenger traffic by railway began; and the first time-table was shortly afterwards issued, viz:—

#### 'STOCKTON AND DARLINGTON RAILWAY.

"The Company's Coach called the Experiment, which commenced travelling on Monday, the 10th of October, 1825, will continue to run from Darlington to Stockton, and from Stockton to Darlington, every day (Sundays excepted), setting off from the Depot at each place, at the times specified as under (viz.):—

"On Monday, from Stockton at half-past 7 in the morning, and will reach Darlington about half-past 9. The coach will set off from the latter place on its return at 3 in the afternoon, and reach Stockton about 5.

"Tuesday, from Stockton at 3 in the afternoon, and will reach Darlington about 5.

"On the following days, viz. Wednesday, Thursday, and Friday, from Darlington at half-past 7 in the morning, and will reach Stockton about half-past 9. The coach will set off from the latter place on its return at 3 in the afternoon, and reach Darlington about 5.

"Saturday, from Darlington at 1 in the afternoon, and will reach Stockton about 3.

"Passengers to pay 1s. each, and will be allowed a package of not exceeding 14lb. All above that weight to pay at the rate of 2d. per stone extra. Carriage of small parcels 3d. each. The company will not be accountable for parcels of above 5l. value, unless paid for as such.

"Mr. Richard Pickersgill at his office in Commercial Street, Darlington, and Mr. Tully at Stockton, will for the present receive parcels and book passengers."

GLASS-PAINTING. — It is well known, and very generally admitted, that *modern* attempts at glass-painting are very inferior to *ancient*. There is, however, to my inexperienced non-artistic mind, a very easy remedy, which is self-recommendatory—viz. the insertion between two plates or



layers of glass of a well-painted subject on a suitable medium. I may be altogether wrong in my notions, or they may have been already suggested in your columns or elsewhere and acted upon. However this may be, as I am about to add to my little marine cottage here, I shall certainly try my "prentice hand" on an heraldic window for my new entrance hall, unless timely prevented by the protest against absolute failure of some intelligent correspondent. I presume my method of manipulating a (so-called) painted window, if not prevented, will be eye-enduring, as—if I be not mistaken—decay is only the result of exposure to atmospheric influence.

R. W. DIXON.

Seaton-Carew, co. Durham.

REYNOLDS'S PORTRAIT OF LADY SUNDERLIN.—In H. Crabb Robinson's *Diary*, under the date of Dec. 13, 1831, he describes a visit to Mr. Rooper, "a nephew of Malone," in Brunswick Square, Brighton, and the pictures by Sir Joshua Reynolds which he saw there: among them that of Dr. Johnson reading as a short-sighted man; one of Sir Joshua himself; and "a full-length of the *Countess of Sutherland*, a fine figure and a pretty face." This last is a misnomer for Lady Sunderlin. Richard Malone, Esq., created Lord Sunderlin in 1785, married in 1778 Philippa, eldest daughter of Godolphin Rooper, of Great Berkhampstead, Esq.; and she is the lady represented in Sir Joshua Reynolds's picture. By "Malone," Mr. Crabb Robinson meant, no doubt, Edmond Malone, the commentator on Shakespeare; and Mr. Rooper, as I take it, was no nephew of his, but only a nephew of Lady Sunderlin, his brother's wife.

J. G. N.

MONUMENTAL INSCRIPTIONS FROM LEYDEN.—It appears from an interesting paper printed in the July number of the *New England Historical and Genealogical Register*, from the pen of Dr. Henry M. Dexter, that in making certain alterations in a building which was once the Scottish Church at Leyden, but is now a part of the library of the university, five sepulchral slabs have been found marking the resting-places of Scotchmen, Englishmen, and an American. I transcribe the inscriptions from the above work. Dr. Dexter was indebted for them to Mr. C. A. Emeis, second custos of the Bibliothek:—

1. Hic iacet Jacobus Laudonia comes, Scotus. In hoc Sepulchro, sibi, suisque, proprio.

2. Here lieth buried Edward Paige, only son of Nicholas and Anna Paige, born at Boston in New England, Feb. 20, 1622; died at Leyden, Nov. 1, 1680, N.S.

3. This grave belongs to Mr Henry Hickman and his family, A. 1665.

4. Here lieth the body of Mr John Lloyd of London, merchant, who departed this life at Leyden the 4th day of September, O.S. anno dom. 1736, in the 42 year of his age.

5. Pell Allen, eximiâ spe adolescens Anglus; filius

Thomas Allen, Mercatoris Lennensis. Salutem querens Sepulchrum invenit. July xv. Comp. Jul. ad MDCCXXXVI. ætat. xxij.

6. Alexander Stuartus, Scotus, obiit a. d. MDCCXXXIX. ætatis xix.

The stone first on the list commemorates James, second Earl of Loudoun, eldest son of William Earl of Loudoun by his wife Margaret Campbell, Baroness Loudoun in her own right. James, the second earl, like his father, was a Puritan, and in consequence thereof an exile from his country. He died in 1684. His wife was Lady Margaret Montgomery, second daughter of Hugh seventh Earl of Eglington. (Douglas, *Peerage of Scotland*, ed. 1813, ii. 149.) A. O. V. P.

WIG.—As by aphæresis *van* comes from *caravan* *bus* from *omnibus*, so *wig* comes from *perwig*, the original English form of the word corresponding to *perruque*, Fr., *parrucca*, It., *peluca*, Sp. But whence come these words? Etymologists give us no information, and yet, as is so often the case, the etymon was before their eyes; for when we recollect that the liquids, *l*, *n*, *r* are commutable, we see at once that they all come from the Greek term *πυλιν*. But where did this come from? I think it may be Egyptian, for in Egypt we know all the men wore wigs; or it may perhaps be Persian, as I believe the Persians also wore wigs; but I may be in error, as I can only recollect their fine curled beads.

We use the term *wigging* for a scolding, a dressing, and curious enough, one of the senses of the Spanish *peluca* is "a very severe reproof." Perhaps the reason is that such was usually administered by fathers, uncles, and other elderly personages who wore wigs. THOS. KEIGHTLEY.

### Queries.

#### A MINOR BYRON MYSTERY.

I think it very likely that you are indisposed to open the columns of "N. & Q." to the greater "Byron Mystery" which is involved in Mrs. Beecher Stowe's remarkable "revelation." But there is a minor and much less important difficulty which has been raised in my own mind during the general discussion, and which I am unable satisfactorily to solve, but which perhaps some of your readers can unravel. It is this: When Byron left England after the separation from his wife, he settled in the neighbourhood of Geneva. His intimates were—I am following the *Saturday Reviewer's* quotation from Byron himself—the Shelley household. This household, according to Moore (*Life and Works*, vol. xv. p. 73, foot-note), consisted of "Mr. and Mrs. Shelley, Miss Clermont, and Master Shelley." How this household was connected with the

parentage of Allegra, Byron's natural daughter, the *Saturday Reviewer* plainly intimates. But this is not my difficulty. Who was this Miss Clermont? Byron, in the *Observations upon an Article in Blackwood's Magazine*, the famous suppressed pamphlet, refuting a charge of "promiscuous intercourse" and "incest" connected with this incident, tells us: "The ladies," i. e. Mrs. Shelley (then Miss Mary Godwin) and Miss Clermont "were not sisters, nor in any degree connected, except by the second marriage of their respective parents, a widower with a widow, both being the offspring of former marriages." Which means, I suppose, that old William Godwin, after the death of his first wife, Mary Wolstoncroft, married a widow, one Mrs. Clermont, with one daughter, Jane Clermont. This Jane Clermont was the companion of Mary Godwin in her elopement with Shelley during the life of his wife Harriet Westbrook. (Memoir in Galgani's edition of Shelley, 1829), and this Jane Clermont was still domesticated with the Shelley household during Byron's intimacy in 1816—the year of his separation from Lady Byron. Thus far all seems to be clear: Miss Jane Clermont was Godwin's step-daughter, the daughter of a deceased Mr. Clermont. But *Clermont* is not a common name; indeed it is a very uncommon one. What, then, is my surprise to find this very name, *Clermont*, turning up in another and very opposite direction, and yet strangely connected with Byron? Everybody has heard of the "Mrs. C——" connected with Byron's married life. Mrs. C—— was Lady Byron's confidential friend—her governess and *confidante*—her adviser and counsellor; and it was to the influence and advice, and, as he said, to the malign interference of this Mrs. C——, that Byron thought proper to attribute the misery of his married life. "Mrs. C——" is the subject of Byron's famous, or infamous, vituperation:—

"Born in the garret, in the kitchen bred," &c.

Writing in 1830, the late Thomas Campbell, editor of the *New Monthly Magazine*, gave "Mrs. C——'s" name in full as Mrs. *Clermont*. Following Campbell, the *Quarterly Review* just published speaks of Mrs. C—— as Mrs. *Clermont*. If Campbell was right, here is a most wonderful coincidence. Godwin's second wife, the mother of Miss Jane Clermont, who certainly was the mother of Allegra, bears the same name as Lady Byron's "imaginary spy." Is it conceivable that these two persons were both named "Clermont"? If they were, was there any connexion between them? Or did not Thomas Campbell, after his manner, blunder about "Mrs. C——'s" name? and was not her name "Charlemont"? as I find it written not only by Moore, but by the editor of a collection of documents just published by Mr. Hotten. My query is, what was the real

name of "Mrs. C——," Lady Byron's confidential friend?

Was Mrs. C——'s name Clermont, Claremont, or Charlemont? for so I find it variously spelled.  
O. S.

WAS AMICIA, DAUGHTER OF HUGH CYVELIOC, EARL OF CHESTER, AN ANCESTRESS OF CHARLES II.?—Sir T. Mainwaring, in the tract which wound up the curious and interesting controversy between himself and Sir Peter Leycester as to the legitimacy of the above lady, but which was published after his opponent's death (*The Legitimacy of Amicia clearly proved*, Lond. 1679, small 8vo), observes:—

"I consider'd that I had the honour to be her (Amicia's) Heir Male, and that not only most of the great families in England, but also, *Ab sit verbo invidia*, our most gracious Sovereign and many other great Kings and Queens did come out of her Loins."

Sir Thomas does not, in accordance with his usual custom, go into particulars, nor does he refer distinctly to the link which connected Amicia with royalty, nor does he elsewhere mention the circumstance. Sir Peter Leycester, neither in his *Historical Antiquities* nor in any of his tracts in the controversy, has any allusion or reference to this descent, and Dr. Ormerod also ignores it. I should be glad to learn from any of your correspondents learned in royal genealogy, through what channel King Charles's connection with Amicia would be derived. Her daughter Bertred married Henry de Alditeleghe or Audley, great-grandfather to the famous Lord James Audley, of whom and his four esquires Froissart gives so charming a picture; but I cannot trace any descent through that medium, nor do I see any other member of the family derived from herself and her husband, Ralph Mainwaring, Judge of Chester, who appears likely to afford the necessary link of connection. Sir Thomas's statement is, however, distinct and positive, and he would hardly have made it except on satisfactory grounds.  
P. C. S.

BACCALAUREUS.—On what ground has this term, meaning, I suppose, laurel berry, come to be applied to those who have taken the first degree in any of the faculties at our universities?

EDMUND TEW, M.A.

BECKER (FRIDRICUS CRISTOFFERUS.)—I have a well-executed oval medallion in ivory, exhibiting the head of a learned-looking personage, in flowing wig, carved in the flat relief characteristic of the German artists towards the middle of last century. It is surmounted by the name with which I have headed this query, "ætatis 34"; beneath it are the initials of the artist, which appear to be "I. M. C. F." Now I know of *Daniel*, the surgeon; *Philip*, the engraver; and



Balthazar, of the "Monde Enchanté"; but have never heard of *Frederick*. Who was he?

WILLIAM BATES.

BOX.—What is the meaning of "box" in the following lines of Dryden, "The Cock and the Fox," 749?—

"With might and main they chased the murderous fox,  
With brazen trumpets and inflated box."

I am not aware of any similar use of the word. It is not noted in any dictionary, or explained by any editor.

J. H. C.

"CRUMBLE" IN TOPOGRAPHICAL NAMES.—I should feel obliged to any readers of "N. & Q." who would kindly take the trouble to give me information as to the meaning of this word. It is found in the name of a place in Sussex, not far from Pevensey, called *Crumble Bridge*; and in the same neighbourhood is "the lagoon called *Crumble Pond*, southward of Langney manor house." In Lancashire are the two hamlets of Great Crumbles and Little Crumbles (*Clarke's Gazetteer* of the county, 1830), which are otherwise called Great and Little Crimbles, and Crimble, and there is also the name Crombleholme. In the first-mentioned county—Sussex—I have met with the name of Ricardus de Cromhal, in the thirteenth or fourteenth century, but have no evidence of a connexion between this name and Crumble, though it appears possible. With regard to the name of Cromhal in Gloucestershire, I can only find that it is "of uncertain origin." What conjectures have been made regarding it? and what evidence or arguments are there in support of them? JOHN W. BONE.

CALEDONIAN FORESTS.—Did such ever exist? It is believed so, and tourists have a notion that those pine and larch woods they see in the Highlands, and also in the south of Scotland, are at least the children of said forests. Hill Burton believes in them too, although rather sceptical of the Druids; and most of our county histories believe in the former well-wooded state of Scotland. Cosmo Innes, one of the first of Scotch antiquaries, I suppose, denies their existence *in toto*, however (*Early Scotch History*, 101), and I have never seen his denial proven wrong. Besides, he gives much positive proof in the same volume of the first planting of some of the northern slopes, now famous for their dark and shaggy woods. Hill Burton refers to Major as his authority, but Major is as trustworthy on that point as Buchanan is on his long roll of kings. I have always myself been of the opinion that they are mythical, like much else Ossianic and Celtic, and shall be glad if some of your readers can refer to positive proof, geological or historical, of their existence, or of the existence of woods generally in Scotland?

A. FALCONER.

West Herrington.

SIR THOMAS FLIMER.—I obtained a broadside a few days ago giving an account of the "barbarous Murder of Sir Thomas Flimer," or Flymer, for it is spelt both ways, who lived at Wickham, in Cambridgeshire, was a knight and baronet, and had a large family apparently. A reward of 60*l.* is offered by his brother, Sir Edward Flimer, who was living at Stratford, a mile beyond Bow. I have examined all the histories I could find, and Burke's *Extinct Baronetcies*, for an account of this family, but have not succeeded in getting any information on the subject. The date of the broadside, I believe, is about 1690. Could any of your correspondents enlighten me at all? JOHN E. FOSTER.

GOLES, A TERM IN SWEARING.—Whence derived?—

"Lucy.—Why then, by Goles! I will tell you. I hate you, and I can't abide you."—Fielding, *An Old Man taught Wisdom*, 1734.

W. P.

COLONEL LAMOTHE, OR LAMOTTE.—Is anything known of the early history of this singular individual, who, in 1830, during the revolution, is said to have taken the town of Mons single-handed from the Dutch? The facts of the anecdote—authentic or otherwise—are these. Finding himself unsupported by the followers he had relied on, he walked boldly up to the officer in command, announced the arrival of a body of French troops, and demanded the instant evacuation of the town and garrison. In an hour's time not a single Dutch soldier remained within the city. For many years previous to his death, which occurred in 1864, he was well known to all the frequenters of the Boulevard des Italiens, where daily he used to parade his singular costume, a kind of fancy uniform, half Belgian, half imaginary, with a wooden sword (which, by the way, was never taken out of its sheath) by his side.

What I want to know is, in the first place, where he was born, and whether he was a Walloon; and also if his history previous to the revolution of 1830 is known? H. W. R.

Jersey.

THE WORD "METROPOLIS."—It has been the fashion of late to call London the "Metropolis," as if the capital city and the Metropolis were convertible terms. *The Times* has even been so absurd as to style the Bishopric of London the Metropolitan See. As this error has been adopted in various Acts of Parliament affecting London, it will now probably be perpetual; and it becomes interesting to inquire what writer and what Act of Parliament first used the word "Metropolis" in this sense. Can any of your readers tell me?

TEWARS.

**MORTIMER, EARLS OF MARCH.**—Edmund, fifth earl, died 1424, *s. p.*, and our peerages report that the title then expired; but at that time the earl's uncle, Sir John Mortimer, the third son of Edmund third earl, was still living. Can any one obligingly state why he is not recorded as successor to the hereditary title?

Sir John survived till 1427-8, and it will be remarked that he was the John Mortimer whom Jack Cade represented in the Kentish outbreak twenty years later. A. H.

#### QUOTATIONS WANTED.—

"That land eternally shall bloom,  
Grief from that cloudless clime be driven,  
Immortal rests that blissful home—  
That land, that clime, that home is heaven."

It reads a little like Mrs. Hemans. C. A. W.

"The sacred tapers' lights are gone;  
Gray moss has clad the altar stone;  
The holy image is o'erthrown;  
The bell has ceased to toll."

WAMBA.

"Age is the heaviest burden man can bear,  
Compound of disappointment, pain, and care;  
For when the mind's experience comes at length,  
It comes to mourn the body's loss of strength.  
Resigned to ignorance all our better days,  
Knowledge just ripens when the man decays;  
One ray of light the closing eye receives,  
And wisdom only takes what folly leaves."

H. W. R.

**SNIB (SNEB) THE DOOR.**—Dean Ramsay, in his delightful *Reminiscences*, *Sec.* p. 124, informs us that in Inverary society "*sneck* the door" is held to be pure Scottish, "*snib* the door" vulgar.

Jamieson allows either idiom. *Snib* belongs to the family *sneap* (*snape*), *snub*; in fact is the earlier spelling of the latter word, *e. g.* "I have my sone snibbed." (*Chau. Cant. Tales*, 11000.) *Snib*, a substantive, I find in "Rose Helenore," 312, p. 146, ed. 1866:—

"Sic snibs a; that may sair to let us see  
That 'tis far better to be loose and free."

The inlying notion is "cheek."

Now for a query. I am a Westriding, and was once familiar with "*sneck* the door." A lady, herself also born in the same riding, to whom I lately read Dean Ramsay's anecdote, told me that "*sneb* (not *snib*) the door" was in vogue in her native village as well as "*sneck* the door." Not finding notice of the former expression in any northern glossary which I possess, nor in Halliwell's *Dictionary*, I shall be obliged to such as will give further illustration.

CHARLES THIRIOLD.

Cambridge.

**STEER.**—What is a *steer* of wood? A friend quoted it to me as from an Act of Parliament, but we cannot find it in the dictionaries.

C. W. BINGHAM.

**THE CLOCK OF OLD ST. PAUL'S.**—The following curious story has recently been contributed to *The Builder*:—

"Before the time of the present St. Paul's, and as long ago as the reign of Henry VII., there is on record a well-attested story of a young girl, who, going to confess, was importuned by the monk then on his turn there for the purpose of confession in the building; and, quickly escaping from him up the stairs of the Great Clock Tower, raised the clapper or hammer of the bell of the clock just as it had finished striking twelve, and by means of the roof eluded her assailant and got away.

"On accusing him as soon as she reached her friends and home, she called attention to the fact of the clock having struck thirteen that time; and on those in the immediate neighbourhood of the Cathedral being asked if so unusual a thing had been heard, they said it was so.

"This proved the story, and the ecclesiastic was degraded.—J. N."

As one interested in church bells and clocks, my query is: Where is this "well-attested story" recorded?

THOMAS WALESBY.

Golden Square.

**TREATY OF LIMERICK.**—Is the manuscript Treaty of Limerick in existence, and in whose possession?

J. A. B.

**VAN VALKENBURGH.**—I shall be obliged by any information (addressed to me direct) relating to a family of this name, some of which came over from Holland and settled on the Levels of Hatfield, Yorkshire, being concerned in the drainage of that district *temp.* Charles I. One of them, Matthew Van Valkenburgh, was created a baronet in 1642; he died in 1644, leaving a son, Sir John Anthony Van Valkenburgh, said in Burke's *Extinct Baronetries*, 1838, to have been aged twenty-one in 1664. I am aware of what is contained in Hunter's *South Yorkshire* upon the subject.

CHARLES JACKSON.

Doncaster.

**ARMS OF WALBANCK.**—These arms are omitted both by Berry and Burke. What are they?

CÆSARIENSIS.

**YAZILI-KAIA.**—M. Lajard, in his *Recherches sur le Culte de Venus*, gives a representation of a religious emblem (plate xxii.), which he briefly states is carved on the rock of Yazili-Kaia. In what part of Asia, or of the world, is this?

P. G.

#### Queries with Answers.

"*TOUJOURS PERDRIX.*"—What was the derivation of a saying which I see in italics in every novel and newspaper in England, "*toujours perdrix*"? As the words employed belong to the French language, and appear to be used in some proverbial sense, I trust you will excuse my asking you again to explain to me its meaning and origin, and also why the saying is used in French:



for I can confidently affirm that it is unknown in France. A FRENCHMAN.

[We do not know whether we have been more surprised by receiving this query from a French scholar, or by the fact that the proverb is not to be found in Le Roux de Liney's *Livre des Proverbes français*; Quitard's *Dictionnaire étymologique, historique, anecdotique des Proverbes et des Locutions proverbiales de la Langue française*, or in any one of the many likely books to which we have referred. Many years ago we read the story on which it is founded in English. We think it is Walpole who tells it. The confessor of one of the French kings having reproved his sovereign for his conjugal infidelities, was a short time afterwards asked by him: "What dish he loved best?" "Partridges, your Majesty." He was soon after put under arrest; and day after day came partridges and partridges, and nothing but partridges for his meals; till the poor ecclesiastic loathed the very sight of them: and when after a while the king visited him, and expressed a hope that he was properly treated and fed, he complained that he was allowed nothing but partridges. "But," said the king, "you like partridges better than anything else." And when he complained: "Mais toujours perdrix!" the king explained that he was devoted to his queen, "Mais toujours perdrix!"]

DR. WILLIAM LEWIN, D.C.L.—Who was this Dr. William Lewin, who petitioned the king in May 1660 to be restored to the place of Master of Requests, and pleaded that he had been Judge Marshal of the late king's northern expedition? How was he related to Dr. Wm. Lewin, LL.D., who died in 1598, and whose life is printed in Cooper's *Athen. Cant.* ii. 245? That jurist had only three sons: 1. Sir Justinian, father of an only daughter; 2. Thomas, died *s.p.*; 3. William, of London, died 1638, the father of Sir Justinian, the Master in Chancery. I find it mentioned in 1653 that Dr. Wm. Lewin had a brother Thomas, and held on lease the manor of Horning and other lands in Norfolk. TEWARS.

[In Thomas Duffy Hardy's "List of the Masters in Chancery" the name is twice given as *Justinian Lewen*, under the dates of July 22, 1641, and May 31, 1660. Wood has the following notice of him: "Justinian Lewyn, D.C.L. June 30, 1637, of Pembroke College. He was afterwards Judge-Martial of the army under Thomas Earl of Arundel, in the Scotch expedition, 1639, and after that one of the Masters in Ordinary of the High Court of Chancery, a knight, and commissary and official of Norfolk. He was son of Will. Lewyn of London, and nephew to Sir Justinian, mentioned among the incorporations, anno 1582."—*Fasti*, ed. 1815, i. 498.]

ARTHUR BARNARDISTON.—Who was Arthur Barnardiston, one of the Masters in Chancery, 1655? I can find no mention of him in the Baronetages? TEWARS.

[Arthur Barnardiston was the eighth son of Sir Nathaniel Barnardiston, of Ketton, in Suffolk. He re-

ceived his education as a lawyer in the Inner Temple, London; was one of Oliver Cromwell's Masters in Chancery (between May 8 and June 21, 1655), a place of great honour and emolument. He married the daughter of Sir Richard Lloyd of Hallam, co. Nottingham, Knt., by whom he had three sons and three daughters. His second wife was Mary, daughter of Samuel Luke of Woodend, co. Bedford. Arthur Barnardiston was buried at Ketton on Nov. 18, 1677. Our authorities for these notices are Mark Noble's "Historical Pedigree of the Family of Barnardiston," quoted in Davy's Suffolk collections, Addit. MS. 19, 116, p. 332, and Burke's *Extinct Baronetage*, ed. 1844, p. 41.]

H. W. BUNBURY.—I possess many of the caricatures, or rather drawings, of Henry W. Bunbury, as well as Gambado's Academy for grown Horsemen. Is there no other account of this artist, or list of his productions, than, as MR. BATES informs us, in the *Sporting Magazine* of so distant a date as 1812—a serial not often to be found among literary collections. There is some allusion to him in a recent privately printed *Life of Sir Henry Bunbury*, compiled by the present baronet, which I have accidentally seen, but of a cursory nature. THOMAS E. WINNINGTON.

[Some account of Henry William Bunbury is given in the *Gentleman's Magazine* for May, 1811; in *The Jockey Club*, edit. 1792, part i. p. 150; and in the last edition of *Geoffrey Gambado*, published by Dean & Son about 1850. Consult also Forster's *Life of Oliver Goldsmith*, edit. 1854, ii. 172, and "N. & Q." 2nd S. iv. 375; viii. 71; 3rd S. v. 521.]

JOHN HERD AND ISOCRATES.—A few weeks ago I had occasion to examine a MS. of Isocrates in the town library of Schaffhausen. The MS. appears to have once belonged to an Englishman, for on the third page from the end I found written in bold characters of about the sixteenth century the name "John Herde, the sonne of Anthony Herde." Can any reader of "N. & Q." help me to identify the writer? J. E. SANDYS.

St. John's College, Cambridge.

[It is very probable this MS. formerly belonged to John Herd, the author of *Historia Quatuor Regum Anglia*, who died in 1588, of whom some account will be found in "N. & Q." 2nd S. xi. 196; xii. 155; 3rd S. x. 289. There is a memoir of him in *Athenæ Cantabrigienses*, ii. 40, 543; but his parentage is not given.]

ANONYMOUS.—Will you kindly give me the name of the author of an 8vo volume, entitled *A Vindication of the Primitive Church and Diocesan Episcopacy*, published anonymously in London in the year 1682? ABHBA.

[By Henry Maurice, D.D., Chaplain to Archbishop Sancroft, and Rector of Newton, co. Oxford; "a person," says Wood, "of incomparable learning and unblemished virtue."—*Athenæ*, iv. 326, ed. 1820.]

"BOOK OF RIGHTS."—In a foot-note, in the Introduction (p. xxi.) to Hardiman's *Irish Minstrelsy*, 1831, a reference is made to a certain "Book of Rights," that contains a record of the public duties of the order of the Ancient Bards of Ireland. "I have searched and inquired at the British Museum, but without success. Would some of your readers kindly throw a light upon where it is to be found or seen?"

J. M. FALLON.

[The "Book of Rights" contains an account of the rights and revenues of the monarch of Ireland, and the revenues and subsidies of the provincial kings. It was originally compiled by St. Benin, who died A.D. 468, and is contained in the books of Ballimote, fo. 147, and Lecun, fo. 184, manuscripts in the Royal Irish Academy. There are also other copies in the Egerton MSS. (Brit. Mus.), No. 113, art. 8, 22, 38; No. 1781, art. 3; No. 1782, art. 12. It has been printed by the Celtic Society at Dublin, and entitled *The Book of Rights: a Treatise on the Privileges of the Ancient Kings of Ireland*. Edited, with a Translation and Notes, by J. O'Donovan, LL.D. Dublin, 1847, 8vo.]

WILLIAM HOLMAN HUNT'S "CHRIST IN THE TEMPLE."—Where can I find a good critical and descriptive article on this picture? J. L. C.

[An excellent critical notice of this artist's *chef d'œuvre*, "The Finding of Christ in the Temple," together with the working out of it, will be found in *William Holman Hunt and his Works; a Memoir of the Artist's Life, with Description of his Pictures* [by F. G. Stephens]. Lond. 1860, 8vo. The Appendix contains the "Opinions of the Press" on this remarkable picture, which was purchased by Mr. E. Gambart for the unprecedented sum of 5,500 guineas.]

### Replies.

#### THE "EDINBURGH REVIEW" AND SHAKE-SPEARE.

(4th S. iv. 249.)

Will you allow me to say a few words in reply to MR. PROWETT's paper on "The *Edinburgh Review* and Shakespeare"?

1. MR. PROWETT objects to my interpretation of Ophelia's phrase—

"You may wear your rue with a difference,"—

that it is "coarse and unmaidenly." But such an objection could be urged only in ignorance or forgetfulness of the psychological phenomena attending the form of madness that divide Ophelia from herself. Shakespeare, with the profoundest knowledge of this species of mental alienation, puts into the mouth of Ophelia phrases and images far coarser and more unmaidenly than anything contained in the suggested explanation of the disputed phrase. There is no force, therefore, in

MR. PROWETT's objection to the proposed explanation; and it cannot be denied, I think, that the context as usually interpreted gives it at least some degree of plausibility. Ophelia, on entering, advances towards the group consisting of the King, the Queen, and Laertes; and according to the stage tradition, retained and elaborated by the commentators, in distributing her flowers, she addresses each of them in turn. Laertes not recognised, except as a youth of noble bearing, represents the lover, and is greeted as such: the King and Queen, more clearly recognised from their distinctive dress and the circumstances of the interview, being afterwards presented in order with appropriate floral gifts. The knowledge of the reputed virtues and symbolism of herbs and flowers was so general three centuries ago, that one in Ophelia's position would be almost certain to know the traditional distinction in rue of increasing passion in one sex and diminishing it in the other; and, as the context shows, would be not unlikely to use the knowledge. Still, I must confess I am not very well satisfied with the interpretation as a whole. It is perhaps almost too complete and methodical. On the other hand, taking the phrase in the heraldic sense, MR. PROWETT's explanation of this sense is clearer and simpler than any I remember to have seen, and so far adds to the plausibility of that interpretation.

2. So much has been written about the disputed passage in Lennox's speech, that I hesitate to occupy your space with the question. The many letters on this point that have lately appeared help, probably, to show that the explanation in the *Edinburgh Review* is not sufficiently full; but I have recently remedied this defect by expanded analysis and illustration. MR. PROWETT has not noticed that, in dealing with the passage, I refer especially to the local use of *want* construed with negative particles, and I still hold that this use supports and justifies my interpretation.

3. I fail to appreciate the force of MR. PROWETT's objection to my interpretation of *tender-hefted*. My explanation is, as he correctly states, founded on the fact "that *heft* is a well-known older English word for handle, that which holds or contains"; and the body, being universally regarded as the shrine or receptacle of the mind, that which holds or contains it, I have explained *tender-hefted* to mean tender-bodied, delicately-formed or organised, finely-fleshed. To this MR. PROWETT replies: "Does anybody speak of the body as the handle of the spirit or inner-nature?" I really do not know, but I have not done so. Though *heft* has the special sense of handle, it has also, as I have pointed out, the wider meaning of what holds or contains—being, in fact, the Saxon analogue of *habitus*; and I need hardly



repeat, that the body is universally regarded as the clothing or investiture, the home or dwelling-place of the mind. In the more humorous and familiar representation of this relation, it is indeed not unnaturally referred to as the case or sheath, the chest or trunk, even the doublet and hose, of the mind. The objection has, therefore, no point or relevancy. On the other hand, in his own explanation MR. PROWETT falls into the strangest confusion, and even coarseness, in imagining that because the substantive *heft* sometimes means handle, the verb "to *heft*," to fix in a hilt, sheath, or case, means to handle in the sense of to feel or touch. At best, this is merely a bad form, having no real bearing whatever on the epithet to be explained.

4. The point of MR. PROWETT's criticism of the phrase, "wing the wind," is not very obvious. He apparently does not know the meaning of the phrase; but taking it as applicable to an ostrich in full career, he says: "but Prince Hal and his companions were neither charging nor running away." Had all MR. PROWETT's criticisms been of this order, I certainly should not have replied to them. Can it be necessary to point out that, while in repose, the wing-plumes of the ostrich lie horizontally, or nearly so, on the back of the bird; in motion raised by the action of the wing, and caught by the wind, they present an apt and vivid image of the erect and nodding plumes on the helmets of the warriors ready-furnished for their enterprise.

5. MR. PROWETT's suggested emendation of the corrupt passage in Hamlet's speech (iv. 1) will, I think, be regarded as more ingenious than satisfactory. He would read —

"The dram of eale [*esil*]  
Doth all the noble substance *over-clout*  
To his own scandal."

In support of his reading he suggests that there may have been such a word as *eale*, "identical with another mysterious word used by Hamlet, *esil*, which is said to mean vinegar." It may be noted in passing, that there is nothing specially mysterious about *esil*. It is used familiarly for vinegar by the Elizabethan writers, and occurs in this sense in most of our older dictionaries. Apart from other objections the suggested image is, it seems to me, too specific to suit either the context or the sentence itself.

On further thought about the passage, I am disposed to adopt an emendation slightly different from any I have seen. *Evil* is used by the Elizabethan writers, and by Shakespeare himself, as a monosyllable, and it would then be pronounced *eale*, just as devil is still pronounced "de'il" in the north; and by a mistake of the ear, it might easily have been written as pronounced. Again, the verb *dout* is used not only in the literal sense of, do out, extinguish, destroy, but in the secon-

dary meaning of obscure, eclipse, prevent the manifestation of, as by Laertes himself in the same play (iv. 7) —

"Adieu, my lord!  
I have a speech of fire that fain would blaze,  
But that this folly *douts* it."

This secondary sense very much does away with the force of Mr. Dyce's objection to the reading *dout* in the passage; and I am disposed, therefore, to read it —

"The dram of e'il  
Doth all the noble substance often *dout*  
To his own scandal."

Before concluding, will you allow me to correct a statement made in my article? I have said that, so far as I was aware, the word *windlace* (occurring in *Hamlet*) had never yet been noticed by any Shakespearian critic or commentator; but I have recently discovered that it is noticed, though not explained, by the late Mr. Hunter in his *New Illustrations of Shakespeare*.

THE WRITER OF THE ARTICLE ON SHAKESPEARIAN GLOSSARIES IN THE "EDINBURGH REVIEW."

#### "THE PRODIGAL SON," AN ORATORIO. (4th S. iv. 271.)

May I be permitted to correct a mistake in my note on this subject? Arnold's oratorio was not produced at Covent Garden Theatre, as I stated, but at the theatre in the Haymarket. As this work appears to be exciting some curiosity just now, it may perhaps gratify some of the readers of "N. & Q." to be made acquainted with the following particulars respecting it.

The first performance was announced in the *Public Advertiser* of Thursday, March 4, 1773, by the following advertisement: —

"Never Performed.  
At the Theatre Royal in the Hay-market  
To-morrow will be performed  
THE PRODIGAL SON,  
An Oratorio.

The Music entirely new, composed by Mr. Arnold.  
The principal Vocal Parts by Mrs. Smith, Miss Hooper, Signora Galli, Mr. Vernon, and Mr. Meredith.  
Solo on the Violin by Mr. Agus, Jun. (Scholar of Sig. Nardini) lately arrived from Italy.  
Concerto on the Clarinet by Mr. Mahoon.  
Boxes 5s., Pit 3s., First Gallery 2s., Upper Gallery 1s.  
Tickets to be had, and Places for the Boxes to be taken at the Theatre.

Books of the Performance sold there.

The Doors to be opened at Five.

To begin at Half-after-Six. Vivant Rex et Regina."

The same paper also contained this paragraph:

"The new Oratorio, which is founded on that very interesting Parable in Scripture, 'The Prodigal Son,' and to be performed at the Theatre Royal in the Hay-market to-morrow, is written by Mr. Hull, of Covent Garden Theatre, and set to Music by Mr. Arnold. The

Oratorio will be published on the Day of Performance, and may be had at John Bell's, near Exeter Exchange in the Strand, Price 1s. elegantly printed in Quarto."

The oratorio was performed a second time on Wednesday, March 10, and the next day's *Public Advertiser* thus chronicled the event:—

"The Prodigal Son was received with the most distinguished Applause last Night on its Second Performance at the Theatre in the Haymarket; the Audience were very numerous, and unanimously expressed the utmost Satisfaction. It will be repeated To-morrow."

The oratorio was accordingly repeated on Friday, March 12, and again on Friday, March 19, Wednesday, March 31, and Friday, April 2. On the latter night, which was the last Friday in Lent before Good Friday, *The Prodigal Son* was given in lieu of another oratorio which had been previously announced.

It is noteworthy that in the Lent of 1773 three series of oratorio performances were simultaneously given, viz., at Drury Lane Theatre under the direction of Linley; at Covent Garden Theatre under that of Arne; and at the Haymarket Theatre under the direction (most probably) of Arnold. At the performances at Covent Garden under Arne, female singers were first introduced in the choruses; the director's *Judith* being the work in which they appeared. W. H. HUSK.

I shall be happy to show Mr. HUSK the rare libretto of 1773, adorned with a pretty cut, if he favours me with a call. R. E. LONSDALE.

I have read with interest the note by Mr. W. H. HUSK on Dr. Samuel Arnold's oratorio of "The Prodigal Son." I am not surprised, however, to learn that the experienced librarian of the Sacred Harmonic Society has not seen "a score of the music," for, according to Dr. Thomas Busby (*History of Music*, 1819), the work was never published. Dr. Busby gives from memory—as no doubt Mr. HUSK is aware—the opening bars of the first, and the motive of the second movement.

As to the libretto, or book of the words, it appears that the first edition was published in 1773, when the oratorio was produced; and the second in 1777, when it was again performed, in February and March, at Covent Garden Theatre. I have found a copy of each edition in the library of the British Museum. THOMAS WALESBY.  
Golden Square.

#### PUNISHMENT BY DROWNING.

(4th S. iv. 160, 222.)

This mode of capital punishment was not uncommon in Scotland. In a note on the sentence of Janet Anderson, convicted of setting fire to and burning a byre containing sixty oxen and eleven cows, adjudging her to be drowned, under

date April 26, 1533, of Pitcairn's *Crim. Trials*, the editor observes that he—

"Has frequently had occasion to remark that this was the ordinary punishment of females for crimes of lesser magnitude. In cases of murder, treason, witchcraft, &c., women were beheaded or burnt at the stake, according to their rank, aggravation of the offence, &c."—Vol. i. 162\*.

Other examples occur in vol. ii. 94, and in 561, the latter recording sentence of drowning against eleven gipsy-women, eight of whose husbands had been hanged on Jan. 24, 1624, but the sentence against the women was commuted to banishment beyond sea on March 13 following.

The penalty, however, was not always restricted to females. James Watson suffered death by drowning for stealing a lamb in 1611 (*ibid.* iii. 208), and Adam Sinclair, for robbing a church, was condemned on Dec. 7, 1556, to be drowned *ex speciali gratia regine*, while his accomplice Henry Elder was ordered to be hanged. (*Ibid.* i. 394\*.)

The same penalty was also frequently inflicted on the Border outlaws. In 1561 the Earl of Mar made a sudden march to Hawick, where, armed with full powers, he surrounded the town and seized fifty-three of the most notorious reivers of the middle marches. Of these, eighteen were immediately drowned for lack of trees and halters; six were afterwards hanged at Edinburgh, and the rest acquitted or imprisoned. (Tytler's *Hist. of Scotland*, vi. 302; Birrel's *Diary*.) Again, at the Assize held by the Royal Commissioners at Dumfries, May 23, 1622—

"In the presence of the said Commissioners, sitting in judgement, John Armstrong, callit Bauld Jock, was condemnit & ordainit to be drownit in the wattr of Nith, ay quhil he be deid."

But it is needless to multiply instances.

W. E.

Brady in his *Clavis Calendaria*, ii. 279, has the following remarks on this subject:—

"Another ancient ordeal was performed by causing the accused person to have his right foot and left hand bound together, and in that state to be cast into the sea or any other large piece of water; if he sank, the failure of the experiment punished his guilt with death; if, on the contrary, he floated on the surface, he was deemed innocent. From this practice arose the custom, which continued until about the middle of the last century, of ducking old women reputed witches. The unhappy victim was thrown into a pool; if she swam it was considered that she had saved herself through her influence with the infernal powers, and was of course a witch; if she sank, she was innocent: and thus, whether guilty or not, the penalty of death was sure to follow the suspicion. When hot water was made the ordeal, the bare legs or arms of the accused were put into scalding water, and if these sustained no injury the parties were proclaimed innocent."

T. T. DYER.



A well-known sea-bathing village near Dublin derives its name—Blackrock—from a small dark-looking rock visible only at unusually low tides, which, as the pre-Anglican tradition goes, was the place of this fearful punishment. Once or twice in my boyhood time I had the opportunity of walking round it dryshod, and saw the hole wherein the stake is said to have been fixed, to which the sufferer was bound for the slow but sure approach of death by suffocation rather than by drowning. E. L. S.

## OLD FRENCH WORDS.

(4th S. iv. 96, 178.)

Some French gentlemen (one a distinguished professor of the Collège Bonaparte) and myself examined these words very carefully this morning, and herewith I give you a brief note of our observations. It will be seen that nearly all of Mr. PAYNE's explanations are correct; at least, so far as our knowledge goes:—

*Oure*.—Is this word correctly transcribed? Qu. *ouvré*. In the Norman of to-day we can hear “du linge *ouvré*.”

*Arssons*: *Esmailles*.—Interpretation correct.

*Amosuoient*.—Is it correctly transcribed?

*Deymes*: *Aysshelers*.—Correct; the second is particularly well explained—*échahier*, *escalier*, *échelles*.

*Heuses*.—Not doors, i. e. *portes*, but *hisses*, “jambages de la porte.” It is still usual in Normandy to say “la *heuse* partie,” that is, “la botte coupée en deux” (*Fabliaux*). *Hose* (English), *hussards* (so called from their peculiar *bottes*), are derivative illustrations of the word.

*Escroitz*.—Rather from *croix croisées*, sometimes written in the thirteenth century *escroïez*.

*Luk*.—*Reluquer*, meaning *regarder*, and used for it, is rather *argot* of Paris than of Normandy. It may, however, have been of Norman origin.

*Gaudes*.—Still used in this sense in architecture.

*Oelez et hachez*.—*Hachez* is correct (*entaillé, engravé*); but query, not *oelez* but *niellez*, formerly, thirteenth century, used in the sense of *émailler*, that is to say, “*métal sur métal*.” *Nieller* was the word used to express or describe the process by which arms were *damasquinées*.

*Sorrez*.—No; it means not gilt, but “blonde comme l'or.” In ancient times *cheveux saurs*, and now-a-days *hareng saur*; that is, hair like gold, not gilt; a herring shining like gold, but not a gilt herring. *Soret*, *sorel*, are other ancient forms of this word. (Agnes Sorel):—

“Child of earth  
With the golden hair,” &c.

*Babunrie*.—Correct.

*Soule dor*.—Qu. *sol d'or*, derived from the Latin *solidum*, *sol*.

*Botrasse* should be *batrasse*, toads, from the Greek *βάτραχος*.

*Braces*.—Can be heard any day for *bras*, especially as to swimming.

*Bolle*.—Not a bowl, but a *boule*, a ball or bullet. The word survives, as in “*bolle d'Arménie*” for example.

*Mof*.—Right; but not *mui*, which should be *muids*, from *modius*. BALCH.

Lion-sur-Mer, Normandy, Sept. 29, 1869.

## HORACE, CARM. I. 28.

(4th S. iv. 112, 181, 239, 297.)

I find I must submit to the labour of making a reply to Mr. TEW, who has not taken my remarks in as good a spirit as I expected. My reply, then, is briefly this: I dissent totally from every one of his positions and assertions, but I must decline going into particulars.

MR. TEW seems somewhat nettled at my supposing him to share in the ignorance prevalent in this country on the subject of mythology. I meant no offence. I only supposed him to be unacquainted with the German works of the present century on this subject, and such a person I must regard as ignorant of mythology, even if he has read Hesiod and Cicero. I would say the very same of even Bentley and Porson.

MR. TEW gives a gentle sneer at the value I seem to set on my *Mythology of Greece and Italy*. The valuation is, however, not mine, it is Welcker's, who thus expresses himself in the preface to his *Griechische Götterlehre*:—

“It has gratified me much to observe that many germs scattered by me long since along with ideas planted out by Buttmann and K. O. Müller have thriven remarkably well in Keightley's well-known excellent manual, the only work of the kind in England, where little aptitude has been hitherto shown for these studies.”

With this testimony to its merits, with the sale of three large impressions, unaided by reviews and literary cliques, and the recollection of having heard it styled at Eton one of the classics of the language, and termed by Lord Macaulay “a most beautiful work,” may I not be pardoned if I should feel a little vanity respecting it?

From MR. TEW's language about the odes being in stanzas, I infer that he is not acquainted with Orelli's edition, in which, and in some other editions, the stanza-arrangement has been adopted, which, by the way, was discovered simultaneously and independently by Meinecke and myself. In Orelli's second edition will be found his and my modes of getting over the difficulty in iv. 8, *he* supposing a loss, *I* an addition of two lines. I can see no difficulty at all in iii. 30, as it contains just sixteen lines. THOS. KEIGHTLEY.

P.S.—In the hope of parting good friends with MR. TEW, I beg to inform him that *warm* is a

common term in Ireland. Goldsmith uses this, as well as some other Hibernicisms, in the *Vicar of Wakefield*, where Mrs. Primrose, speaking of Farmer Williams, terms him "a warm man."

SIR WILLIAM ROGER, KNIGHT.

(4th S. i. 458; iv. 167.)

I have been silent on the subject of ANGLO-SCOTUS' inquiry for the reason that, being myself unable to give a satisfactory answer, I might communicate with my brother, Mr. Charles Roger, of Ottawa, Upper Canada, whose reply is here subjoined:—

"I had at one time a number of papers and charters relating to the Marywell property. To some of these, seals were attached. If the charters of Sir Wm. Roger, alluded to by the correspondent of "N. & Q.," were among them, they shared the fate of my other papers during an accident by fire, which happened to my printing office while editor of a newspaper in Quebec. It is so long since I left England, that I really cannot recall any distinct statement made to me by our late father concerning this William Roger, or in regard to his connection with our family. Had my father been alive, he could have given a satisfactory account of the casts and of the seals and documents whence they were taken. I am no great enthusiast on the subject of genealogy. As a question of fact, however, our branch of the family of Roger dates as far back as the period of the Reformation, when the property of Marywell was acquired by a Glasgow merchant of our name, of whom we are the lineal descendants. Marywell eventually became the property of a family of the name of Meek. There was a curiously carved slab or tablet over the doorway of the old house of Marywell, with the family arms engraved on it, and also the date. This structure was demolished about the beginning of the century; but a drawing of the sculptured stone was made before its removal, the principal figure of which was a stag's head. I presume this still exists. Compare it with the seals. I do not know that identity of heraldry is an infallible test of consanguinity—certainly not in our day, when any one may with impunity assume whatever arms he pleases—though formerly it established a presumption in favour of this. There was also an elaborately engraved antique silver seal at one time possessed by some member of the family. It had supporters, but I do not remember if these were lions, leopards, or monkeys. I had a comparatively modern armorial seal, in gold setting, given me by my father many years ago, but I unfortunately lost it. The proofs of Roger's knighthood, or that he was received at the court of James III., do not depend on the production of the charters, this much being matter of history; nor is there anything *à priori* impossible that he may have been a 'Privie Councillour.' No infamy, unless as regards the perpetrators, attaches to the circumstances of this musician's death. His crime seems to have been that he was a favourite of the King, whose culture was probably far in advance of the rude nobles of his period."

All that I know of the casts is, that, on the death of my late father, Mr. Charles Roger, I found them carefully folded in paper and placed in the drawer of a cabinet belonging to him. These I communicated to Mr. Laing in the full belief that they were what they purport to be, an

opinion which has since undergone no change. Beside them were other casts of well-known seals. The whole of the charters entrusted to Sir Robert Douglas, by the representatives of the respective families whom he commemorated, passed at his death into my father's hands. Whether the original charters by Sir William Roger were of the number of those so acquired, or if the casts only were in this way obtained, or otherwise were transmitted downward, I cannot form a conjecture. The descriptions are not in the handwriting of my late father. Being unable, at his death, personally to superintend the disposal of his affairs, it is to be feared that many documents of much value in a genealogical view found their way into the possession of persons by whom they would hardly be appreciated. The seal No. 849 of Mr. Laing's supplemental catalogue is of exquisite workmanship, and is obviously one of the coats armorial usually assigned to the name of Roger. The expressions, "holding in its mouth a mullet" and "a mullet in front of its mouth," constitute, as I think, a distinction without a difference. If your correspondent ANGLO-SCOTUS be resident in town, it will give me pleasure to show him the casts, leaving him to form his own judgment.

With regard to the sculpture on the ruined house of Marywell, a drawing of this is in my possession. The form of the escutcheon, which is placed within a compartment carved in the stone, is that known in French heraldry as *arrondi*—the charge contained thereon being a stag's head erased, holding in its mouth a mullet, square pierced. On the right of the base of the shield, within the compartment, is a monogram consisting of the letters G and R conjoined. In like position on the left, a mullet, also square pierced. Whether the square piercing of the mullet held in the animal's mouth amounts to an heraldic distinction or *difference*, I leave it to Mr. Planché to determine. Underneath all, within an oblong recess carved within the substance of the stone, is the date "1581." Marywell formed part of the church lands in Coupargrange, belonging to the abbey of Couparangus. Thomas Meik, of Marywell, is one of six subscribing witnesses to a marriage contract, still extant, between "Katherine Roger" and "John Stewart, in Greendyks," A.D. 1716; the portion conveyed under which being the magnificent sum of 200 merks Scots.

J. C. ROGER.

SEAL OF HAWISE, LADY OF CYVEILIOC.

(4th S. iv. 234.)

This seal has been repeatedly noticed; but MR. PIGGOT appears only to have seen the earliest and misconceived account of it by Mr. Massie, in the *Transactions of the Cheshire Archaeological Society*, 1850. It is not the seal of Hawise (Gadarn),



the heiress of the princes of Powys, who was married to Sir John de Charleton, but that of her grandmother Hawise, widow of Griffin de Keveoloc. (Griffin was grandson of the prince named by MR. PRIGGOT as "the famous Owen Cyveilioch," and therefore Hawise Gadarn, the heiress, was one generation lower than "great granddaughter" of Owen.)

The Lady Hawise (the elder) was a daughter of John le Strange, of Ness and Chedwardine. She was married to Griffin ap Wenwywyn, lord of Keveoloc, in the year 1242, and was left his widow in 1286. She died about 1310, and therefore required a seal through a long widowhood.

The seal is of oval form, measuring 2 in. by 1½, and exhibits the lady at full length, standing clothed in a kirtle, fastened by a brooch on her breast, and girt at her waist; a long mantle falling over her shoulders; a low-crowned reticulated cap and wimple, and holding in her hands two shields: that in her right hand charged with the lion rampant of Powys, and that in her left with two lions passant for Strange. The matrix of silver was found at Oswestry shortly before 1850, and was lately in the possession of the Rev. T. R. Lyon, Rector of Pulford, near Chester.

The seal was imperfectly drawn in the *Transactions of the Chester Archaeological Society*, as referred to by MR. PRIGGOT; but it was more accurately delineated by O. Jewitt in the *Journal of the Archaeological Institute* (vol. x.), and there MR. W. S. WOLFORD assigned it to its proper owner. Subsequently, Mr. Jewitt's engraving has been republished in the *Montgomeryshire Collections*, printed for the Powysland Club, 1867, (i. 49,) as an illustration to a very complete memoir of *The Princes of Upper Powys*, compiled by the Hon. and Rev. G. T. O. Bridgeman, M.A., from which I have derived the dates already given, and in which many further particulars of the lady and her family connections may be perused.

It will be perceived that the idea of Mr. Massie (quoted by MR. PRIGGOT), that the rampant lion stood for Charleton, whilst the arms of Strange were by some crooked fancy made to do duty for Corbet (the name of Hawise Gadarn's mother), is utterly out of place.

MR. PRIGGOT makes inquiry for other seals similar in design. The pattern is not so rare as he supposes, but very customary in the thirteenth century.

One exceedingly similar is that of Margaret de Ros, 1280, holding a shield of Ros (her husband) in her right hand, and of Bruce (her father) in the left. (Laing's *Seals of Scotland*, ii. 25, and Boutell's *English Heraldry*, 1867, p. 164.)

That of Eleinor la Zouche (1298) has a shield of Zouche in her right hand, and one charged with the cinquefoil of Leicester in her left. (Laing, ii. 102.)

That of Dervorgilla de Balliol, appendative to her foundation charter of Balliol College, Oxford, has a shield of Balliol in her right hand, one of Galloway in her left; whilst suspended on shields on either side are shields of the earldoms of Chester and Huntingdon. (See this represented in Laing, vol. ii. plate v. fig. 1, and in Ingram's *Colleges of Oxford*.)

JOHN GOUGH NICHOLS.

SIR HUGH CALVELEY (4th S. iv. 217, 265.)—If MR. PICKFORD will refer to Hodgson's *History of Northumberland*, part ii. vol. i. (1827), p. 276, he will find a short notice of "A good miniature of Sir Hugh Calveley" (misprinted Calverley) of Cheshire, the last of that family, and who having no relations of his own name, settled his lands on Henry Calverley of Yorkshire, "the name," as he says in a letter to H. C., "being the same in substance as my owne." Owing to losses in the troublesome times of the Great Rebellion, he was never able to comply with the conditions of the settlement, and therefore lost the Calveley property in Cheshire, which was very considerable.

The original of this letter, which is dated February 17, 1647, together with schedules and conveyances of Sir Hugh's property, are now in the British Museum, where I deposited them, together with a valuable collection of charters, letters, and other documents and pedigrees of the ancient family of Calverley of Calverley, in Yorkshire (the last male descendant of whom in the direct line, Sir Walter Calverley (Blackett) died in 1777), believing that they would be there more accessible to students or inquirers, and also better secured from the danger of destruction by fire or other accident.

I may add that the Henry Calverley to whom Sir Hugh Calveley left his estates was "the brat at nurse" of "The Yorkshire Tragedy." A MS. now in the above collection in the Museum adds that he was "at nurse at Norton," some miles from Calverley, owing to which circumstance probably he escaped the fate of his two elder brothers, "William and Walter," whose interment is entered in the Calverley register under the date "1605. April. Sonnes of Walter Calverley, Esq<sup>r</sup>, buried y<sup>e</sup> xxiii<sup>th</sup> day." If any person were inclined to illustrate with notes a new edition of that drama, he might find abundant materials for the purpose in the above-mentioned collection, and also more authentic than the *very* incorrect version given in Timbs's *Ancestral Stories* lately published. WALTER CALVERLEY TREVELYAN.

Wallington.

THE POSSIBILITY OF A CLOCK STRIKING THIRTEEN (4th S. iv. 325.)—Any turret-clock maker will show that it is mechanically possible for an

old clock to strike thirteen. Moreover, in "N. & Q." 2<sup>nd</sup> S. vii. 14, two correspondents, F. P. O. and J. M. H., have made statements to the same effect.

THOMAS WALESBY.

I am not a clock-maker, but I happen to know something about clocks, and I look after the clock of our own parish church, as I live close to it, and MR. MASEY is very much mistaken if he supposes a clock cannot strike thirteen, for my clock has more than once played me that trick, and sometimes twenty. It may easily arise from some little fault or accident with the movement. I have paid him a visit at midnight to correct him, that he might not go on telling lies all through the night. The clock to which I allude strikes one blow at the half hour, and perhaps the old clock at Westminster struck the quarters, which would account for the thirteen blows, which were heard at Windsor by the sentinel John Hatfield, of which there can be no doubt, both from tradition and the occurrence being recorded in the *Public Advertiser*, June 22, 1770.

CREDO.

BUMBLE BEE (4<sup>th</sup> S. iv. 207.)—To MR. TEW's list of the various applications and extensions of meaning of *βομβέω*, I would add the *singing* in the ears which precedes or accompanies faintness; as in the phrase of Sappho, *βομβέειν δ' ἀκοῆς μὴ*.

W. B. C.

"THE PURSUIT OF PLEASURE" (4<sup>th</sup> S. iv. 254.) The lines which occur in the key-plate of Noel Paton's picture, "The Pursuit of Pleasure," are by Shelley, and will be found among his "Miscellaneous Poems" (written in 1821). Moxon's one-volume edition, 8vo, 1840, p. 292.

WILLIAM BATES.

DUNMOW FLITCH (4<sup>th</sup> S. iv. 262.)—At a beautiful fête given at Ivy Lodge, Highgate, in 1830, by the Duchess of St. Alban's, previously Mrs. Coutts (Harriet Mellon), I well remember the saying:—

"He that regrets him not of his marriage in a year and a day,

Either sleeping or waking,

May lawfully go to Dunmow and fetch a gammon of bacon."

Her grace was happy to make it known by offering the hereditary Grand Falconer a flitch of bacon.

P. A. L.

The revival of this ancient ceremony in 1857 deserves more than the passing notice of your intelligent correspondent HERMANN KINDT. I was then residing in Essex, and an intimate trustworthy acquaintance was present at the ceremony. I also possess a cutting from a contemporary newspaper, the *Essex Herald*, describing the proceedings. On this occasion, Mr. Harrison Ainsworth presiding, two pairs of claimants appeared, Thomas Jeremiah and Sarah Heard, John Nichols and Ann Sophia Hawkins. To the former couple

was presented the historic flitch; to the latter a more prosaic offering—a pair of sugar-tongs. The celebration was marked by the usual amount of tomfoolery, but it is worthy of notice that in other respects it was of superior character to the celebration of the present year of grace, 1869. Neither the newspapers nor my informant were able to detect anything worse than "antiquated folly" in any of the proceedings.

JUXTA TURBIM.

PARROTS (4<sup>th</sup> S. iii. 554; iv. 286.)—I thank MR. G. LLOYD for his answer to my query, though it still leaves the main question where it was; that is, it throws no light on the difficulty of telling the sex of these birds. There may be a difference of plumage in parrots of other kinds and colours; but I confined my query to the common ash-coloured, or gray parrot, with a red tail. There is certainly no external mark of plumage, or of any other kind, by which the sex can be determined. As I mentioned before, some have asserted that the male bird of all kinds of parrots holds its food in its right foot, and the female in its left. But this I gave strong reasons, from observation and experience, for disbelieving, and MR. LLOYD so far confirms what I advanced, by informing us that his parrot, which he believes to be a female, uses the right claw to hold its food. He says, rather inaccurately, that it will "take food with the left"; for these birds never take any thing first with either foot, but always with the bill, from which they directly transfer it to one foot. If I might venture to offer him my advice for the preservation of his parrot's health, I should recommend him never to give her meat, not even a bone.

F. C. H.

NATURAL INHERITANCE (4<sup>th</sup> S. iv. 182, 245.)—Allow me to remark that I did not say I had traced the pedigree to which HERMENTRUDE objects. I copied it from one drawn up by the late Lord Farnham, who told me he had taken the earlier generations from *L'Art de Vérifier les Dates*.

Perhaps HERMENTRUDE is right, but it is hardly fair to present a pedigree for acceptance in which the words "probably daughter of" occur twice.

EDMUND M. BOYLE.

SIR ROGER PRIDEAUX AND ELIZABETH CLIFFORD (4<sup>th</sup> S. iv. 207.)—The communication signed W. P. P. appears to start a new question, whether there was any marriage between a Sir Roger Prideaux and Elizabeth, daughter of Sir John Clifford. He quotes a "pedigree of the Prideaux family," by which I suppose that he means one in MS.; from which, however, I suspect that some lines have been passed over so as to jump from Sir Ralph Prideaux, who married Elizabeth Treverbyn, to Sir Roger his grandson.

W. P. P. does not mention *what* the pedigree in question is; but apparently he refers to that



which was drawn up by George Prideaux of Kingsbridge (born June 6, 1707, died Jan. 2, 1778) from the Visitations, &c. There are several transcripts of this pedigree with or without additions in the hands of the descendants of that George Prideaux; but until I saw the communication of W. P. P., I was not aware that there were also (as it appears in the case) copies or extracts in the hands of others.

Of Peter Prideaux, Knight, this pedigree says:

"He was living A.D. 1314 [not 1214 as given by W. P. P.]. He left issue Sir Ralph P., Knight, who married Elizabeth, daughter and one of the coheirresses of Walter Treverbyn, Esq. [He died in the 16th year of King Edward II., leaving issue Sir Roger P., Knight, who married Elizabeth, daughter and heiress of Sir John Clifford, Knight], and had issue Roger and John."

I have enclosed [ ] the lines which seem to be passed by in W. P. P.'s transcript. LÆLIUS.

LOW SIDE WINDOWS (3rd S. xi. 390).—Having been informed by a friend that a particular communication on this *multum verata questio* was to be found in a back number of "N. & Q.," and being much interested in the subject, I have made search for the same. I find that it occurred in the number for May 11, 1867, in the form of a letter from MR. JOHN PIGGOT, JUN., who inquires whether anything more can be said on a theory there cited from a communication made to the *Gentleman's Magazine* so long ago as Dec. 1861, under the signature of J. S. That communication was made by myself, and the theory which I there propounded was, that these singular low-side windows were for the purpose of ringing a bell out of them at the elevation of the host, in order that those without might join in the worship. I beg to inform your correspondent Mr. PIGGOT, that I still adhere to that theory, and that I have been confirmed in my view by subsequent investigation, but especially by the following constitution of Archbishop Peckham, A.D. 1281:—

In elevatione vero ipsius corporis Domini pulsetur campana in uno latere, ut populares, quibus celebrationi missarum non vacat quotidie interesse, ubicunque fuerint, seu in agris, seu in domibus, flectant genua."

I may add that side-windows of about and after the date of this constitution are very general, earlier ones very rare and doubtful. J. S. Sheffield.

AN UNACKNOWLEDGED POEM OF TENNYSON (4th S. iv. 276).—"T." stands, or at any rate ought to stand, for "translated." The Laureate's name, I believe, is always given in full in *Good Words*. "Birds of Passage" is a free translation of a charming poem by Stagnelius,\* entitled "Flyttfoglarne." Some time before the publica-

tion of this translation there appeared another in *Good Words*, entitled "The Laplander's Song," the original being "Lappens Sång," by Franzén.\* G. A. SCHRUMPF.

Whitby.

PLANT NAMES (4th S. iv. 254).—My mother always called some water-side plant (I think *Valeriana officinalis*) "codlings-and-cream," and this may possibly be the "curds-and-cream" of MR. BRITTON'S inquiry.

I do not think the rustic information as to plant names is always very trustworthy; and I fear that the rising generation are often *progenies viliosior* in this matter.

Not long since, I chanced to be driving along with a Dorsetshire boy beside me, when we came to some blue-bell squills (*Scilla nutans*), and I asked him what their name was. Without any hesitation he answered, as I expected him to do, "Gramfer greygles." A little further on, however, we came to some plants of the *Lychnis diurna*, and I repeated my question; and, to my surprise, received precisely the same answer. "What!" I continued, "they cannot both be gramfer greygles's!" "Yes, sir," he said, "they be; only these be red gramfer greygles's, and tothers be blue gramfer greygles's."

C. W. BINGHAM.

GOETHE (4th S. iv. 257).—Speaking of Goethe, it may interest the admirers of that mighty genius to read a French letter of his, addressed to a kindred spirit, Madame de Staël, who, then an exile, bitterly regretting "son ruisseau de la rue du Bac," was going to Weimar, there to study German literature with such master-minds as Goethe, Wieland, and Schiller, preparatory to publishing her celebrated work *L'Allemagne*, in which she gave one an insight of the spirit, the manners, the literature, and philosophy of a country at that time badly appreciated in France:—

"Jena, ce 19 déc. 1803.

"Non, madame, ce ne sera pas vous qui ferez, par ces neiges, le petit mais très-désagréable trajet. Cette semaine me suffit pour arranger les affaires qui me tenoit (*sic*) ici. Samedi je viens me vouer tout à vous, et j'espère que vous voudrez prendre le dîner chez moi, avec Mr et Mad. de Schiller. Mon impatience de vous voir s'accroît de jour en jour, et vous seriez sûrement contente d'un ancien ami, si vous pouviez lire ce qui passe et repasse dans mon âme. Adieu donc jusqu'à samedi, jusqu'à dimanche. N'oubliez pas que ces jours m'étoit (*sic*) destinés, et que j'aurais fait lundi le petit voyage dans votre voiture. De ces précieux momens je ne voudrais perdre que le moins possible. Peut-être vous ne pensez pas que c'est un ami [importun ou exigeant] qui va se présenter.

"S'il est possible je vous emmène Mr Stark.

"GOETHE."

\* Erik Johan Stagnelius (1793—1823), a distinguished Swedish poet.—E. J. Stagnelius *Samlade Skrifter*, 3 vols. 8° Stockh. 1824-32.

\* Frans Mikael Franzén (1772-1847), a great Swedish theologian, historian, and poet. His poem "Sång öfver Grefve Creutz" is reckoned to be the best, and obtained the prize awarded by the Swedish Academy.

As regards portraits of this "altissimo poetâ," I have several before me:—1. In his youth, with the hair curled *à la Louis XV.*, "nach einer Radirung v. Oeser, 1768"—showing a finely shaped profile and an intellectual eye; 2. Two other profiles, in his middle age—the one an engraving by R. Cooper, the other a lithograph, the most pleasing of the two; 3. One nearly in profile, with the hair brushed upwards, engraved in 1831 by Blanchard after David d'Anger's colossal head, which is at Weimar; 4. A full-face by Schwedtgebürth; 5. A lithograph by Eugène Delacroix, with braided coat, three-quarter face, looking sideways; 6. The full-length pen sketch (Mr. Wm. BATES alludes to), after Stieler of Munich, with a hat that certainly never belonged to that head—it fully justifies, I fear, the description given of the "wretched old clothesman"; 7. The somewhat stiff statue at Frankfort-on-the-Main, his native town; and 8. A lithograph by J. B. Scholl, Goethe's last moments, on March 22, 1832. Are any better ones known? P. A. L.

"WHITBY: A POEM," BY SAMUEL JONES (4th S. iii. 506).—H. B.'s inquiry not having elicited any response, I send you the following excerpt from the *Whitby Repository*, a monthly periodical (ii. 96) for September, 1867:—

"No writer has caused so much anxiety to the Whitby bookhunters as Mr. Samuel Jones, Gent., who gave to the world a collection of poems which is yet to the fore. But it appears a certain Mr. Andrew Long was afflicted with jaundice, and was cured by the healing waters of Whitby Spa. The theme inspired the muse of Mr. Samuel Jones, Gent., and forthwith the musical harp was strung to the tune of 'Whitby: a Poem occasioned by Mr. Andrew Long's recovery from Jaundice by drinking of Whitby Spa Waters, 8vo, 1718.' And what of this said poem? Ah! there's the rub! whether it was never printed, or whether it was prohibited, or whether some rival Spa, envious of the glory of Whitby as a curer of jaundice, bought up, burnt, or otherwise destroyed every copy, or indeed whatever chance happened to it, we come to the same point that *Whitby: a Poem* is lost and no man knoweth where it has gone. So that we may advise our friends that, if in their travels they should find it, they will greatly relieve the minds of the philosophers down the Pier, and be reckoned second only to Cook as discoverers."

The rarity of this book is thus confirmed by a local authority, and I trust that this second mention of the work may yet prove successful in discovering the existence of a copy of it.

A YORKSHIREMAN.

RIPON SPURS (4th S. iv. 216).—Your correspondent J. G. N. gives April 15 as the day on which King James came to Ripon. In a small *History of Ripon*, published in 1806 by W. Farrer of that place, appears the following statement:—

"August 16th, 1617. King James the First was at Ripon, on his way to Scotland, where he stopped all night, and lodged at a Mr. George Dawson's. After being addressed by Thomas Proctor, Esq., the recorder, in a speech adapted to the occasion, he was presented by the mayor,

in the name of the corporation, with a gilt bowl and a pair of Ripon spurs, of the value of five pounds, 'which' (says an apparently contemporary manuscript) 'gave such contentment to his majesty, that his highness did wear the same at his departure from the said town the day following.'"

The following appears as a foot-note:—

"Ripon spurs were of such repute that 'as true steel as Ripon rowels' became proverbial when speaking of a man of intrepidity, honesty, or fidelity."

In the quotation from the *Staple of Newes* your correspondent A. O. V. P. spells the name of the town *Ripon*, whereas I believe it is spelt by Ben Jonson *Rippon*. The same correspondent in his quotation from Davenant represents the wire headed with rowels, whereas the words as quoted by the late Mr. Walbran, in his *Guide to Ripon*, are,—

"Whip me with wire, beaded with rowels of sharp Rippon spurs."

R. D. DAWSON-DUFFIELD, LL.D.

HANS CARVEL" (4th S. iv. 255).—Your reply to Mr. CHARLES WYLIE'S query shows how lately Prior's coarse version of this story has been printed. The French version by La Fontaine has been reprinted many times in the various editions of his *Contes et Nouvelles*, certainly as recently as 1861 and 1867.

La Fontaine seems to have thought Rabelais the author of the tale, but it is much older. It first occurs in Poggio (tit. *Annulus*), and subsequently in the *Cent Nouvelles Nouvelles* (No. XI.); Ariosto (*Sat. v.*); the *Nouvelle* of Malespini (No. 89 of Part II.); and Rabelais (*Pantagruel*, lib. III. c. 28). See *Menagiana*, ed. 1713, iii. 279.

MOLINI AND GREEN.

27, King William Street, Strand.

"GAVE OUT" (4th S. iv. 253).—Perhaps, in serious writing, this expression may be deemed an Americanism; but it still lingers in the vernacular of our western counties. Mr. Barnes, in his *Glossary* of the Dorset dialect, thus explains it:—

"*G'fe out*. To give out; to give up a pursuit; to cease, from inability to hold on any longer; to fail, especially as a weak part. 'My lags da begin to g'fe out.'"

And he has also illustrated it by one of the sweetest of his sweet poems (first collection, p. 119), entitled "Rivers don't g'fe out."

C. W. BINGHAM.

FASTIGIUM (4th S. iv. 274).—I think there is very good authority for holding that *vestigium*, the simple root of our word *vestige*, has very often, in the best writers, the meaning of *relics*, or *remains*, especially in the plural. In Cicero, *Tusculan. Disp.*, lib. iv. 2, we find "*Vestigia autem Pythagoreorum quamquam multa colligi possunt, paucis tamen utimur.*" Again, *De Legibus*, lib. ii. 2:—"Movemur enim nescio quo pacto locis ipsis, in quibus eorum, quas diligimus, aut admiramur,



adsunt vestigia." Tacitus, *Ann.* "Manebant etiam tum vestigia morientis libertatis." In the use of these words, put in apposition, I seem to see a sly allusion to the altered position of the stone. Once the crown of the building, I am lowered to the place of its foundation stone. Formerly the witness of a work completed, I am now but the solitary evidence that it has ever been. MR. BINGHAM will excuse me for remarking that *fastigium* could never sustain this meaning.

EDMUND TEW, M.A.

The point of the inscription cited by MR. BINGHAM consists in the antithesis between the former and present position or destination of the stone: "Once aloft, now adown: I that was of old a pinnacle, am now become a foot-stool!" Thus the word "relic," as suggested, is not required, nor could it be signified by the term in question.

WILLIAM BATES.

Birmingham.

STONE ALTAR (4th S. iv. 275).—This object is not noticed in the *Archæologia Cantiana*. The only account I have seen of it, since Hasted's, is the following from Murray's admirable *Handbook*:—

"In the garden of the vicarage at Stone is preserved an ancient altar (Brito-Roman?), which, before its removal there, had, time out of mind, been kept in the church. It had figures of oxen on its four sides, only one of which is now perfect. At the foot is an iron ring, for securing the victims (?); and vestiges of the iron lining to the basin existed until very recently. This altar seems to illustrate the name of the district, 'Oxney,' the cattle-island."

GEORGE BEDO.

6, Pulross Road, Brixton.

JOHN MONINS (4th S. ii. 393).—An abstract of the will of "John Monyns, Lieut. of the Castle of Dover," is printed in *Testamenta Vetusta* (p. 742); from which it is clear that his wife was named Jane, that Hasted's list of the Lieutenants of Dover Castle is incomplete, and that Bigland's pedigree of Monins is inaccurate. TEWARS.

MEDICINAL SPRING AT DULWICH (4th S. iv. 233, 284).—I am well acquainted with Sydenham and its neighbourhood—my first acquaintance with it dating about the year 1820, and extending over many years. I believe there is some confusion between Dulwich and Sydenham in the account contributed by J. A. G. The old well at Sydenham still existed in 1820, though already disused; and I believe that "The Green Man" was, at an earlier date, the sign of a house of entertainment at Sydenham. There may have been a "Green Man" and a medicinal spring at Dulwich also; but the comparatively imperfect knowledge which existed sixty or eighty years ago of the environs of London inclines me to doubt it. At that time all the district now called Upper Sydenham, and at present closely built over, was open common,

and is still recognised as "Sydenham Common" by some of the older inhabitants. I have heard my father say that he used to come out to Sydenham Common for a field day with the Royal Artillery Volunteers of George III.'s time. I am the more inclined to think that the reference to Dulwich is a mistake of Brayley's, because he is certainly wrong about Honour Oak. Honour Oak Hill, which takes its name from the old tree, lies to the right of the road leading down from the highest part of Forest Hill to Peckham, and is quite away from Dulwich.

NUPER DEVONIENSIS.

ANSWERS TO QUERIES (1st S. x. 160; 4th S. iv. 117).—The quotation by your correspondent T. R. may be found in a poem called the *Shumamite*, by the now forgotten "Thresher Poet" Stephen Duck; of whose poems (although only publicly read before her Majesty Queen Caroline at Windsor Castle on Sept. 11, 1730) a seventh edition was called for by the public before the end of that year.

Like Shakespeare, Milton, Byron, Shelley, Wycherley, Addison, and other eminent poetical geniuses, poor Duck, from a short account of his life prefixed to his *Works*, appears to have been a fellow "almost damn'd in a fair wife," "not being able to give his yoke-mate that satisfaction and content which a weak mind with a vigorous constitution is generally apt to do."

The following extracts from a copy "of an ingenious piece" of a contemporary poet on Stephen Duck may be here found interesting:—

"Oh Duck! preferred by bounteous Queen,  
To cackle verse on Richmond Green;\*  
Wild Duck in genius! you on high  
Soar with bold wing: our rhyming fry  
Are tame ones, and not made to fly."

}

And again, by another hand:—

"Old Homer, tho' a bard divine  
(If not by fame bely'd),  
Stroll'd about Greece, old ballads sung,  
A beggar liv'd and dy'd."

"Fam'd Milton, too, our British bard,  
Who as divinely wrote,  
Sang as an angel, but in vain,  
And dy'd not worth a groat."

"Thrice happy Duck! a milder fate  
Thy genius does attend:  
Well hast thou thresh'd thy barns and brains,  
To make a Queen thy friend."

H. H.

Portsmouth.

BENEDICTINE HOSTELS AT OXFORD (4th S. iv. 172, 244).—Cleveland, in his *History of the Courtenay Family*, says that the Redvers, Earls

\* Queen Caroline granted Duck a pension of 30*l.* per annum, and a small house on Richmond Green to dwell in. (*Vide* title-page to the seventh edition of his *Works*.)

of Devon, bore for their arms "Gules a griffin seizing a little beast or," till the time of Richard, fifth earl (who died *s. p.* 1184), who changed the arms to "Or a lion rampant azure, armed and langued gules." Might not this vague "little beast" (which I have seen represented somewhat like a lizard) have dwindled into the "large roundlet" mentioned by D. P.?

EDMUND M. BOYLE.

NOSE-SLITTING (4<sup>th</sup> S. iii. 597).—"The punishment of such libellers is fine and such corporal punishment as the Court in its discretion shall inflict." (Hale, *P.C.* i. 196.) Some punishments occasion a mutilation by dismembering or cutting off the ears; others, for a lasting stigma on the offender, by slitting his nostrils. (Blackstone, *iv.* 377.) Punishments of mutilation, though not quite unknown to the English law, had been of rare occurrence, principally under sentence of the Star Chamber. (Hallam, *Const. Hist.* ch. viii.) But Oates lost his ears forty years after the abolition of the Star Chamber.

George Selwyn, seeing Wilkes listening to the reading of the king's speech before delivery, quoted from the *Dumciad*:—

"So may the fates preserve the ears you lend."

Mason wrote:—

"Witness ye Halls, ye Johnsons, Scotts, Shebbeares,  
Hark to my call, for some of you have ears."

So Junius, in his preface: "Cutting of ears and noses *might* still be inflicted by a resolute judge."

In 1770, therefore, such punishments existed *in terrorem*, although they were not actually inflicted. Have they ever been actually abolished by statute? Could Sir A. Cockburn order such a punishment now? J. WILKINS, B.C.L.

FRANKING NEWSPAPERS (4<sup>th</sup> S. iv. 216).—The following extracts from Timperley's *Dictionary of Printers and Printing* may prove interesting to R.M.B.:—

"1763. An Act was passed permitting newspapers to be sent and received free by members of both Houses of Parliament, provided they 'were signed on the outside by the hand of the member,' or 'directed to any member at any place whereof he should have given notice, in writing, to the Post-Master General.'"

"1802, June 22. An Act was passed for regulating the franking and postage of newspapers. By this Act the regulation requiring members of Parliament to give notice of the place to which newspapers might be addressed to them fell into disuse, and if a member's name only appeared upon the cover, they were sent free to all parts of the United Kingdom. The free transmission of newspapers by the post was thus virtually thrown open to the public, and the origin of the establishment of agents amongst printers, booksellers, and others, for the supply of newspapers by post, may be dated from this period."

F. N. G.

COBHAM FAMILY (4<sup>th</sup> S. iv. 197).—HERMENTRUDE will find that Sir Ralph Cobham, whose

widow, Mary de Roos, married Thomas of Brotherton, Earl of Norfolk, was a younger son of Sir John Cobham, of Cobham, a Baron of the Exchequer, who died 1300. Their son, Sir John, made his estate to Edward III., and died *s. p.* 1377. (*Vide* Blomefield's *Norfolk*, ii. 230.) He appears to have relinquished his paternal coat for Arg. a lion rampant, chequy or and az., langued and armed gules.

The first of the Devonshire family was a brother of the above Sir Ralph—John Cobham, of Blackborough, in right of his wife Amicia, daughter and heir of James Bolhay. (Pole's *Devon*.)

There is an imperfect pedigree—wanting the page with the stem itself—in Glover's hand at the end of Harl. MS. 6157, which seems to have been compiled, with the assistance of his notes, from the family chartulary (printed in *Coll. Top. et Gen.*) This gives the branches of Sterborough and Blackborough, but the former is not altogether satisfactory, and a better pedigree will be found at the end of one of the volumes of Sir Harris Nicolas's useful *Index Heredum in Inquisitionibus post-mortem* (Add. MSS. 19,704-8). There is a good account of the Cobhams by Thynne in Holinshed's *Chron.* iii. 1499, and pedigrees by Glover (Harl. MS. 807, 79 b), and by Hasted (Add. MS. 16,279.) A. S. ELLIS.

Brompton.

"BROIDED HAIR": 1 TIM. II. 9 (4<sup>th</sup> S. iv. 251).—I send you the reading of this passage from all the old large folios within my reach:—

- 1566. London, Queen's Printer, "broydred."
- 1568. London, Queen's Printer, "brayded."
- 1572. London, Queen's Printer, "braydred."
- 1578. London, Queen's Printer, "broided."
- 1595. London, Queen's Printer, "braided."
- 1602. London, Queen's Printer, "braided."
- 1611. London, King's Printer, "broided."
- 1638. Cambridge, University Printer, "broidred."
- 1674. Cambridge, University Printer, "broidred."
- 1679. Amsterdam, "broidred."

The present equivalent of the old "broided" is certainly "braided." E. V.

There can be no doubt that in 1 Tim. ii. 9, *broidered* has crept into the later editions of the Authorised Version by a printer's error. I have called attention to this fact in my *Bible Word-Book*. In the edition of 1611 the reading is *broided*. The Cambridge edition of 1637 is the first in which I have met with *broidred*, but it may possibly occur earlier. The true reading is retained at least as late as 1630 in Barker's Bible. That the misprint is an easy one is evident from the fact that in 1 Pet. iii. 3, *broydred*, which is the reading of the Geneva New Testament of 1557, and which is retained at least as late as the edition of 1579, becomes *broidered* in the edition of 1599. That *broided*, which signifies *braided* or *plaited*, was intentionally altered to *broidered*, which signifies *embroidered*, or that the



two words had the same meaning, I cannot allow. It is to be regretted that MR. COWPER or any one should have thought it advisable to sacrifice accuracy to consistency in retaining the reading *broidered*, which is a mere corruption. In illustration of the usage of *broided* I have quoted from Tyrwhitt's Chaucer, *Canterbury Tales*, l. 1051:—

"Hire yelwe here was *broided* in a tresse."

WILLIAM ALDIS WRIGHT.

Trin. Coll. Cambridge.

"NOTCHED 'PRENTICES" (4th S. iv. 196, 283.) Not having Dryden at hand, I cannot refer to the text; but it seems to me pretty evident that by the term "notched 'prentices" he alludes to the indentures by which apprentices are bound to their masters; which, as every one knows, are cut irregularly at the top, and so might be called "notched."

F. C. H.

Your correspondent JAMES K. inquires as to chastisement inflicted of old time by masters on their "'prentices." Some of your readers will be able, I trust, to throw light on this not uninteresting question. But the masters (at least in *London*) were not left to rely on their own physical strength; there was *Bridewell*, and there were *beadles* in it. In what way and with what instruments were the whippings administered in *Bridewell*? Perhaps some survivor of the old time could tell us from experience even now. Whether the comparative disuse of the birch with grown boys is a gain or a loss, let those who best know the rising generation tell us. Suffer me to put one question to those who hold that it "degrades" and "dispirits" big youths to birch them. Nowhere has the birch rod been wielded with less regard to age and size than at *Eton*. Has anybody ever observed *Eton* youths to be wanting in *spirit* or in *sense of dignity*? With an *excess* of those qualities *Etonians* have been very freely and reasonably charged.

"JOSEPH."

ΜΕΛΟΣ (4th S. iv. 294.)—There can be no reason for inventing a new sense for this word. It is not easy to see in what relevant sense it is said to be "accented like μέλεις:" they are both accented as is natural to them as independent words. The Septuagint is of course no authority; and the Vulgate renders the word *carmen*, which is also quite consistent with our version. *Mourning* is no synonyme for *misery*; it means here a mourning song. In the *Hecuba* μέλος γοηρόν, "a sad song," is at least as good as "a sad misery." In the *Trachiniae*, Dindorf reads τέλεα, not μέλεα. In the *Hippolytus*, where the words πάθεα μέλεα occur in conjunction, it is evident that μέλεα not only "may," but must be an adjective. LYTTELTON.

I take this to be a very comprehensive term indeed, expressing almost the *summum genus* of everything connected with harmony, whether of

words or sounds. It is used not only of *poetry* but of *music* also—the tune as well as the words to which it is set. The μέλος γοηρόν of Euripides, *Hec.* 82, and the "longum melos" of Horace, *Carm.* iii. 4, may justly, I think, be rendered *dirge* = a pensive, mournful strain, in which, of course, the notion of *misery* or grief is necessarily involved. I doubt much if it is ever used *abstractedly* of *misery*, or without some connection with poetry or music. The name of the tragic muse, Melpomene, à μέλω à μέλος—seems to support the view suggested by W. B. C.

Patching Rectory, Arundel.

EDMUND TEW, M.A.

THE "LADY'S LAST STAKE" (4th S. iv. 116, 304.)—This celebrated picture, originally called "Piquet, or Virtue in Danger," belongs to the Earl of Charlemont, for whose grandfather Hogarth painted it. (See Nichol's and Stevens's *Hogarth*, 4to, 1808.) It has never been out of the possession of the family, and is now at his lordship's Villa Marino, near Dublin, with other works of Hogarth.

D. W. D.

SCHILLER: "THE SONG OF THE BELL" (4th S. iv. 277.)—A close and poetical version of this inimitable lyric was executed by the late William Sotheby. See his *Italy and other Poems*, small 8vo, London (Murray), 1828, p. 225.

WILLIAM BATES.

JEM THE PENMAN (4th S. iv. 277.)—As an editorial reply has placed on record, in such a paper as "N. & Q.," the fact that this convicted scoundrel and forger had actually been called to the English Bar, I think that, for the credit of the Inner Temple and of the Home Circuit, the Masters of the Bench of that ancient and honourable Society ought to explain, through the same channel, how this came to happen.

It is incredible that a man of the criminal classes should have found his way to such a rank without detection: it is equally incredible that one who belonged originally to the higher or middle classes of society should, after his fall, have sunk, not merely into casual crime, but into the habitual degradation of the "flash-ken."

A BARRISTER.

Inner Temple.

ST. ALKELDA (4th S. iv. 297.)—I fear there is no hope of recovering any particulars of the life or martyrdom of this saint. She is called also Alkilda, and Athilda, and her festival is on the 28th of March. I regret to be unable to supply DR. DAWSON DUFFIELD with any further information respecting St. Alkelda.

F. C. H.

LIEUT.-COLONEL COLLYER (4th S. iv. 157.)—MR. EDMUND M. BOYLE will find the arms of Colonel Thomas Collier, Lieut.-Governor of Jersey, in 1703, depicted and described in J. Ber-

trand Payne's *Armorial of Jersey*, pp. 18-19. The arms are sculptured on the keystone of an arch in Elizabeth Castle, in that island. Colonel Collier died in 1715, and was buried in the church of St. Helier. CÆSARIENSIS.

PRINTED GRANTS OF ARMS (3rd S. xi. 199, &c.) I wish to add the following to the list I have already contributed to "N. & Q.":—

Bacon, Sir Nicholas, February 23, 1568.—Vicecomites Norfolciæ, 1843, 4to.

In the *Miscellanea Genealogica et Heraldica* a very interesting collection of grants, confirmations, and exemplifications of arms have been printed: a list of which would only take up much space in your paper, I therefore refer your readers to that excellent work. G. W. M.

VISITOR'S MAXIM (4th S. iv. 272).—I do not know whether I am right in thinking that such a proverb as that to which M. D. refers, of a guest becoming a bore after a visit of three days, would more particularly be found among nations such as the English, that are self-reliant; and who, as a rule, have no difficulty in filling up their hours pleasantly and profitably. So much is this the case, that we have had to borrow the word *ennui* from our neighbours, for our active and practical lives allow no time for such an idea to arise among us. In the early age of the Romans, when the conquest of the world was still before them, they were like ourselves in this; and, therefore, the proverb appears to have circulated among them as it is found in Plautus (*Mil. Glor.* III. i. 146):—

"Hospes nullus tam in amici hospitium divorti potest,  
Quin, ubi triduum ibi continuum fuerit, jam odiosus  
siet."

I should expect that the proverb may be found among the Germans, and not among the French or Italians. I am, however, possibly refining too much, and, if the French and Italians have naturalised the proverb, shall not be surprised if I am told that my theory is without foundation. Had the Romans any word that precisely expresses *ennui*? I see that Riddle and Arnold in their *English-Latin Lexicon* give "temporis molestia," and "tedium" to express the idea.

CRAUFURD TAIT RAMAGE.

AN IRISH ANECDOTE (4th S. iv. 271).—The anecdote given by your venerable correspondent E. L. S. (*diu vivat*) is not peculiarly Irish; I send you the following English one to match:—Soon after the completion of Lord Byron's *Don Juan*, calling upon a spinster lady "of a certain age," I met at the door an evangelical clergyman, benefited in the diocese of Ely (now deceased), who was just leaving. On the drawing-room table I found a copy of *Don Juan*, and on hastily turning over the leaves I observed that a pencil mark in the margin was drawn against the naughty

stanzas. I expressed my surprise at the extent of the lady's reading, upon which she replied,—“My friend, whom you met at the door, has lent me the book, but he has marked all the passages which he says I am not to read.” E. V.

The method employed by Mrs. Lord for guarding the morals of her young-lady subscribers, though amusingly original, may be paralleled by the simplicity of a learned editor to whom Lord Byron refers, and who, influenced doubtless by an overflowing regard for the purity of school-boys for whom his book was intended, produced an expurgated edition of Martial; but who, pitying the maimed condition to which he had thus reduced his author, placed all the obnoxious epigrams together at the end of the volume; thus, as Byron says, saving the trouble of an index.

W. B. C.

BELLS FOR DISSENTING CHAPELS (4th S. iv. 55, 82, 123, 267).—From a notice in the *Weekly News* of October 2, 1869, I glean that a peal of eight bells has lately been founded by Mr. John Murphy, of Dublin, for the Roman Catholic Cathedral in Thurles, and that the Archbishop of Cashel has pronounced this peal to be the largest and best in the kingdom. J. G.

Hall.

### Miscellaneous.

TO OUR READERS.—It has frequently been urged upon us that "N. & Q." having become the recognized Medium of Intercommunication between all who are engaged in literary pursuits and inquiries, greater space should be devoted to it to Literary Intelligence and the Sayings and Doings of the World of Letters, so that all who are interested in such matters might find in its columns early announcements of a new Volume by Froude, a new Poem by Tennyson, or a new Handbook by Murray.

This suggestion has recently been renewed by many, whose views and wishes are entitled to every attention. We have therefore determined to act upon it; and that, in so doing, we may not encroach upon the space devoted to our Correspondents, we shall from time to time give an increased number of pages, so as to meet the requirements of all our friends.

### NOTES ON BOOKS, ETC.

*History of the Norman Kings of England, from a New Collation of the Contemporary Chronicles.* By Thomas Cobbe. (Longmans. 8vo.)

Mr. Cobbe does not mean by a "collation of the contemporary chronicles" that which is ordinarily understood by the word "collation"—a comparison, namely, of the printed chronicles with the original manuscripts. He has merely read the historical printed authorities for himself, and, comparing each one with the others, has drawn his history out of them all. In this respect he differs from Hume, and perhaps from some later historical writers. Hume is stated to have written the early part of his history from the pages of Carte, and to have



appended Carte's references to his own chapters. Mr. Cobbe has gone honestly to the printed works of "those annalists who lived among the people and scenes they describe," and "I discharge myself," he says, "of unwarranted augmentations by later chroniclers, of the so-called 'philosophies of history,' and of rhetorical flourishes which involve the false with the true. I seek," he adds, "to be accurate and clear, rather than elegant." Such is the author's own account of his materials and of his style. The book details the incidents of the reigns of the Conqueror, of "the ruffian Rufus," of Henry I. and Stephen. Their successive sway comprised eighty-eight years of hideous trouble, calamity, and oppression—years scarcely to be paralleled in modern history for the ineffable woe which they brought upon the suffering subjects of these incompetent kings. The sad tale is told by Mr. Cobbe in a way which will attract readers. It may also excite controversy, but with that we have nothing to do. The book has qualities which entitle it to the attention of all inquirers, and as such we commend it. The following summary of the character of William Rufus will show at once the author's style and mode of composition:—

"A man of square form, well set: of florid skin and yellow-red hair: an open brow, and eyes of different shades variegated with glittering specks. Though not large and of protuberant belly, of great strength and hardihood: when angered, stammering in speech. At table among his intimates, loose in talk, free to excess in food and drink. One who railed at his own faults, and hoped by a jest to parry shame. In public supercilious, contemptuous; threatening in aspect, apt to assail with coarse language and ferocious voice. 'He feared God but little, and man not at all.' Of one virtue, it would seem, self-confidence: of one grace, faith in the honour of knighthood: of one talent, yet without that supplementing genius which could combine his projects. His imagination large, his powers mean. Squandering enormous revenues, he effected no great thing. 'The Hall at Westminster was not half the size he had planned.' His daring great: his spirit how paltry! Some fifty English gentlemen, charged with killing venison, having passed the ordeal by fire, 'God is no righteous judge,' said he, 'that would let such go scathless.' He would not put on hose that had cost three shillings. 'How long, you baseborn, has the king worn clothes so cheap? Fetch me a pair worth a silver mark at least!'"

To this passage are affixed the authorities "W. Malm. de Gestis R. iv. 1. — Hunt. — Eadmer. — W. Malm." The editions and pages should have been added: a remark which applies to the whole book, except the preface.

*Portraits of Yorkshire Worthies. Selected from the National Exhibition of Works of Art at Leeds, 1868. With Biographical Notes. Edited by Edward Hailstone, Esq., F.S.A. In Two Volumes. (Cundall & Fleming.)*

No one can doubt that Mr. Hailstone is entitled to great credit for the suggestion that an exhibition of distinguished Yorkshiremen should form a distinctive feature of the Leeds Exhibition of 1868, and, his suggestion being adopted, for the zeal with which he laboured to secure its successful accomplishment. Having gathered an assemblage of portraits of county worthies, such as no other county than Yorkshire—which has well been defined "an epitome of England"—could produce, he deserves additional credit for preserving in the work before us so striking a memorial of that Exhibition in the shape of two hundred photographic copies of the most interesting portraits. These have been executed by Messrs. Cundall and Fleming; and though, owing to the difficulties inseparable from copying oil-paintings, many

of them fail to give adequate representations of the originals, they are still of great interest and value as records of authentic pictures. Mr. Hailstone's biographical sketches will add greatly to the just pride which every Yorkshireman must feel in this tribute to the interest and importance of his native county.

*The Statutes of Henry VII. An Exact Fac-simile from the very rare Original printed by Caxton in 1489. Edited, with Notes and Introduction, by John Rae, (Hotten.)*

A beautifully executed fac-simile of one of Caxton's later productions, of such extreme rarity that only three copies are known to be in existence, viz., one in the library of the Inner Temple, a second belonging to Earl Spencer, and the third—the finest of the three, and from which the present fac-simile has been made—in the Grenville Library in the British Museum. To the admirers of the glorious old printer, to whom English literature owes so much, this volume will be a welcome one; while judicious readers will find in the various enactments many contributions to the history of our language, and many curious illustrations of manners and social progress. The editor's Introduction and Notes are just what the book required.

*The Complete Works of Edmund Spenser, edited from the Original Editions and MSS. by R. Morris. With a Memoir by J. W. Hales, M.A. (Macmillan.)*

We have here in a very compact form an edition of the works of Edmund Spenser, "the Poets' Poet," beautifully printed, and published at a price which places it within the reach of readers of all classes. While the works have been edited with a care calculated to render the book satisfactory to all scholars, they are accompanied by a new Life of the Poet, and rendered complete by Notes and a Glossary.

*The Whole Works of William Browne, of Tavistock, and of the Inner Temple; now first collected and edited, with a Life of the Poet and Notes by W. Carew Hazlitt. The Second Volume. (Printed for the Roxburghe Library.)*

This new volume completes the works of this Devonshire worthy, and contains the conclusion of his Britannia's Pastorals; The Shepherd's Pipe; the Inner Temple Masque; his Love Poems; Odes, Songs, and Sonnets; Epistles; Elegies; Visions; Epigrams, Epitaphs; Paraphrases; Miscellaneous Pieces; Commendatory Verses; and lastly, an Index, into which the editor has introduced some topographical and miscellaneous notes by Mr. John Shelly of Plymouth.

#### BOOKS RECEIVED:—

*Facts and Dates on the Leading Events in Sacred and Profane History, and the principal Facts in the various Physical Sciences. The Memory being aided throughout by a simple and natural Method. By the Rev. A. Mackay, LL.D. &c. (Blackwood.)*

Testing the homely proverb, "the proof of the pudding is in the eating," the present ingenious system of Mnemonics must be pronounced a success, as Dr. Mackay assures us many of the most distinguished educationists in the Scottish capital have expressed their cordial approval of it and its adaptability to school purposes.

*Extracts from Cicero, Narrative and Descriptive, with English Notes, by Henry Walford, M.A. Clarendon Press Series. (Macmillan.)*

Intended to supply a short and easy text-book, interesting in itself, and sufficiently easy to follow Cornelius Nepos and Caesar.

*Epitaphs and Epigrams—Curious, Quaint, and Amusing.*  
*From various sources. (Palmer.)*

A neatly-printed little volume, the two portions of which are so markedly distinct that the compiler ought to have adopted for his motto "From grave to gay." Both epigrams and epitaphs are indexed—a good feature in all books of this kind.

THE QUARTERLY REVIEW just issued contains, in addition to the articles "Higher and Lower Animals," and "Water Supply of London," the political papers, "Reconstruction of the Irish Church," and "The Past and Future of Conservative Policy," several articles of great literary interest, besides that on the "Byron Mystery," to which we have elsewhere referred, namely, one on "Lord Lytton's Horace," one on "Sacerdotal Celibacy," an admirable Sketch of "Isaac Barrow," and a very important paper on "Islam," a companion article to and obviously from the same pen as that on "The Talmud," which created such a sensation when it appeared, about this time two years.

LITERARY SEARCHERS AT DOCTORS' COMMONS.—We are pleased to learn that the Chief Judge of the Court of Probate has assigned a new and very commodious apartment at Doctors' Commons for the use of literary searchers. The inconveniences of the former room have been submitted to without murmur, in full faith that in due time the pledge given by Sir Cresswell Cresswell would be fulfilled; and it is very much to the credit of Lord Penzance that it has been so, without any further urging. The influence of the admission of literary inquirers to Doctors' Commons is beginning to be very palpably felt. We observe it continually in greater accuracy of statement in historical and genealogical publications; and enlarged accommodation will lead to its development in many fresh quarters.

THE BYRON SCANDAL.—The writer of the interesting article on this subject in *The Quarterly*—which includes many unpublished extracts from letters, &c.—has completely succeeded in vindicating Mrs. Leigh from the horrible charge so improperly and thoughtlessly brought forward in Mrs. Stowe's narrative. On the other hand, his endeavours to exonerate Byron from the mysterious offence which, in the opinion of Lady Byron's legal advisers, "rendered a reconciliation impossible," are, in our opinion, far from successful; while, in his anxiety to defend the noble poet, he does scant justice to Lady Byron.

AUTOBIOGRAPHY OF EDWARD WORTLEY MONTAGU.—If our readers were surprised by the announcement made a few weeks since of the intended publication of the Autobiography of "Florry" Macdonald, their surprise will probably be still greater when they hear that the world is shortly to be gratified by the Autobiography of that most eccentric of all eccentrics, Edward Wortley Montagu. The public will in both cases examine carefully the evidence in support of the genuineness of these interesting additions to our biographical stores.

THE DISCOVERY OF JUNIUS, so often announced, has at length, *The Academy* believes, been placed beyond doubt by the researches of the Hon. Edward Twissleton, who has for the first time called in the aid of a scientific expert in handwriting, the well-known M. Chabot. The results will shortly be made public, together with facsimiles of the autographs of Junius's letters to Woodfall and George Grenville. The document referred to we believe to be one which had considerable influence in confirming the belief which Lord Brougham at one time entertained as to Junius, though at a later period "The Chancellor said, 'I doubt.'"

THE LEIGH HUNT MEMORIAL, at KENSAL GREEN, was unveiled on Tuesday morning, when Lord Houghton paid a graceful and appropriate tribute to the character and genius of Leigh Hunt. It consists of an admirable bust of the poet, by Mr. Durham, who has most successfully caught the genial expression of one whose marked characteristic is well described in the quotation, from his own writings, engraved beneath the bust—

"write me as one  
 That loves his fellow men."

In addition to many of the personal friends and family of Leigh Hunt, many of the subscribers to the memorial were present; and the attendance would doubtless have been much larger, but for the unfavourable state of the weather.

CITY OF LONDON LIBRARY AND MUSEUM.—The Court of Common Council, on Sept. 16, 1869, having recognised the great importance of establishing a Library and Museum worthy of the City of London, which is to be erected at the eastern end of the Guildhall, the Building Committee are now actively engaged in eliciting information respecting the practical arrangement for both departments. For this purpose a deputation, during the past week, visited the British Museum, the Record Office, the Temple and Lambeth libraries. We may also add that the Ninth Supplement to the Catalogue of the Library of the Corporation has this week been issued to the civic body.

GARTER KING OF ARMS.—All who know Mr. Albert W. Woods, Lancaster Herald, will share the satisfaction which we have in announcing that he has been appointed to succeed his old friend, Sir Charles Young, as Garter King of Arms.

THE HON. MRS. NORTON has published a denial that she is "the author, or knows who is the author," of the very severe article on Mrs. Stowe's "True Story" which appeared in *The Times* of the 30th of August.

MESSRS. LONGMAN, in addition to the important works already announced in these columns, will shortly issue two volumes of "The Speeches, 1817-1841, and Despatches presented to Parliament by Earl Russell, with Introduction by his Lordship;" "The Archbishop of Westminster's Pastoral Letter to his Clergy on the Ecumenical Council and the Infallibility of the Roman Pontiff;" "The Nicomachean Ethics of Aristotle," newly translated by Robert Williams, M.A., and "Traces of History in the Names of Places," &c., by Flavell Edmunds.

MR. MURRAY'S LIST OF NEW BOOKS for the coming season contains many of great interest; among others, "Lord Elgin's Correspondence," edited by Mr. Walrond; "The Discovery of the Great West," by Francis Parkman, in which are related the exploits and adventures of the first explorers of the valley of the Mississippi; "At Home with the Bretons," by Mrs. Palliser; Mr. Lock's "Personal Narrative of his Three Weeks' Imprisonment at Pekin;" Mr. Van Leunep's "Missionary Travels in Little-known Parts of Asia Minor;" "Scrambles among the Alps," by Edward Wympyer; "The Rob Roy on the Jordan, Nile, Red Sea, and Gennesareth," by Mr. Macgregor; "The Handwriting of Junius," by the Hon. E. Twissleton; "The Talmud," by Mr. Deutsch; "Our Ironclad Ships," by Mr. Reed, Chief Constructor of the Navy; Dr. Percy's "Metallurgy of Gold, Silver, Lead, &c.;" Completion of Von Sybel's "History of Europe during the French Revolution," translated by Professor Perry; "A New Series of Contributions to the Literature of Art," by Sir Charles Eastlake; and a great number of new and improved Editions of Books, which have established their popularity.



MESSRS. MOXON announce, under the title of a "Royal Gift Book," a splendid volume on Windsor Castle illustrated by thirty photographs, printed in permanent colours, with descriptive text by Her Majesty's Librarian, the lamented Mr. Woodward; Gustave Doré's Illustrations of Thomas Hood; Mr. Secombe's Etchings illustrative of Hood's Golden Legend, "Miss Kilmansegg and her precious Leg;" two unpublished Plays by Hood; a new Life of Shelley by Mr. Rossetti, accompanying a carefully revised edition of his works; and, lastly, what promises to be a work of considerable utility, Haydn's "Universal Index of Biography from the Creation to the present Time," edited by Mr. Bertrand Payne.

MESSRS. RIVINGTON'S announcements commence with a volume destined to excite considerable attention, an authorised translation from the German of "The Pope and the Council," by Janus. "The Story of the Gospels, in a single narrative, combined from the Four Evangelists, showing in a new translation their unity;" "Brightstone Sermons," by George Moberly, D.C.L., Bishop-Elect of Sarum; "Bible Readings for Family Prayer," by the Rev. W. H. Ridley, M.A.; Mr. Liddon's interesting sketch of "Walter Kerr Hamilton, Bishop of Salisbury," reprinted from *The Guardian*; An "Attempt to Determine John Wesley's Place in Church History, with the aid of facts and documents unknown to or unnoticed by his biographers," by R. Denny-Urlin, M.R.I.A.; and a "Dictionary of Doctrinal and Historical Theology by various Writers," edited by the Rev. John Henry Blunt, M.A., F.S.A., editor of the "Annotated Book of Common Prayer," imp. 8vo, Part I, containing A—K, are among the other works to be issued by the same house.

MESSRS. MACMILLAN announce as a new volume of The Sunday Library, "Alfred the Great," by Thomas Hughes; "Albrecht Durer of Nurnberg: his Life, Letters, and Works," by Mr. C. Heaton, with Photographic and Autotype Illustrations; "The British Expedition to Abyssinia," by Captain Hozier; and "Tales of Old Travel re-narrated by Henry Kinsley."

MESSRS. BLACKWOOD'S most important announcements are, "The Poems of Ossian: the Gaelic Text, with a new and literal English Translation," by the Rev. A. Clerk, 2 vols. 8vo; "Historical Sketches of the Reign of George II.," by Mrs. Oliphant, author of the "Life of Edward Irving," 2 vols. 8vo; "On Fiction as a Means of Popular Education," by the Hon. Lord Neaves; Vols. V. and VI. of Mr. Burton's "History of Scotland from Agricola's Invasion to the Revolution of 1688;" and "As regards Protoplasm in relation to Professor Huxley's Essay on the Physical Basis of Life," by J. H. Stirling, author of "The Secret of Hegel."

MESSRS. TRÜBNER announce for early publication "The Emblem Writers, preceded by a view of Emblem Book Literature down to 1616," by Henry Green, M.A.; "The Gold Fields and Mineral Districts of Victoria," by Dr. R. B. Smyth; a Second Series of Baron Van De Weyer's "Choix d'Opuscles Philosophiques, Historiques, Politiques et Littéraires;" "A Translation of the Ethics and Letters of B. de Spinoza, with Life and Summary of his Doctrines;" "The Coins of the Pathan Sultans of Delhi, A.D. 1193-1534," by Edward Thomas; and by the same author, two volumes of "Essays on Indian Antiquities," embracing the entire range of the discoveries of James Prinsep.

MESSRS. HURST & BLACKETT will issue next week the new novel, "Debenham's Vow," by Miss Amelia B. Edwards, author of "Barbara's History," &c., in three volumes.

MESSRS. GROOMBRIDGE have ready "An Introduction on the Science of Heat," by T. A. Orme; and "The Mother's Recompense," by Grace Agular, new edition.

MESSRS. HOGG & SON have in the press "A Dictionary of Ritual and other Ecclesiastical Terms, by the Rev. F. G. Lee, D.C.L.; and, by the same author, 'The Manuale Clericorum: a Guide for the Reverent and Decent Celebration of Divine Service.'"

MR. BENTLEY will publish, in the course of a few days "The Life of Mary Russell Mitford, told in her Letters to her Friends: containing Sketches and Anecdotes of her most celebrated Contemporaries."

MR. HOTTEN announces, under the title of *Piccadilly, Past and Present*," a work upon which he, originally in conjunction with the late Mr. Dudley Costello, has been engaged for many years.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

THE AUTOBIOGRAPHY OF WILLIAM JERDAN. In 4 Vols.

MAN WHOM I HAVE KNOWN, by William Jerdan.

FIVE YEARS AT AN ENGLISH UNIVERSITY (Cambridge), by Charles Astor Bristed.

Wanted by the Rev. John Pickford, M.A. Bolton Percy, near Tadcaster, Yorkshire.

AN ELEGY ON THE DEATH OF LADY ASGILL, by Richard Gardiner, 1754.

Wanted by Mr. C. R. Colville, Lullington, Burton-on-Trent.

COWPER'S HISTORY OF MILLWALL (in Poplar Parish, Middlesex).

Wanted by Mr. Charles Mason, 3, Gloucester Crescent, Hyde Park.

PRESOTT'S HISTORY OF FERDINAND AND ISABELLA. Vol. III. Bentley, 1839.

Wanted by Mr. E. Walford, Hampstead, N.W.

DIBDIN'S BIBLIOGRAPHICAL DECAMERON. 3 Vols.

TOUR. 3 Vols.

SHAKESPEARE'S POEMS. First Edition, 1640.

MILTON'S PARADISE LOST. First Edition, 1667.

HUNTER'S HISTORY OF DONCASTER. 2 Vols. folio.

WHITAKER'S HISTORY OF CRAYVEN.

AUBREY'S HISTORY OF SURREY. 5 Vols.

THURSTON'S HISTORY OF NOTTINGHAMSHIRE. Folio.

BAKER'S HISTORY OF NORTHAMPTONSHIRE. 2 Vols. folio.

Wanted by Mr. Thomas Beel, Bookseller, 15, Conduit Street, Bond Street, W.

THE KING OF THE PEAK.

Wanted by Messrs. E. Clulow & Son, Derby.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

LITERARY NEWS. In consequence of the amount of Literary Intelligence which has reached us this week we have been compelled to omit our Notes on Mr. Wykeham Martin's Leeds Castle; Mr. Mayor's edition of Baker's History of St. John's College, Cambridge; and several other books of interest.

J. F. F. Tennyson's allusion is to Margaret Roper, daughter of Sir Thomas More.

W. T. M. (Centenarianism) is thanked, and referred to our 3rd S. xli. 321, where he will find the particulars which we obtained in confirmation that Mr. Plank was one hundred years and ten days old at the time of his death.

W. D. (New York) will see by reference to the Cambridge Shakespeare, vol. 72, that he has been anticipated in suggesting "Uramus" for "runaways" in Romeo and Juliet, Act III. Sc. 2.

ALFRED IRVING. If our Correspondent will again refer to "N. & Q." 2nd S. iii. 475, he will find that the date of Watson's True Relation of Feccion begun at Wisbech is 1601, and that it only fetched 10s.

E. I. H. TEV. There is no separate work on Baron di Ruilecourt's assault on the Island of Jersey in 1781. The most extended notice of it appeared in the Annual Registers, xxv. 96, and the newspaper of that time.

U. O. N. The line in Deut. x. is also omitted in the British Museum copies of The Bible of 1549, so that it is probable the error occurs in the whole edition.

"NOTES & QUERIES" is registered for transmission abroad,

## MR. BENTLEY'S ANNOUNCEMENTS

FOR

OCTOBER AND NOVEMBER.

**THE LIFE of CARDINAL POLE.** By the VERY REV. DR. HOOK, Dean of Chichester. Forming the Eighth Volume of "The Lives of the Archbishops of Canterbury." 8vo. 15s. [Ready.]

**THE LIFE of JANE AUSTEN,** Author of "Mansfield Park," &c. By her Nephew, the REV. J. E. AUSTEN LEIGH, Vicar of Bray. 8vo, with Portrait and other Illustrations.

**THE CORRESPONDENCE of the RIGHT. HON. WILLIAM WICKHAM,** from 1794. Including original Letters of the Archduke Charles, Wilberforce, Lord Auckland, Lord Grenville, Louis XVIII., Charles X., Duc d'Enghien, George Canning, Duke of Portland, Lord Whitworth, Field Marshal Suwarrow, Lord Macaulay, Lord Grenville, Secretary of Ireland during Emmett's Rebellion. Edited by his Grandson, WILLIAM WICKHAM. With Portraits of the Right Hon. William Wickham and Field Marshal Suwarrow, from Original Pictures. 2 vols. 8vo.

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**MEMOIR of SIR WILLIAM HAMILTON, BART.,** Professor of Logic and Metaphysics in the University of Edinburgh. By PROFESSOR VEITCH of the University of Glasgow. 8vo, with Portrait, 18s.

**THE DISCIPLES of OUR LORD** during the PERSONAL MINISTRY. By WILLIAM LEE, D.D., Minister of ROXBURGH. Price 6d.

**HISTORICAL SKETCHES of the REIGN of GEORGE the SECOND.** By MRS. OLIPHANT. 2 vols. post 8vo. [On Nov. 1st.]

**WENDERHOLME:** A Story of Lancashire and Yorkshire. By PHILIP GILBERT HAMERTON, Author of "A Painter's Camp," &c. 3 vols. post 8vo. [In the press.]

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**ON FICTION as a MEANS of POPULAR TEACHING.** A Lecture. By LORD NEAVES. [In the press.]

The Concluding Volumes (V. and VI.) of  
**MR. JOHN HILL BURTON'S HISTORY of SCOTLAND,** from Agricola's Invasion to the Revolution of 1688. [In the press.]

45, George Street, Edinburgh; and 37, Paternoster Row, London.



LONDON, SATURDAY, OCTOBER 30, 1869.

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## Notes.

## ALEXANDER GIBSON HUNTER, OF BLACKNESS, AND SIR WALTER SCOTT.

In his *Memoirs of Sir Walter Scott*, Mr. J. G. Lockhart has somewhat reflected on the memory of Mr. A. G. Hunter, of Blackness, as he has done still more unsparingly on the memory of Archibald Constable, the two Ballantynes, and other intimate friends and associates of the illustrious novelist. Mr. Hunter, who was the heir of large estates in the county of Forfar, and practised as a Writer to the Signet at Edinburgh, became partner in the publishing house of Archibald Constable and Co. about 1801. Through the funds which he put into the concern, the firm were enabled to undertake the publication of the *Edinburgh Review*, and give to the world in appropriate form the earlier poems of Sir Walter Scott. When Mr. Hunter succeeded to his family inheritance in 1809, he proceeded to reside at Blackness House, near Dundee, and disposed to Constable his share in the publishing business. Lockhart ascribes the dissolution of the co-partnership to Mr. Hunter's ebullitions of temper. It is interesting, after the lapse of sixty years, to be enabled, on the most incontrovertible evidence, to vindicate Mr. Hunter from the imputations of a reckless biographer, and further to associate his name with Sir Walter Scott in a relationship which cannot fail to attract public interest.

Being lately on a visit to Blackness House, the principal seat of my learned friend Mr. David

Hunter of Blackness, I was privileged with his permission to examine his collection of autographs, which form a part of a remarkable store of paintings, rare books, and art treasures preserved in his quaint old mansion. Among many other interesting communications addressed to Mr. Hunter and his ancestors by persons of distinction, I came upon the following, which I transcribed:—

"Edinburgh, 26 March, 1825.

"David Hunter, Esq. of Blackness—

"Sir—I had the pleasure of sending you, by carrier, a set of the Novels, Tales, and Romances of the Author of *Waverley*, in 33 volumes, and the Poetical Works of Sir Walter Scott, in eight volumes. They will aid the commencement of your Library, and I have to request you will receive them as a small memorial of my sincere regard for you, and as the representative of an early and most justly esteemed friend. Had your Father been now alive, no man would have delighted more in the perusal of these works; no one could better have appreciated their merits, or more fully rejoiced in their celebrity.

"You have besides other claims to the possession of these volumes from their Publisher. One of these claims I cannot forget, and must now repeat to you—that I have very often heard your father express a wish that the distinguished individual—since the author of *Waverley*—would turn his mind to novel-writing, and which in the most warm terms, he used to predict, would place the Great Unknown most prominently without a rival in literature. And this, I think I can venture to assure you, sometimes happened (in Mr. Hunter's own enthusiastic manner) in the Author's own presence. This is a little historical notice, which I cannot resist the gratification of now recording, and which I am sure cannot but be pleasing to you. I do not, however, pretend to say what effect, or any, these prophetic effusions may have had in producing the works originally, but the circumstance has very often occurred to me, when thinking of former days.

"It will give me great pleasure to hear from you, and with best wishes, believe that I am always,

"My dear Sir,

"Your sincere friend,

"ARCHD. CONSTABLE.

"P.S.—I need not say that you will consider this letter, in so far as it relates to the works of the Author of *Waverley*, as entirely confidential and private—I mean in so far as regards the Author."

Mr. Constable's postscript refers to the secret as to the authorship of the *Waverley* Novels, which had not yet been divulged, but which the writer had apprehended, on a review of his letter, might be guessed at. That a Forfarshire landowner, then a partner of his publishers, should have suggested to Scott that he would do well to turn his attention to novel-writing, and should have confidently predicted his success in the art, are facts worthy of historical notice. Mr. Hunter died in 1812, at about the age of forty. He was an elegant scholar and an enthusiastic lover of the fine arts. As a musician he excelled. Several songs from his pen may, ere long, with musical accompaniments, be given to the world.

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham, S.E.

## HENRICK NICLAES: THE FAMILY OF LOVE.

Dr. Fr. Nippold of Emmerich published in Niedner's *Zeitschrift für die historische Theologie*, 1862, pp. 324 sqq., a treatise on the Dutch mystic, Henrick Nicolaes, and the sect founded by him, commonly known in England under the name of the *Family of Love*. In this treatise Dr. N. endeavoured to give an account, as complete as possible, of the life and works of that *prophet*, justly remarking in his introduction that—

"while the outlines of the Munster riots are generally well known, and even the details of this event have been accurately investigated and described, the other emanations of Anabaptistic mysticism seem to be totally forgotten. Trechsel and Erbkam have indeed made Anabaptistic, Antitrinitarian, and Antinomian doctrines, for which some heretics of the time of the Reformation were notorious, the object of careful investigations; but other, and just the most important and most interesting, phenomena have hardly yet been noticed. The very remarkable arch-heretic *David Joris*, and the no less remarkable Henrick Nicolaes, whose *Familia Caritatis* (*Family of Love*) is mentioned everywhere among the sects of the Reformation, have never been the object of special inquiries.\* And yet a glance at the writings of H. N. and those of his antagonists will show us that it is of the highest importance to consider the ideas of the enthusiast and the tenets of his followers somewhat closer."

Although it does not appear from Dr. Nippold's treatise that he has read Fuller's *Church History of Britain*, ed. Brewer, iv. p. 407, sqq., nor Strype's *Annals of the Reformation*, II. i. p. 556, &c., who give a somewhat elaborate account of H. N. and his followers, yet his work will not be thought superfluous, as it gives us a list of 64 manuscripts, books and pamphlets, written by (mostly in a Low-German dialect), on and against, H. N., of which only a few were known to Strype and Fuller. And as all the works connected with this prophet and his sect have already long ago been called *albis corvis rariora*,† and some of them seem to be altogether lost, we can understand that Dr. N.'s task has not been trifling.

Mr. P. A. Tiele, the conservator of the Leyden University Library—a man who, yet young, has already won a great reputation by his bibliographical and historical labours—discovered two years ago, in the important library (at present no longer existing) of Messrs. Enschedé, the celebrated type-founders of Haarlem, that a part of the manuscripts enumerated by Dr. N. existed already in print, and gave in *Le Bibliophile Belge*, Bruxelles, 1868, pp. 121 sqq., under the heading *Christophe Plantin et le Sectaire Mystique, Henrick Nicolaes*, an account of these editions, with some very interesting additions to Dr. Nippold's treatise, to

which Mr. Charles Ruelens, the Conservator of the Brussels Library, added some other curious documents.

As Mr. Tiele was of opinion that in England especially, where our prophet lived, and worked, and exercised a great influence for a long time, much was to be found which would throw light on many at present obscure points, he invited me to try what I could find in English libraries, in connection with this subject; and I was so fortunate as to find in the Rev. Dr. Corrie, the Master of Jesus College here, a man who not only possesses a remarkably rich collection of the works of H. N., but who, with great kindness, lent me for an indefinite period his treasures to enable me to make whatever investigations I should think necessary. His collection consists mostly of translations into English of the treatises already mentioned by Dr. Nippold under their original titles. But they are on that account no less valuable as testimonials of the esteem in which were held the works of a man who took a considerable part in the religious movements of a period for ever memorable in the annals of English history. Dr. Corrie's collection contains, moreover, translations of some works of which no copy is yet known in the original language.

It is the intention of Mr. Tiele and me to collect all materials we can find for an eventual complete biographical account of the celebrated mystic. The list which I give below merely contains the books in the possession of Dr. Corrie, and three which I found in the University Library here. I have no doubt, however, that when the subject attracts the attention of librarians and collectors of rare and curious books, many additions to this list will be found, and I need scarcely say that every scrap of information, as regards H. N. and his life or works, either sent to me directly, or through the medium of "N. & Q.," will be thankfully received.

In conclusion I wish to say that most of the books are published under his initials, H. N. Some of the English translations have, in imitation of the originals, vignettes on the first and last leaf, of which one represents the victory of the Way, Truth and Life over the World, Sin, and Death; above which we read, *Now goeth the judgment over the world*, &c.; underneath, *Now is the Salvation, the Power and the Kingdom become our Gods*, &c. Another vignette consists of a circle surrounding the words *corone assimilabo iudicium meum* (2 Esd. v. 42), and in the middle the word יהוה, surrounded by a glory. A third represents a heart in which we find a plant in flower, and two hands joined. Each hand holds a scroll, on the one of which we find the word Love, on the other Truth. Above, on the left-hand side, we read the word יהוה, on the right Emmanuel, the whole being surrounded by glories,

\* Since Dr. Nippold's treatise was published there has appeared in Holland a work entitled *David Joris, Bibliographie door Dr. A. Van der Linde*, 's Hage. M. Nyhoff, 1867, 8°.

† Vogt, Cat. hist. criticus librorum rariorum. Ed. 4<sup>o</sup>, p. 487.



clouds, and angels. A representation of these vignettes, as well as a more elaborate description of the books, is to be found in *The Bookworm* of this year, published by the well-known bibliographer J. Ph. Berjeau.

10. *Mirabilia opera Dei*: | Certaine wonderfull Works of | God which hapned to H. N. even from his | youth : and how the God of Heaven hath united | himself with him, and raised up his gracious | Word in him, and how he hath chosen | and sent him to be a Minister of | his gracious Word. | Published by Tobias a Fellow Elder with | H. N. in the Houshold of Love. | Translated out of Base Almain. | xii. & 138 pp. 4°.

20. A Vol. in 4° containing the following tracts and epistles—

i. *Institutio puerorum*. | Kinder Bericht, | Met vele | Goeder Lere, | Dorch H. N. vp Ryme vorordent : | &c. Anno 1575. | —ii. *Exhortatio*. | De | Eerste Vormaninge | H. N. | Tot syne Kinderen, unde dem Hüsgezinne | der Lieften | Jesu Christi. . . . Anno 1573. | —iii. *Dieta* H. N. | Leeraffige Rede : | Also desulve van H. N. vth-gesproken, vnde vth de | Rede synes Mundes, nae-geschreuen | zynt. | &c. —iv. *Epistolae* H. N. | De Vor-nömppe | Epistelen | H. N. | Die he, dorch den hilligen Geist der Lieften ; am | dach gegeben, vnde ; am meesten ; an de hief- | hebbere der Waerheit vnde syne Beken-den, | geschreuen vnde gesendt heft. | &c. Anno 1577. |

These epistles are each provided with a separate heading, which it will be necessary to give, as some of them have been published separately, as will be seen by the numbers following:—

a. Ein Roepende stemme des hilligen Geistes der Lieften, &c. b. Eine korte vnde grundige Berichtinge van de Vorborgentheit der Lieften. c. Eine grundige Berichtinge, wahrinne idt Vnderseheit tusschen Godt, den Vader, vnde synen Sone . . . vorklaret wert. d. Eine klare Berichtinge van de Middel-werckinge Jesu Christi, die in dem Geiste geschitt. e. Ein Vpweckinge des Hertent tot de Nafolginge Christi, in dem Lyden synes Crützes, &c. f. Grundige Berichtinge vnde Underscheit der Vorstandnissen, na de Waerheit der hilliger Schrifturen, &c. g. Ein ware Gericht edder Ordell, vth dem Denste der Lieften, wedder idt falsche Gericht edder Ordell, vth dem Fleische, &c. h. Ein klaer Underscheit van de Gelatenheit vnde Vngelatenheit in dem Geiste, &c. i. Van de Densten vnde Ceremonien der Christenen vnde der Unchristenen, vnde van dem rechten vnde falschen Gebrücke dersulver, &c. k. Ein Köstelicke Klenode der stüerlicher Berichtingen vnde lieflicker Vormaningen, &c. l. Straffe vnde Vormaninge vth hertelycker Lieften, tor Betreckinge vnder de Gehor, samtheit der Lieften, vnde tor Boete vor ere Sünden, &c. m. Berispende Underwisinge vnde lieflicker Vormaninge, vth hertelicke Liefte, &c. n. Lieflicker Underwisingen an einen Liefhebber der Waerheit, die thovohren ein Laster des Denstes der Lieften . . . gewest, &c. o. Eine korte Vormaninge an einen Jünger in dem Denste der Lieften, &c. p. Eine hertelicke Vormaninge an alle Liefhebberen der Waerheit, &c. q. Eine under-wisende Vormaninge an de Goetdwilligen, die sich tot de Gehorsamheit der Lieften gantzelick öuer-geuen, &c. r. Van des Minshen Heerlickheit in den Anfangk : van synem Affal, Dodi, &c. s. Eine lieflicker Vormaninge, geschreuen vnde gesendt an einem Hüsgezinne, dem Hüsgezinne der Lieften thoegedaen, &c. t. Eine hertelicke Vormaninge an de yferigste goetd-willige Hertent to de Gerechtigheit, &c. u. Straffe vnde Berispinge der Hoererie, &c. —v. *Terra Pacis*. | Ware Getügenisse | van

idt | Geistelick Landtschop | des Fredes | . . . Gedrückt to Cölln am Rein, dorch Niclās Bohm-bargen. Anno M.D.LXXX. | —vi. *Prophetie* | des | Geistes der Lieften. | . . . Anno 1573.

The signatures run A-Z, Aa-Zz, Aa a-Iii<sup>4</sup>, 220 ll. or 440 pp. Three engravings are found in this work, two of which are repeated twice or thrice. They are very characteristic for the style of their execution, and remarkable because they would prove that the book was really printed after 1656, for we find on one of them "*R. Gaywood Fecit, 1656*." This engraving, representing the circle with the word יהוה, surrounded by clouds, angels, and the symbols of the four evangelists, occurs four times in the copy I have before me. It is pasted in thrice, but the fourth time it occurs, on the very last leaf of the book—it is evidently the other half of sign. Iii<sup>1</sup>. I presume, therefore, that the book was printed in or after 1656, and that the dates 1573, 1577, and 1580, which occur in the book, indicate the time in which the first editions were printed.

Some weeks ago my attention was called by Mr. Frederick Muller, the learned bookseller of Amsterdam, to a unique copy of a work of H. N., sold by him some years ago, entitled: *Evangelium Regni. Ein Frolicke Bodeschop vam Rycke*. This work had also an engraving of R. Gaywood, with the date (Fecit) 1656, which left no doubt to Mr. Muller that the book was printed in England about that time. What may, however, have been the reason for printing at that time, in England, books of this kind in a Low-German dialect?

No 3. The first Epi- | stle of H. N. | A Crying-voyce of the holy Spirit of | Loue, wherwith all People, eauen out of meere Grace ; are called and intirelie-bidden, through H. N., to the | true Repentance for their Synnes to the Entrance of | the upright christian Life, and to the Howse of the Loue of | Jesu Christ. | . . . Translated out of Base-almayne into English. | 16 pp. 8° black letter.

No 4. The First Epistle. | A | crying voice | of the holy Spirit of Loue, | wherewith all People are out of | meer Grace, called and bidden by H. N. to the true Repentance for their Sins, | &c. Printed in the yeer, 1648 | ; A-D<sup>8</sup>, 32 ll. small 8°. Roman type.

This 8d. contains 3 other Epistles of H. N. with the following headings:—

b. A short and pithy Instruction of the Myserie of the Love ; c. A groundly Instruction, wherin the difference betwixt God the Father, and his Son the Lord Jesus Christ, is declared, &c. ; d. A cleer Instruction of the Mediation of Jesu Christ, that cometh to passe in the spirit, for a Reconciliation betwixt God and the Man.

No 5. The First Epistle. | A Crying-voyce | of the holy Spirit of Loue, | wherewith all People are, out of | meere Grace ; called and bidden by | H. N. to the true Repentance for thier | Sinnes, | &c. A-Ff<sup>8</sup> except I & Ff<sup>4</sup>, O<sup>2</sup> and S<sup>6</sup>, 210 ll (420 pp.), small 8°, black letter.

This ed. contains also the translation of the 19 other epistles of H. N. of which the original titles

have been given under *N*° 2, IV. a-u. They are severally headed as follows:—

- b.* A short and pithy Instruction of the Mystery of the Loue; *c.* A groundly Instruction, wherein the Difference betwixt God, the Father, and his Sonne, the Lorde Jesus Christ, is declared, &c.; *d.* A cleere Instruction of the Mediation of Jesu Christ, &c.; *e.* A Stirring-up of the Heart to the Immitation or Following of Christ, in the Suffering of his Crosse, &c.; *f.* A groundly Instruction and a Distinction of Understandings, according to the Truth of the Holy Scriptures, &c.; *g.* A true Judgment or Sentence, proceeding out of the Service of Loue, against the false Judgment of Sentence, proceeding out of the Flesh, &c.; *h.* A cleere Distinction of the Submission and Unsubmission in the Spirit, &c.; *i.* Of the Services and Ceremonies of the Christians and of the Unchristians, and of the right and false Use of them, &c.; *k.* A precious Juell of pure Instructions and loueing Exhortations, &c.; *l.* A Rebuke and Exhortacion out of harty Loue, &c.; *m.* An Information and Loueing Exhortation of Reproofe, written and sent unto One, out of harty Loue, &c.; *n.* Loueing Informations vnto a Louer of the Truth, which before-tyme was a Blasphemer of the Service of Loue and the Ministers therof, &c.; *o.* A breefe Exhortacion vnto a Disciple in the Service of Loue, &c.; *p.* An harty Exhortaciō vnto all Louers of the Truth, &c.; *q.* An instructionable Exhortacion vnto the Good-willing-ones, which do wholly giue-ouer themselves to the Obedience of the Loue, &c.; *r.* A groundly Instructiō of the Mans Glory, in the Beginning; of his Fall, Death, &c.; *s.* A loueing Exhortacion written and sent vnto an Howsholde, that are ioyned to the Family of Loue, &c.; *t.* An harty Exhortacion vnto the most-zealous good-willing Hearts to the Righteousnes, &c.; *u.* A Chastising and Reproofe of Whoordom, &c.

J. H. HESSELS.

Chesterton Road, Cambridge.

(To be continued.)

#### CHAUCER'S "COL-FOX" AND "GATTOTHED."

I. "A *col-fox*, ful of sleigh iniquité"

*The Nonne Prestes Tale*, l. 394.

A *col-fox* is a cunning fox, though Bailey explains it as a *black fox*. The prefix *col-* occurs again in—(1) "*colle-tregetour*" (*House of Fame*, l. 187); (2) "*col-prophet*," a false prophet; and (3) "*col-poyson*."

"Whereby I found I was the heartless hare,  
And not the beast *col-prophets* did declare."

*Mirror for Magistrates*, ed. Haslewood, ii. 74.

"*Col-prophet's* lying skylle."—*Ib.* ii. 75.

"*Col-prophet* and *col-poyson* thou art both."

Heywood, *Ep.* 89 (quoted in Wright's *Prov. Dict.*)

"*Cole-knyf*," in Townley *Mysteries*, may be explained either as treacherous knife or cruel knife. I am not aware that any satisfactory etymology of the prefix *col* (or *cole*) has been given by English glossary-makers. Stratmann unfortunately omits *col-fox* in his valuable *Early English Dictionary*. Jamieson gives "*Corn. kall* = cunning."

I think however we may look for the origin of this prefix in a quarter where one would least expect to find it, that is, in the adjective *cool* (or *cold*), which we sometimes employ in a sense more expressive perhaps than elegant. In Early English authors we find *cald* or *cold* used in the sense of crafty, cruel, &c.

"And per wat3 þe kyng ka3t wyth *calde* (treacherous, cruel) prynces."

*Allit. Poems*, ed. Morris, B. l. 1215.

"Calle hem alle to my cort þo *calde* (cunning, knowing) clerkes."—*Ib.* l. 1562.

In "*colwarde* and *crooked dede3*" (*Ib.* p. 42, l. 181) we seem to have *colwarde* in the sense of crafty, cunning, which may be identical with the Shetland word *calwart*, somewhat *cold*. (See Edmonston's *Etymolog. Gloss. of the Shetland and Orkney Dialects*; Philological Society, 1866.)

In the *Troy Book* (now being edited by Mr. Donaldson for the Early English Text Society) I find (p. 89, l. 2710) *cold wridis* = cruel fates; in *Robert of Gloucester's Chronicle*, ed. Hearne, i. 131, *cole-red* occurs in the sense of cruel, cold-blooded counsel; but the Cotton MS. *Calig. A. xi.* reads *colde red*; cf. *colde comfort* in Nash's *Peter Penness*, ed. Collier, p. 11. There is written authority for *cold poison* (cold pizon), which, however, I will not quote. *Cold prophet* is more common, and Nares has several instances, but the following is from Lyly's *Euphues*, ed. Arber, p. 78:—

"You may, gentleman, accompt me for a *colde prophet* thus hastily to devine of your disposition."

II. Lyly's use of *gagge-toothed* in the sense of lascivious illustrates *gat-toothed* (Prologue to *Cant. Tales*, l. 470.)

"If shee be *gagge-toothed*, tell hir some merry jest to make hir laughe."—*Euphues*, p. 116.

The term seems to have been applied only to women:—

"The poets were ill-advised that fained him (*i. e.* Pride) to be a leane *gag-toothed* *beldame*."—Nash, *Peter Penness*, p. 31.

As *gagge-toothed* appears to mean "having teeth standing or projecting out (cf. *dentes exorti*, *gag-teeth*, or teeth standing out," *Nomenclator*, 1585, p. 29, quoted in Halliwell's *Archaic and Provincial Dictionary*) there is no need to suppose that *gat* = goat,\* as some etymologists have suggested. It seems evident that a *gat-toothed* (or *gagge-toothed*) mouth originally meant a coarse, sensuous mouth, indicative of the owner's temperament. M. R.

\* *Gat* is a Northern form of the word *goat*, for which Chaucer would write *got* or *goot*, as in *Prolog.* l. 690, where a Northerner would have written *gāt*.



## BALLAD: "MY POLL AND MY PARTNER JOE."

In an anonymous work entitled *Hereford Cathedral, City, and Neighbourhood; a Handbook for Visitors and Residents* (3rd edit. Hereford, 1867,) the authorship of this ballad is attributed (*City Guide*, p. 93) to William Havard (born 1735, died 1811), the son of a small shopkeeper in Hereford, who came to London almost penniless, and by industry and ability eventually obtained the position of a partner in the banking firm of Jones, Loyd, & Co. It is asserted that, besides this song, he contributed several nautical pieces to Dibdin's collection. The writer makes these statements very confidently, and without any allusion whatever to the fact that for eighty years "My Poll and my Partner Joe" had been universally received as the production of Charles Dibdin. Let us therefore see what Dibdin himself has to say on the subject.

In 1803 appeared *The Professional Life of Mr. Dibdin, written by himself. Together with the Words of Six Hundred Songs selected from his Works.* In the second volume of this autobiography the author, relating the several incidents connected with his proposed voyage to India in 1788, speaks, amongst other things, of the necessity for raising funds for that purpose, and of his offering whatever he could for sale to assist in attaining the object. He tells us he sold several of his compositions to music-sellers, and complains of the small prices he obtained for them. Thus he says (p. 239):—

"The Waterman,' better known by the title of 'My Poll and my Partner Joe,' which certainly cleared the publisher two hundred pounds, I was compelled to sell for two guineas; and 'Nothing like Grog,' also a very popular song, yielded me no more than half a guinea. I shall here insert some of the songs I allude to."

Then follow thirteen ballads, amongst which (at p. 250) is "My Poll and my Partner Joe." This is accompanied by an aquatint illustration by Miss Dibdin.

Thomas Dibdin (the son of Charles) included the ballad in the collection of his father's songs edited by him, and published by Murray in 1841, the subject being one of those selected for illustration by George Cruikshank. (By the bye, both artists, Miss Dibdin and Cruikshank, have chosen the same incident—the expulsion from the house by the outraged seaman of his faithless wife and partner—for their illustration, but how different the result!)

I shall feel obliged if the author of the Hereford handbook or any other person will state what proof exists of Mr. Havard's having written the ballad. I should also like to know what are the nautical pieces which Mr. Havard contributed to Dibdin's collection (what particular collection is meant?), and whether, seeing that he

survived the publication of Dibdin's *Professional Life* some eight years, he took any steps to assert his own claim, or to deny that of Dibdin to the authorship of "My Poll and my Partner Joe."

W. H. HUSK.

## GRAY AND JUVENAL.

A large proportion of the readers of "N. & Q." will be among those who know well, and delight in, the exquisite Latin alcaics of Gray written at the Grande Chartreuse, specially the stanzas—

"Præsentiorum et conspicimus Deum,  
Per invias rupes, fera per juga  
Clivosque præruptos, sonantes  
Inter aquas memorumque noctem,  
Quam si repostas sub trabe citreâ  
Fulgeret auro et Phidiciâ manu."

Many also will know the passage which appears to have originated the thought thus grandly and beautifully expressed. There can be little doubt, so far as I am aware, of its being found in the third satire of Juvenal, twelfth to sixteenth verse:—

"In vallem Egerie descendimus et speluncas  
Dissimiles veris. Quanto præstantius esset  
Numen aquæ, viridi si margine clauderet undas  
Herba, nec ingenum violarent marmora tophum."

But it was not till recently that an indirect confirmation of Gray's use of this passage suggested itself to me on observing it stated by Mr. Simcox, in his edition of Juvenal just published by Messrs. Rivingtons, that "præsentius" was the very reading for "præstantius" adopted by Pithou, the great authority on the manuscript text of Juvenal. Mr. Simcox alludes to this both in his introduction (p. xxiv.) and in a note on the passage, though he adopts "præstantius" as correct. At the same time Gray would no doubt have been aware of the general application of the word "præsens" in regard to divinity, as referred to by the editor just quoted in Virgil's *Ec.* i. 2, and *Georg.* i. 10.

While I have my pen in hand, may I ask whether any reader of "N. & Q." could tell us anything more explicit about the manuscript of Juvenal once at Buda, but now, according to Mr. Simcox (*int.*, p. xxi.), "said to be at Monte Pesalo"? FRANCIS TRENCH.

Islip Rectory.

## SHAKESPEARE: SQUELE OF COTSWOLD.—

"There was I, and little John Doit of Staffordshire, and black George Bare, and Francis Pickbone, and Will Squele, a Cotswold man; you had not four such swinge-bucklers in all the inns of court again."—*King Henry IV. Part II. Act III. Sc. 2.*

So says Justice Shallow. In the few editions I have been able to consult no attempt is made to identify any of these worthies, and I am not versed in the multitude of commentaries. But I recently

became the owner of a folio copy of Sir Walter Raleigh's *Historie of the World* (1614), containing many marginalia of a most miscellaneous character, from which I give four extracts:—

"Shunne Sr Anthony Hintons & Sr George Greenfelds company. Pain Fisher, *Squeal of Cotsall*, my lord Neddy are needy company, good only one for another."—i. 61.

"Sr Vmphy Styles, Sr Vmphy Foster, Sr Cornelius Farnedo, My lord Nouall, Sr Arthur Smythea, Mr Wealch, Arthur Jack Walker's man, sett all these upon Will Smythea, *Squeal of Cotsall*, James Walker, Will Killentry, Vincent de la Barre, & Frauncis Paulmes. My lord Neddy Paulatt."—i. 152.

"Mr *Squeal of Cotsall* marryeth Poor Freeman's daughter."—ii. 343.

"Shunne Payn Fisher absolutely, *Squeal of Cotsall* resolutely."—ii. 450.

Several previous owners have inscribed their names in the book, but the following seems to be the earliest:—

"John Knapton of Kyneton in y<sup>e</sup> County of Warwick, Ejus Liber Anno Dom. 1709.

From the circumstances alluded to in the MS. notes, as well as from the handwriting, I conclude they were written about 1635-1640. *Cotsold* in the passage cited is variously printed *Cotsole* and *Cotsald*, and Shakespeare has elsewhere *Cot-sall*. W. C. B.

AN ERROR IN CRABB ROBINSON'S "DIARY."—Crabb Robinson in his *Diary*, November 24, 1823 (ii. 260), has fallen into a singular error, which it is almost as singular to find that the editor has overlooked. It may be worth, perhaps, a correction in "N. & Q." Robinson is chronicling the trial of "one of Carlike's men" in the King's Bench for blasphemy, and narrating how a barrister named French spoke in mitigation:—

"My Lord," he said, "you cannot punish this man, now that blasphemy is justified by Act of Parliament." This roused Lord Ellenborough: "That cannot be, Mr. French." "Why, my Lord, the late Bill repealing the penalties on denying the Trinity justify blasphemy." This was a very sore subject to Lord Ellenborough, on account of the imputed heterodoxy of the Bishop of Carlisle, his father."

Thus writes the diarist of an occurrence which he may be supposed to have witnessed; yet, as a matter of fact, Lord Ellenborough had retired from the bench just five years before, and was indeed dead, while the Chief Justice at this time was Abbott, afterwards Lord Tenterden. C. T. B.

LARKING OR PRACTICAL JOKING.—Is the following story an exception, or can other examples be quoted?—

"... Or as when the two gentlemen, strangers to the wonderous wit of the place, are cracking a bottle together at some inn or tavern at Salisbury, if the great doody who acts the part of a madman, as well as some of his setters-on do that of a fool, should rattle his chains, and dreadfully hum forth the grumbling catch along the gallery; the frightened strangers stand aghast, scared at the horrid sound, they seek some place of shelter from the

approaching danger, and if the well-barred windows did admit their exit, would venture their necks to escape the threatening fury now coming upon them."—Fielding, *History of a Foundling*, 1749, book vi. chap. 9.

W. P.

STAGE COACH TRAVELLING *circa* 1820:—

### The Umpire,

A New & Elegant Light Post Coach  
To LONDON, every Afternoon, at One o'clock,  
(only four insides) from the

SARACEN'S HEAD INN,

DALE-STREET, LIVERPOOL, AND ARRIVES AT THE

Saracen's Head Inn, Snow-hill, and Golden Cross, Charing-cross, LONDON, the next Evening; only one night on the road.

Time allowed.

Miles. h. m.

19 2 25

22 2 45

14 1 55

13 1 35

25

12 1 30

6 0 50

15

7 1 0

8½ 1 15

19 2 35

30

8 1 10

15 2 20

15 2 10

10 1 25

9 1 20

8½ 1 10

8 1 5

19 2 35

At Warrington .....

Brereton Green .....

Newcastle .....

Sandon .....

Supper and off .....

At Bruerton .....

Litchfield .....

Change Coaches and off .....

At Tamworth .....

Atherston .....

Lutterworth .....

Breakfast and off .....

At Welford .....

Northampton .....

Lethbury .....

Woburn .....

Unstable .....

Redburn .....

Dinner and off .....

At Colney .....

London .....

Time to arrive.

h. m.

3 25

6 10

8 5

9 40

10 5

11 35

12 25

12 40

1 40

2 55

5 30

6 0

7 10

9 30

11 40

1 5

2 25

3 35

4 5

5 10

7 45

*Note*—If the above time is not strictly kept (accidents excepted) the Passengers are particularly requested not to give the Coachman and Guard their usual perquisites.

To arrive at LONDON at 45 minutes past 7 o'clock precisely.

The above is the copy of a printed card, without date, but which, from the circumstances under which I found it, is probably of about 1820. On the back of the card is a copperplate map of the line of road traversed by *The Umpire*, including the neighbouring roads. JOHN W. BONE.

LAUDANUM.—The curious diary of John Manningham in the British Museum (Harl. MS. No. 5353) has lately been ably edited from the original manuscript by Mr. John Bruce, and presented to the Camden Society by its president, Sir William Tite. It embraces the year 1602, terminating with the month of April, 1603, and contains much novel and interesting matter. At p. 46 we are made acquainted with the first introduction of laudanum into England, which, according to the diarist, was used as the chloroform of that time:—

"There is a certaine kinde of compound called *Laudanum*, which may be had at Dr. Turner's, apothecary, in Bishopgate Strete, the virtue of it is very soueraigne to mitigate anie payne; it will for a tyme lay a man in



a sweete trans, as Dr. Parry told me he tried in a feuer, and his sister Mrs. Turner in hir childbirth."

H. A. KENNEDY.

Gay Street, Bath.

ALBERT SMITH'S ASCENT OF MONT BLANC.—There is no mention of Kean in the list of ascensionists of Mont Blanc, as given in the *Guide Itinéraire* of 1857, by Venance Payot, which is said to be copied from the official book at Chamouni. This work was recommended to my notice by Albert Smith on account of this list, wherein English names are given in very remarkable forms.

Of the 107 ascensionists between 1786 and 1856 72 were British. Those who went up on Aug. 13, 1851, all classified "Anglais," are stated to have been "Smith (Albert), Ch. G. Hoy, Philips, Tackeville Honor, Wensithait (G. M.)." I believe Tackeville Honor was the Honorable Sackville West, but I cannot imagine who the gentleman was who bore the remarkable name of Wensithait. Among others who were "Anglais" I find—

"13. Undreti, Capitaine	12 août, 1818.
27. Pedvel	23 août, 1837.
60. Alpedecolatt	8 juill. 1852.
68. Enlechnndwom	16 août, 1854.
73. Richowor, N.B.	2 sep. 1854.
79. Lanuhard	15 id. 1854.
89. Eirslacehndzous, M.	18 id. 1854.
92. Comthor Boleman	30 août, 1855.
95. Thaboluman	12 id. 1855."

HENRY F. PONSONBY.

JOURNALISTIC HISTORY.—I have for some years taken an English provincial newspaper, not only because it is one of the best, but for its weekly letter from Paris, which is always well written and abounds with facts wholly unknown in France. I have just met with a bit of history which I think is among the "things not generally known" in England. The writer is trying to persuade the emperor to respect the new liberty of the press, and to proceed against calumniators by civil action.

About the end of the last century, when George III. recovered his senses, the *Gentleman Advertiser* stated that the king had not only been neglected (*très mal soigné*), but that his life had been endangered by the physicians, who were Pitt's friends. Pitt was enraged and determined to suppress the paper, but the king refused. He sent for his physicians, told them that he had confidence in their words, and asked them if they would again sign the bulletins which stated that his life had never been in danger. They replied "Willingly" (*des deux mains*). "Very well," said he, "you know the laws against defamation, and you ought not to let them fall into desuetude; and do not forget those papers which have copied the *Gentleman Advertiser*."

So far I have slightly compressed the story, but must give the rest in the author's words:—

"Thackeray, l'illustre Thackeray, de qui je tiens l'aéc-dote, ajoutait que le *Gentleman-Advertiser* avait été condamné, haut la main, à 1,000 livres d'amende envers les médecins, et les journaux reproducteurs à 500 livres chacun; que depuis onques on n'avait lu feuille quelconque s'aventurant dans des détails mensongers sur la santé du roi."

The article is signed "*Paris*, Octobre 14, 1869." *Paris* is the name of the paper of which M. Henry de Pène is the editor. FITZHOPKINS.

Beauvais, Oct. 15.

### Queries.

#### DOES THE PELICAN FEED ITS YOUNG WITH ITS BLOOD?

From recent researches it appears that there may be, after all, a substratum of fact underlying what has been hitherto regarded, save by theologians and ecclesiastical decorators, as an almost groundless myth.

Mr. Bartlett, the superintendent of the gardens of the Zoological Society, at the conclusion of an interesting paper (which appears in the first part of the *Proceedings* of the above society for the present year) upon a peculiar habit of the male horn-bill, viz. the feeding of his incubating mate, during her forced imprisonment, with fruits inclosed in a kind of bag formed by a secretion from the lining of his marital gizzard, proceeds to describe a somewhat similar habit of the flamingo. Some specimens of this bird were kept in the same aviary with the cariamas (a South American stork); and the latter, as is their wont, often turned up their bills and uttered discordant cries. Thereupon the flamingoes, probably on the assumption that hunger was the cause of these utterances, held their heads over the gaping mouths of the storks, and ejected into them a glutinous fluid resembling blood. This was found, on microscopical examination, to contain numerous blood-cells.

"Have we here," says Mr. Bartlett, "an explanation of the old story of the pelican feeding its young with its own blood? I think we have; for the flamingo was, and is still, found plentifully in the country alluded to; and it may be that, in the translation, the habit of one bird has been transformed to the other. At any rate, I have no doubt that the flamingo feeds its young by disgorging its food, as shown by the bloody secretion that I find ejected by these birds in their endeavours to feed the craving cariamas. This habit has been observed and remarked upon, and has doubtless led to what we have so long considered a fable. I have yet to learn if the same power may not exist in the pelicans, and perhaps in other birds, of supplying nutriment to their young by these means."

Sir Thomas Browne, in the course of his observations upon the traditional figure of the pelican (*Pseudodoxia epidemica*, book v. chap. i.), with reference to the Egyptian hieroglyphic of this bird—an emblem of *folly*, by the way, in that it

was reputed to take but small care of its eggs—quotes the following from one Pierius:—

“Sed quod pelicanum (ut etiam aliis plerisque persuasum est) rostro pectus dissecantem pingunt, ita ut suo sanguine filios alat, ab Ægyptiorum historia valde alienum est, illi enim vulturem tantum id facere tradiderunt.”

I am not aware that the vulture has been seen to exercise a habit like that recorded of the flamingo by Mr. Bartlett.

Aristotle's remarks upon pelicans are very brief, and are scattered through his *Historia Animalium*. He makes no reference to the habit which is the subject of this note. J. C. GALTON, F.L.S.  
New University Club.

J. SYER BRISTOW (of Eusmere Hill, Hants) is author of five volumes of *Poems*, published in 1853. Can any of your readers give me the date of his death? Some of his poems appear to have been written in the early part of this century.

R. INGLIS.

BARKSDALE (CLEMENT), HENRY SMITH AND GEORGE WITHER.—I shall be much obliged by references to any libraries wherein any of the following books and tractates may be consulted, or for (short) loan of any of them:—

(I.) BARKSDALE (C.).—*Epigrammata Sacra Selecta, cum Anglicâ Versione. Sacred Epigrams Englished.* London, Printed for John Barksdale, Bookseller in Ciren-  
cester, 1682. 12°. \*\* A copy was sold in Mr. Corser's Library-Sale.

(II.) SMITH (HENRY).—*Ivri-prvdeniæ Medicinæ et Theologiæ Dialogus dvleis, Authore H. Smith, Theologo.* Londini, excudebat I. Danter, impensis, Thomæ Maw. 1592. 16mo. \*\* Given as above in Mr. Hazlitt's *Hand-book*.

(III.) GEORGE WITHER.—[The numbers are from Mr. Hazlitt's *Hand-book*, abridged titles.]

1. *Mercurius Rusticus; or, a Country Messenger.* 1643. No 23.
2. *Majesty in Misery: an Imploration to the King of Kings.* 1648. No 40.
3. *The Tired Petitioner.* 1648. No 43.
4. *Verses presented to several Members of the House of Commons.* 1648. No 44.
5. *The True State of the Case betwixt the King and Parliament.* N. d. No 45.
6. *The Prophetical Trumpeter sounding an Allarum to Britaine.* N. d. No 46.
7. *A Thankfull Retribution.* 1649. No 48.
8. *Republica Anglicana; or, The Historie of the Parliament.* 1650. No 50.
9. *A Letter to the Honourable Sir John Danvers, Knt.* N. d. No 52.
10. *A Timelie Caution.* 1652. No 54.
11. *The Modern Statesman.* 1654. No 57.
12. *A Cause allegorically stated.* 1657. No 62.
13. *Address given to Richard Cromwell.* N. d. No 64.
14. *A Declaration in the Person of O. Cromwell.* N. d. No 65.
15. *Address to the Members of Parliament in their Single Capacities.* 1657. No 66.
16. *A private Address for the 3d of September.* 1658. No 69.
17. *The Sinner's Confession.* 1658-9. No 70.

18. *Vaticinia Poetica; or rather a Fragment of some Presages.* 1666. No 92.

19. *Vox Vulgi. Being a Welcome Home from the Counties, &c.* N. d. No 93.

20. *Gemitus de Carcere nantes; or, Prison Sighs and Supports, &c.* 1684. No 95.

No. 6 is probably a reprint of a portion of *Britain's Remembrances* (1628). No. 7 may prove to be his *Carmen Eucharisticum* (1649), No. 17 his *Three Private Meditations*, No. 18 as No. 6, and No. 20 his *Improvement of Imprisonment* (1661). No. 8 is said to be in the British Museum Library, but I could not find it there.\*

Having now secured personally and by favour of fellow book-lovers the whole of the writings of Wither except the above, I am extremely desirous to have access to them in order that my calculations and preliminary arrangements may be made for a complete and worthy edition, prose and verse, of the works of George Wither—a too long delayed *desideratum*, that I hope to supply in my Fuller Worthies' Library.

(REV.) A. B. GROSART.

St. George's, Blackburn, Lancashire.

[The Replies to these Queries should be forwarded direct to Mr. Grosart.]

BLACK COW'S MILK.—In an article in *Chambers's Journal* of May 13, 1869, called “The Revolutionised Trade,” a writer says:—

“One very curious fact, however, must be borne in mind—the milk from a black cow is bluer than that of any other cow. The reader may perhaps smile incredulously on reading this, but it is true nevertheless, and can no more be accounted for than the equally puzzling fact that all white cats are deaf.”

The “equally puzzling fact” is a fiction. How about the black cow's milk? ST. SWITHIN.

RANELAGH BERWICK.—I have a portrait, size of life, of a gentleman with a powdered wig. On the back of the canvas are inscribed distinctly these words: “Ranelagh Berwick, after Eccard, 1745.” Can anybody tell me anything about the person portrayed? A. R.

DERIVATION OF GLEN.—Will any of your contributors kindly help me to some explanation concerning the derivation of the word *Glen* so frequently met with in topography of Scotland? such names as Glenbucket, Glenogilvy, Gleneagles, Glenling, Glengill, Glenroy, Finglen, &c. This prefix or affix, as the case may be, is usually assumed to be *Keltic*. I confess to some scepticism in regard to what is usually accepted as *Keltic*, and shall be glad to have this explained from the Teutonic point of view. Q. B. C.

LADY HEARD.—Can any reader of “N. & Q.” kindly inform me what has become of Lady Heard's portrait? She was wife of Sir Isaac

[\* It is entered in the old Catalogue under the word “Parliament.” The press mark 1093, c. 25.—ED.]



Heard, Garter King at Arms, and the picture used to be in Heralds' College. I should also like to know if there be any of her descendants now living. Her first husband was Capt. Ochterlony, a ship-master. Any particulars of this lady would be gladly received by H. A. BAINBRIDGE.  
24, Russell Road, Kensington.

**PÈRE HYACINTHE.**—I am searching for specimens of Père Hyacinthe's style. Of his *conférences* at Notre Dame shorthand notes of 1866 (*La Famille*) and 1867 (*The Church and Society*) have been published, but I think in an emasculated form. Of the 1864, 1865, and 1868 *conférences* nothing is known.

Can any of your correspondents tell me in what French papers I shall find any notes of those *conférences*, or give me any information likely to be of service to me?  
J. FULLER.

**LABOURING UNDER A MISTAKE.**—When and under what circumstances was this expression first used? If I say to a servant, "Go and walk in the garden," and his hearing being not very acute, he misunderstands me to have said "Go and dig in the garden," and he accordingly goes and works for an hour, he may well say afterwards he was "labouring under a mistake." But the expression is now continually used where no labour is implied; *ex. gr.* I have just read in a newspaper the excuse of a guardian for not attending a certain meeting, that he was "labouring under a mistake" as to the time of the meeting.

E. V.

**LARGE PAPER COPIES OF BOOKS.**—There is an old rule that, in distributing the margin of large paper copies, the space of the fore-edge and tail should be exactly twice the width of that at the back and head of the page. I apprehend that this rule was made to allow the book to be cut by the binder to match any size, not less than the small paper, without spoiling the volume. In vellum copies, the large outside margin was left for the illuminator. Every lover of a handsome book delights in a "rivulet of print in a meadow of margin," but it is offensive to the eye to have the page-matter driven into a corner, as if from the printer's necessitous want of *chases* and *furniture*. What is the most approved modern method of distributing the margin of large paper copies of books?  
U. O. N.

**PARGETTING, OR PLASTER WORK.**—Where can I find information about fine examples of this kind of work? I know the house at Ipswich, and the remarks in Parker's *Glossary of Architecture*.

JOHN PIGGOT, JUN.

**OLD PEWTER.**—Can any correspondent tell me how to determine the date of old pewter? What is the best method of cleaning it when very much encrusted with dirt?  
G. W. M.

**PROVERB.**—"A pin a day is a groat a year." Did this proverb originate when pins were much more costly than now, or is it a saying of modern invention?  
G. W. M.

**RACHEL WEeping FOR HER CHILDREN.**—In the book of Jeremiah (xxxi. 15), the prophet describes the Jewish nation mourning over their several captivities under the resemblance of a mother lamenting over her dead children. This passage has just suggested to me the very interesting question—Had Jeremiah read the *Iliad*, and may not the simile have been taken from the story of Niobe?  
E. V.

**THE REGICIDES IN DELFT.**—The regicides Okey, Barkstead, and Downing, who had made their escape to the Netherlands, were seized in an alehouse at Delft, and sent back to England to undergo the penalties of high treason. Sir George Downing was their captor. I was at Delft a few days since, and endeavoured to learn in what alehouse this event took place, but was not successful. Probably you have readers in that beautiful old town who could enlighten me. If the spot be known, I am anxious to visit it when I next take a stroll in the Low Countries.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

**SCOTTISH REGALIA.**—Are the crowns shown in Edinburgh Castle the crowns which James V. caused to be made for himself and his second queen out of the gold got from the Crawford mine?  
A. FALCONER.

West Herrington.

**SINZININEX.**—The derivation is wanted of this surname occurring in North Staffordshire.

J. L. C.

**FAMILIES OF STRELLEY AND VAVASOUR.**—There seems but little doubt that the following three statements refer to one marriage. Can any correspondents of "N. & Q." say which, if any, is the correct version?—(1) Dr. Thoroton's *History of Nottinghamshire* states that Sir Robert Strelley, of Strelley in Nottinghamshire, married Elizabeth, daughter and heiress of William le Vavasour of Shipley in Derbyshire; (2) Burke's *Extinct Peerage* affirms that Sir Thomas Strelley of Nottinghamshire married Elizabeth, daughter and heiress of Walter le Vavasour, who was summoned to Parliament as a baron, July 26, 1313; (3) Burke's *Commoners* states that Sir Robert Strelley of Nottinghamshire married Elizabeth, daughter and coheiress of Robert, second Baron Vavasour, eldest son of Sir William le Vavasour of Haslewood in Yorkshire, who was summoned to Parliament as a baron from 1298 to 1312.

LUTUS.

**SWORD OF THE BLACK PRINCE.**—This disappeared from the tomb in Canterbury Cathedral

during the civil wars, and a paper in *The Reliquary* of January last by Mr. Thomas Gibbons contains what appears a clue to its whereabouts. The subject of the paper in question is the biography of Thomas Barritt, the antiquary of Manchester, who had in his possession an ancient sword, which seems to have been the one stolen from Canterbury. I should like to know where this sword is at the present time, and also if the facts related in *The Reliquary* are known to Canterbury antiquaries. The article in question contains a letter from "Os. Beauvoir, Master of the King's School," in answer to a letter written by Barritt to the Rev. Mr. Gostling of Canterbury, asking his opinion on the sword. The son of Mr. Gostling seems to have asked Mr. Beauvoir to answer the letter written to his father, who at the time (1778) had been dead two years.\*

GEORGE BEDO.

6, Pulross Road, Brixton.

GEORGE VINCENT.—This clever landscape and marine painter, who might have rivalled some of the first of the painters of his day, died young, in debt and difficulties, about thirty-five years since. He left a widow, who afterwards married, at Kentish Town, a Dr. Cunoni. There must be some, both in that neighbourhood and at Norwich, still surviving who read "N. & Q." and might afford information as to the date and place of Vincent's birth and death, with other particulars which would assist me in some record of a painter whose works will surely not leave his name in obscurity.

S. R.

Kensington.

### Queries with Answers.

DR. THOMAS FULLER.—Was it customary to give a B.D. the honorary title of Doctor by anticipation, *honoris causâ*? The writer had a sight lately of a rare petition from Westminster and the parishes of St. Clement Danes and St. Martin's-in-the-Fields, in favour of "an accommodation of peace," "Dr. Fuller," with three others, is therein stated to have presented it to the king at Oxford on Jan. 7, 1642-3. Could this have been the famous church historian, Thomas Fuller, who did not receive his degree of D.D. until 1661?

BA.

[This was the Church historian. By the University subscriptions it appears that Thomas Fuller took the degree of B.D. on the 11th of June, 1635. About 1641 he left Broad-Windsor for London, and was chosen by the Master and Brotherhood of the Savoy to accept the lectureship at their church of St. Mary, where he continued for about two years, until compelled by the distractions of that period to take refuge in Oxford. Upon

Innocents' day, during the preceding week of the presentation of the petition for "an accommodation of peace," Fuller preached a sermon at the Savoy from St. Matthew, v. 9, "Blessed are the peace-makers," in which he forcibly exposed the unchristian character of war, its opposition to the spirit of prayer, faith, and obedience.]

VAMBRACE.—Was the *vambrace* that piece of armour that defended the whole arm from shoulder to wrist, or from elbow to wrist; or again, from shoulder to elbow? I have been trying for some time to find out, and shall be much obliged to any correspondent who will inform me.

NEPHRITE.

[Vambrace, from the French *avant-bras*, is that part of plate-armour which extended from the elbow to the wrist. At first half a vambrace covering only the outside of the forearm, was buckled upon the sleeve of the hauberk, or fastened to hinges on the rings of the mail. Afterwards it was a complete tube with two hinges inside, and a spring or clasp on the outside. A deed of Henry V., King of England, in the second volume of the *Hist. Harcur.* shows how early was the custom of arming one arm differently from the other, and a seal of Edward III. seems to carry it back still farther.—Meyrick's *Ancient Armour*, vol. iii. Glossary.]

GEORGE FOX.—The date of the death of the founder of the Friends or Quakers is left in doubt by the conflicting information afforded in the following works of reference. It is given as follows: *The English Cyclopædia*, following Sewell's *History of the Quakers*, January 13, 1691; *Encyc. Britt.*, January 16, 1690; Timbs's *Curiosities of London*, quoting the title-page and text of Fox's *Journal* (published 1694) "13th of the 11th month, 1690." No allowance for the differences of old and new style will reconcile these discrepancies. Can your readers fix the date accurately?

W. C. J.

[According to *A Memoir of George Fox*, Lond. 1839, and the seventh edition of George Fox's *Journal*, edited by Wilson Armistead, 1852, the founder of the Quakers died on the 13th of the eleventh month, 1690, that is, on January 13, 1690-1. Before 1752, the Quakers reckoned their year from the 25th of March, which they called the first month, and January the eleventh. The Rev. John Selby Watson in his *Life of George Fox*, Lond. 1860, has erroneously given Fox's death according to the new style, Nov. 13, 1690.]

THE PIED PIPER OF HAMELN.—Having read Baring-Gould's *Curious Myths of the Middle Ages* (8vo, 1868), noticing this story, I am disappointed at no satisfactory solution being given of it. Some extraordinary event, I consider, must have occurred to render the insertion of the date a necessity in legal documents. I am informed the practice is continued to the present day. Browning, in his verses on the tale, gives the date July 22, 1376; but one of the inscriptions referred to

[\* This famed sword is noticed in "N. & Q." 1st S. i. 183.]



by Gould records June 26, 1284. Can I be referred to any historian for a further account?

W. P.

[The Brothers Grimm, in their remarkable collection of *Deutsche Sagen* (band i. s. 330, No. 244), cite a long list of authorities on this subject; and after showing that June 26—by some June 22—is stated as the day on which the event occurred, quote the following inscription preserved in the Town Hall:—

“Im Jahr 1284 na Christi gebort  
tho Hamel worden uthgevoert

hundert und dreissig Kinder dasulvest  
dorch Einen Piper under den Köppen verlorn geborn.”

According to Grimm a medal was struck to commemorate the event. Our correspondent will find a brief and quaint version of the story in Howell's *Familiar Letters*, book i. sect. 6, let. 49.]

CHAMBER OF LONDON.—This chamber was in existence prior to the establishment of the Bank of England in 1694. Its credit was as undoubted as the bank of Amsterdam. What was the object of this chamber? Was it a banking-house? Who were its directors, and when did it cease?

L. W.

[The Chamber of London has existed from the earliest times, and the appointment of its principal officer was anciently vested in the crown: hence it was called by our early sovereigns “Our Chamber of London.” Edward II., by his letters patent dated June 8, 1319, gives the citizens the power to elect their own Chamberlain; this was confirmed by Edward III. May 26, 1341. This officer, as City treasurer, collected all maritime customs and duties now appropriated to the Chamber of London, and was formerly the medium through whom our sovereigns borrowed money from the citizens for their regal necessities; in fact he was considered the Banker to the Court.]

JULIANA THE ANCHORITE.—I have a little 32mo book, entitled *Reflections of Julian, an Anchorite of Norwich*, A.D. 1326 . . . . Bradford, 1843, pp. 37. From Wood (*Ath. Oxon.*, ed. by Bliss, iii. 1015), I find that Hugh Paulin de Cressy, sometimes called Serinus, published—

“Sixteen Revelations of Divine Love shewed to a Devout Servant of Our Lord, called Mother Juliana, an Anchorite in Norwich” . . . London, 1670.

Where shall I find further particulars of this pious hermit? The book in my hands is dedicated to “William Bowie, Esq., M.D. . . by the editor, M. A. B. B.” Is it a new translation or a reprint of De Cressy's publication?

W. E. A. A.

Joynton Street, Strangeways.

[The original editor of *Mother Juliana* was Hugh Paulin Cressy, who published it in 1670, and dedicated it to Lady Blount of Sodington. In his address to the reader, he states: “I was desirous to have told thee somewhat of the happy virgin, the compiler of these Revelations;

but after all the search I could make, I could not discover anything touching her, more than what she occasionally sprinkles in the book itself.” The best edition of this work is that reprinted by J. S. Crossley of Leicester in 1843, with a preface by G. H. Parker of Groby. Consult “N. & Q.” 3rd S. x. 111, 137.]

KIMBOLTON TOKENS.—Can any one oblige me with a notice of tradesmen's tokens of Kimbolton, Hunts? Is any list of these tokens in the British Museum published?

T. P. FERNIE.

Kimbolton.

[The following two are given in Boyne's *Tokens*, p. 118:—“O. Iosiah. King=1656. R. of Kimbolton=I. A. K.” (2.) O. John. Wollaston=Three cloves (the Grocers' Arms). R. In Kimbolton=I. W.” They are farthings. All the tokens deposited in the British Museum to the year 1858 are described in Mr. Boyne's valuable work.]

## Replies.

### BENEDICTIONAL QUERIES.

(4th S. iv. 294.)

The Benedictional spoken of by J. C. J. appears to belong to that class, of which Mr. MASKELL says that they were occasionally to be understood rather as Pontificals, of which he gives some instances in his *Dissertation on Service Books*, p. cxxix. The only exclusive Benedictionals known are that of St. Ethelwold, in the possession of the Duke of Devonshire, and another in the library at Rouen, said to have belonged to Robert, Archbishop of Canterbury, in 1052. Other Benedictionals are contained in Pontificals.

But inquiry is made by J. C. J. about the lives and dates of certain saints, which occur in a litany of an early Benedictional, probably of the eleventh or twelfth century. These I will take in the order in which he mentions them, and give what information I can upon them.

*St. Elfeah*.—Of this saint I can find no account.

*St. Berhtinus*.—This, no doubt, is St. Bertin, abbot, who died in 709, and is honoured on Sept. 3. See his Life in Alban Butler on that day.

*St. Byrinus* is the celebrated St. Birinus, the apostle of the West Saxons, Bishop of Dorchester, in Oxfordshire. He died about the year 650, and his feast is on Dec. 3.

*St. Judocus*, Jodoc, or Josse, was a hermit in France, who died in 669, and his Life is given by Alban Butler, on Dec. 13.

*St. Athulf*.—Of this saint I can give no account.

*St. Petrocus*.—This is St. Petrock, a Cornish saint, Abbot of Padstow in the sixth century. His feast is June 4; or another St. Petrock, a bishop in Cornwall in the ninth century, whose feast is kept on the same day. See their Lives in

*Britannia Sancta* (vol. i.), and in Alban Butler, June 4.

*St. Etheldrytha* is the same as *St. Ætheldryda* *Etheldreda*, *Ediltrude*, or *Audry*, Abbess of Ely, who died June 23, 679, on which her festival is kept. Full accounts of her will be found in *Chaloner* and *Alban Butler*.

*St. Ermenhild*, or *Ermenilda*, was daughter of *Earcombercht* and his queen *St. Sexburga*, and married to *Wulfere*, King of the *Mercians*. On his death, she became a nun at Ely under her mother the abbess, *St. Sexburga*; and when she died, succeeded her as abbess, and is honoured on February 13. She died about 678. Her Life may be seen in *Capgrave*.

*St. Egeflæd* is otherwise called *Edelfled* and *Elifleda*. She was daughter of *Oswyn*, King of the *Northumbrians*, educated by *St. Hilda*, and subsequently abbess of a nunnery, which she founded at *Strenshalt*. She died about 670, and her feast is on February 8. See *St. Bede*, *Inglulph* and *Rosweyd*.

*St. Satiola*, or *Sidwell*, was a lady of noble parentage in the eighth century. According to *Leland*, her father was called *Benna*. Her step-mother, envious of her possessions, employed a mower to behead her at a well near *Exeter*. Her feast is on May 17, but no regular biography of her is to be found.

I hope these brief notices will be acceptable: longer ones would be unsuitable to the pages of "N. & Q." F. C. H.

*Elfeah* is perhaps the same as *Ailbe*, *Albée*, or *Helve* (so I observe the name given in French). He was Bishop of *Emly* in *Ireland*, successor of *St. Patrick*, and died towards 527. I find a very extravagant legend concerning him. Two lions killed and devoured two of the king's horses. At the king's solicitation, the saint restored the horses to life; and then, in order that the lions might not go away empty, he prayed for a hundred horses, which forthwith issued out of a cloud, and were chased by the lions to their lair.

*Berhtinus* is apparently *Bertin* (in French). The veneration of this sainted abbot was established at *St. Omer* in the eighth century. He was a native of *Constance*, and went with two companions to *St. Audemer* at *Thérouenne*, under whose auspices he founded a convent in honour of *St. Peter*.

*Byrinus* seems to have been a saint of great celebrity in this country. I recollect seeing him once designated as "*Spes Anglorum*" in an old litany. He was a missionary, who converted the West Saxons and their king *Cynegisil*.

*Judocus*, or *Josse*, appears to be the same saint whom I find recorded as *Jodocus*. He was son of *Judabel*, King of *Brittany*. His elder brother, also named *Judabel*, succeeded to the throne in the days of *Dagobert*, King of *France* (628-38).

*Judabel* eventually wished to retire to a monastery, and to leave his kingdom to *Jodocus*. The latter, however, entertaining a similar wish for himself, made off to *Paris*, and afterwards to a savage solitude. *Hemon*, the prince of the country, persuaded him to defer his eremitical resolve; meanwhile, *Jodocus* studied literature, and was ordained a priest. His fame as a saint and miracle-worker soon spread abroad; and ultimately he removed to another solitude, and founded a church to *St. Martin*, and afterwards, on the sea-coast, two oratories to *St. Peter* and *St. Paul*. Not long before his death, he visited *Rome* at the request of the beatified pope *Martin*. Among several miracles recorded of him in the enlarged *Golden Legend*, the most noticeable perhaps is that which concerns his corpse. This remained undecayed for forty years; the nails, hair, and beard growing, and being cut periodically. *Jodocus* had so far remembered his royal birth as to order that no candles save of wax should burn in his mortuary resting-place. Three monks once tried to burn tallow candles in the building. Their attempt failed; and the strictly proportionate punishment of sudden death to two of them, and a lifelong contraction of the mouth to the third, ensued.

My authority as to the preceding particulars is the *Dictionnaire des Légendes du Christianisme*, by the *Comte de Douhet* (1855), forming part of the *Encyclopédie théologique* of the *Abbé Migne*.

W. M. ROSSETTI.

56, Euston Square, N.W.

#### WESTON FAMILY.

(4th S. iv. 246.)

Your able correspondent *Tewars* is perfectly correct in stating that *Richard Weston*, Justice of Common Pleas in the reign of *Elizabeth*, had no issue from his marriage with his third wife *Elizabeth*, daughter of *Thomas Lovet* of *Astwell*, co. *Northampton*, and widow of *Anthony Cave* of *Chicheley*, co. *Bucks*.

As *Tewars* infers, your inquirer *MILES* (3rd S. ix. 392) has doubtless been misled by a typographical error in the pedigree of the *Westons* given in *Erdeswick's History of Staffordshire* (edition *Harwood*, 1844,) which is but an outline, and in many respects an incorrect and imperfect one, of the "*Westonorum Familiæ Genealogia*" by *Sir William Segar*, Garter King at Arms—an elaborate and voluminous MS. compiled prior to A.D. 1632. The printed pedigree in *Erdeswick's Staffordshire* erroneously connects *Nicholas* and *Margaret Weston* with the third marriage of *Judge Weston*, instead of showing that they were the issue of the second marriage; and it omits moreover the name of *Winefride*, the elder daughter by the said second marriage.



These facts are incontestably proved both by the funeral certificate and by the will of the deceased, the latter dated July 4, A<sup>o</sup> 14 Eliz., and proved in the Prerogative Court on July 29, 1572.

The funeral certificate of Richard Weston, Esq., late one of her majesty's Justices of Common Pleas, is to the effect that he died at his house called Skrynes in the parish of Roxwell, co. Essex, on Saturday, July 5, 1572, and was buried at Writtle in the same county; that he married to his first wife, Warborowe, daughter of Thomas Catesby Esq., by whom he had Jerome Weston, son and heir, and Amphilis, wife of Benjamin Tichbourne of Hampshire; that he married to his second wife, Margaret, daughter of Eustace Burnby, Esq., and had issue Nicholas Weston (second son), Winefride, and Margaret; and that to his third wife he married, Elizabeth, daughter of Thomas Lovet, and had no issue: that the sole executor to the defunct was Jerome Weston, son and heir.

I avail myself of this opportunity of replying to a query by MILES (3<sup>rd</sup> S. ix. 392) regarding the descendants of Robert Weston, Lord Chancellor of Ireland, and brother of Richard Weston of Skrynes above mentioned. By his wife Alice Jenyns he had an only son John and three daughters—viz. Alice, who married (1) Hugh Brady, Bishop of Meath, and (2) Sir Geoffrey Fenton, Principal Secretary for Ireland, whose daughter Catherine married Richard first Earl of Cork; Etheldreda Weston, who married Sir Gideon Aunsham of Heston, co. Middlesex; and Elizabeth Weston, who died in Ireland unmarried. Robert Weston died A.D. 1573, and was buried in the cathedral of St. Patrick, Dublin (of which he was the dean), beneath the altar. His recumbent effigy, arrayed in his chancellor's robes, still lies in the upper stage of the monument of the Earls of Cork in the above cathedral. His son, Dr. John Weston, LL.D., Canon and Treasurer of Christchurch, Oxford, had by his wife, Anne Freeman, a son John and three daughters—viz. Anna, who married William Piers, Bishop of Peterborough, subsequently translated to Bath and Wells; Elizabeth, who married Dr. Thomas Isles, D.D.; and Dorothy. Dr. Weston died A.D. 1633 at Oxford. John Weston, M.A. Oxon, only son of the preceding, was, like his father, in holy orders, and was for some years a prebendary of Peterborough. He married Mary, daughter of William Piers of Fulham, co. Middlesex, and sister of Bishop Piers above-mentioned. During the Commonwealth he was one of the many clergy who suffered sequestration for attachment to the royal cause; and he died A.D. 1660, prior to the restoration of the livings of which he had been deprived. His son Henry Weston married Mary, daughter of John Buckler of Radipole, co. Dorset, and subsequently became possessed of Lane House and other lands in that

county, which have descended in the family, and are now held by his great-great-grandson Mr. W. H. P. Weston of Wolveton.

ACCIPERE HOC.

# THE "EDINBURGH REVIEW" AND SHAKESPEARE.

(4<sup>th</sup> S. iv. 249, 338.)

MR. PROWETT, in discussing certain points raised in the *Edinburgh Review*, reverts to the oft-disputed passage in *Hamlet*—

"The dram of eale  
Doth all the noble substance of a dout  
To his own scandal."

He proposes to read—

"The dram of eale [*eesil*, or vinegar]  
Doth all the noble substance over-clout."

MR. KEIGHTLEY, in his *Shakspeare Expositor* (the only book of Shakspeare criticism, and in itself a host, that I have at hand), proposes—

"The dram of evil  
Doth all the noble substance, out o' doubt,  
To his own scandal . . ."

thus treating the sentence as truncated. It strikes me that some elucidation of this passage may possibly be got out of another note of yours (4<sup>th</sup> S. iv. 293), though professedly on quite a different subject—"English Wines." H. W. R., the writer of that note, observes: "As a caution to wine-bibbers, Maplett, in his *Green Forest* (1567), says 'that, the *eel* being killed and addressed in wine, whosoever chaunceth to drinke of that wine so used shall ever afterward lothe wine.'" Now, is it not possible that wine in which an eel had been dressed may itself have been technically termed *eel* [*eale*]? and, if this is possible, would it not be admissible to understand in this sense the phrase in *Hamlet*? We should thus have no need to emend the word *eale* in any way; but one other emendation—not a very violent one—might be suggested, the converting "of a" into "often." The passage would then stand thus (in modern spelling):—

"The dram of eel  
Doth all the noble substance often doubt  
To his own scandal";

i. e. "the dram of eel-dressing [vitiated wine] doth often doubt [bring into suspicion and disrepute] the noble substance [of pure wine], to the scandal and discredit of said substance." This is, in fact, the same statement as that made by Maplett, a writer of the Shakspearian age, whose assertion evidently embodies a popular superstition, prejudice, or axiom then current.

While on the subject of *Hamlet*, I am tempted to call attention to another passage also the occasion of much controversy; but I must guard myself against being supposed to say that the

curious verbal coincidence I point out is anything more than that. If other and more competent investigators should think it suggestive of any further inquiry, be theirs the task. The passage in question is the well-known phrase of Hamlet (Act III. Sc. 2), "Marry, this is *micling malicho*: it means mischief." MR. KEIGHTLEY says, "For *micling malicho*, which is nonsense, I read *mucho malhecho*, Sp., i. e. very ill-done"—clearly an ingenious, apposite, and persuasive explanation of a puzzling term. The coincidence which I wish to point out is this: The Evil Spirit or Devil of some of the North-American tribes bears a name very similar in sound to *micling malicho*—viz. *Mitche Manito*. My authority is Longfellow's *Hiawatha*, which speaks of—

"Mitche Manito the mighty,  
He the dreadful Spirit of Evil."

If it could be at all supposed that Shakspeare's *micling malicho* represented *mitche manito*, the speech of Hamlet would have an expressive idiomatic turn, corresponding to "It is Beelzebub," or "It is the very devil: it means mischief."

W. M. ROSSETTI.

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#### TOPLADY'S OWN LINE IN "ROCK OF AGES."

(4th S. iv. 57, 106.)

"When my eye-strings break in death" is rightly given by Mr. Daniel Sedgwick in his faithful reprint of *Toplady's Hymns and Sacred Poems*, p. 163.

Those who alter and *improve* hymns are commonly sentimentalists, who could not write what they alter because they do not understand. Any one can spoil a hymn, as is shown in the alterations of hymns, which, in a thousand cases to one, are for the worse. It is remarkable to see how earnest those are who have spoiled the hymns of others in the requests which they put forth that their own may not be touched. Any dead or anonymous hymn-writer is thought to be fair game.

But not only do I believe that the alters do not understand them, but I suppose that the authors wrote what they meant to say. Now, do the eyelids close in death? Do they not require the friendly office of another? Whence then this phrase, and what its meaning?

A similar expression occurs in the account of the state of Melanchthon, apparently dying, when visited by the holy Martin Luther. Seckendorf says, "*Fracti erant oculi, intellectus pene amissus, lingua defecerat et auditus, vultus conciderat,*" &c. (Seckendorf, lib. iii. § lxxxiii. 11.) I take this quotation from *Miraculous Faith and Experience of the Church of Christ*, by the Rev. Thomas Boys (London, 1832, p. 201). On the

preceding page, in a foot-note, Mr. Boys states that in Roos (*Reformations-Geschichte*, ii. 471) the phrase is "*Die Augen waren ihm gleich gebrochen,*" and he adds, "The breaking of the eyes seems to mean that the muscles which move the eyeballs, lose, on the approach of death, the power of fixing the view on any object; the consequence of which is, that the two lines of sight no longer converge," &c.

For the last thirty years and more I have been accustomed to regard the words cited by Mr. Boys, and his remarks, as fully illustrating what Toplady wrote, not indeed in the artificial taste of sentimental hymn-alterers. LÆLIUS.

P.S. In *Wilhelm Tell* (Act IV. Scene 3), Schiller uses a phrase which may illustrate the expression of Toplady, and what was said of Melanchthon.

After Gessler has been shot by Tell, Stüssi says, in order to intimate that he is in his mortal agony—

"Sieh, wie er bleich wird—Jetzt, jetzt, tritt der Tod  
Ihm an das Herz—*die Augen sind gebrochen.*"

I never heard that any have *improved* the expression of Schiller by turning it into something which he neither said nor meant to say. Why can they not leave Toplady alone? If, as people say, the change is more elegant and poetical, could not Toplady and Schiller judge this better than the improvers? Do they not remember that the eyelids do not close in death? or do they suppose that as the eyes are closed by others, it is all the same to say that they close (i.e. close themselves)?

I would refer your querists on this subject to Shakspeare's *Cymbeline*, Act I. Sc. 4:—

"I would have broke mine eye-strings; crack'd them, but  
To look upon him."

W. C. B.

BUSHEL.

(4th S. iv. 159.)

In addition to the information given to MR. JACKSON'S inquiry respecting Thomas Bushel, it may interest him to know that at one period of his life he lived a recluse on the Calf of Mar. Bushel had been a favourite of, and attendant on, the Lord Chancellor Bacon, and had spent a dis-solute life about court. After the fall and death of his patron, he appears to have entered into mining speculations; which, after various success, ended in loss. In his melancholy, he determined to retire for a season from the world to unsociable solitude in the desolate island called the Calf of Man.

In a MS. History of the Isle of Man, written probably by Mr. Blundell of Crosby, about 1655, now in possession of the Clerk of the Rolls,



Castletown, is the copy of a statement made by Mr. Bushel in his mineral overture to the Parliament which runs thus :—

"The embrions of my mines proving abortive by the sudden fall and death of my late friend, the Chancellor Bacon, in King James's reign, were the motives which persuaded my pensive retirement to a three years' unsocial solitude in the desolate island called the Calf of Man, where, in obedience to my dead lord's philosophical advice, I resolved to make a perfect experiment upon myself for obtaining a long and healthy life (most necessary for such a repentance as my former debauchedness required) as by a parsimonious diet of herbs, oil, mustard, and honey, with water sufficient, most like to that of our long-lived forefathers before the flood (as was conceived by that Lord), which I most strictly observed, as if obliged by a religious vow, till Divine Providence called me to more active life."

He built for himself a hut on the very summit of the island, at a height of four hundred and seventy feet above the sea, and on the verge of an almost perpendicular precipice. It consists of a single room, with a narrow entrance to it, and at one side a recess of about three feet wide and six feet deep, probably intended to contain his bed. The ruins of this hut exist at the present day. It appears that he obtained from Charles I., in conjunction with Lord Godolphin, leave to coin money at Abersky in Wales, and their mine yielded at one time one hundred pounds worth a week of silver, besides half as much lead. Bushel, it is said, gloried in a coat splendidly buttoned all over; whence arose the common jest, on the disgrace of the Chancellor, that he made buttons and his man Bushel wore them.

The publication of Mr. JACKSON'S MS. might give many additional particulars respecting the life of this "ingenious and learned man."

WILLIAM HARRISON.

Rock Mount, Isle of Man.

[In the Number of *The Bookworm* just issued, Mr. JACKSON will find (pp. 142-4), a very interesting notice of Bushel's *Abridgment of the Lord Chancellor Bacon's Philosophical Theory in Mineral Prosecutions*, a collection of tracts which leaves no doubt on the mind of the writer of the article that Bushel "was the canal through which ran the fortunes of Lord Bacon to be sunk in unprofitable mining schemes." The article is illustrated by an engraving of "Mr. Bushel's Golden Medal"; and Mr. Berjeau asks, what we also should be glad to be informed, whether any copy of this medal is known to numismatists?—ED. "N. & Q."]

#### TROUTBECK FAMILY.

(4th S. iv. 276.)

Early in the fifteenth century this family flourished in Hertfordshire,\* where they had great possessions in land. By an inquisition taken at Watford in that county, on the Saturday next after the feast of St. Valentine, anno 38 Hen. VI.,

it was found that William Troutbeck, Knt., held at the time of his death, in his demesne in fee tail, the manor of *Oxeve Richard*, by virtue of a fine levied in the Octaves of the Purification of the Blessed Virgin Mary, anno 23 Hen. IV., between John Troutbeck, Esq., and Margery his wife, plaintiffs; and John Vampage and Richard Tounlay, deforcient (*sic*); whereby it was settled on John Troutbeck and his wife Margery, and their heirs, with remainder to the right heirs of Margery; that John Troutbeck and Margery had issue William Troutbeck, Knt., son and heir, who died on Saturday before the first of St. Michael the Archangel then last past. This manor continued vested in the abbot and convent of St. Albans until the time of the dissolution of religious houses, when it came to the crown. The genealogy of this family is very brief, and may be found in the Harleian and Additional MSS. B. M. The earliest mentioned is William Troutbeck of Stoney-Donham, who married Joanna . . . . she died 31 Hen. VI. They had issue one son, John Troutbeck, who married Margery, daughter and heir of Thomas Holes, Esq.: she was baptised at Watford, county Herts, 8 Hen. V., 1426. They had one son, William Troutbeck, who married Joanna, daughter of William Riston, Esq. They had issue one son, John Troutbeck of Trafford Bridge, co. Chester. He married Margret, daughter and heir of Thomas Hulse, Esq., of Norbury, who had issue between them, John (who I presume died young) and William Troutbeck, who was knighted, and resided at Brynes Castle in Wer-rall. He married Margret, daughter to Thomas Lord Stanley of Codnor, and was slain at Blore-heath in 1459; his widow married again to Lord Grey. The said Sir William and Margret had issue three sons and three daughters—William, the first born, married Joanna, daughter to Robert Moleneux; Adam, the second son, married Margerie, daughter to Sir John Butler: they had one daughter, Margaretta, who married to Sir John Talbot of Grafton; the third son, Robert Troutbeck of Trafford, married, but of her name and parentage no account is given, in this the manuscript pedigree is deficient. They had three daughters, Mary, Elizabeth, and Alice—Mary married to Edmond Denny, Baron of the Exchequer, of Cheshunt, co. Herts; from whom the Dennies of Norfolk descended: Elizabeth, married to Thomas Crew of Holt; and Alice, married to Hugh Hunter of Churton. Joanna, the daughter of Sir William Troutbeck of Trafford Bridge, married to Sir William Bolter, and secondly to Sir William Griffith; Elizabeth, the second daughter, married Alexander Houghton, Esq.; and Alice, the third daughter of Sir William Troutbeck, married to Sir William Gruffey, Knt.

The coat of arms worn by the Troutbeck and Talbot families were, viz. Azure, three trouts

\* Clutterbuck's *Hist. Herts*, vol. i. p. 246.

fretted in triangle, one looking toward the base, and the other two to the dexter and sinister chief.

W. WINTERS.

Church Yard, Waltham Abbey, Essex.

P.S. If MR. M. D. DAY wishes to correspond privately, address as above. I am in possession of much matter connected with the collateral branches of the noble family of Dennies.

BELLS FOR DISSENTING CHURCHES, CHAPELS, ETC. (4<sup>th</sup> S. iv. 55, 82, 123, 267, 350.)—It is known, as I remarked in "N. & Q." of July 24, that many Roman Catholic churches in England have tower bells, and the same may be said of those in Ireland.

A word now touching the peal of eight bells lately cast by Mr. Murphy for the Roman Catholic cathedral in Thurles. Your correspondent, J. G. of Hull, having stated, on the authority of a newspaper, that "the Archbishop of Cashel has pronounced this peal to be the largest and best in the kingdom," the following query ought to be answered at once:—What is the weight of the tenor or largest bell?

THOMAS WALESBY.

Golden Square.

NAPOLEON I.: MASTER BURKE (4<sup>th</sup> S. iii. 309, 394.)—Master Burke was a native of Galway, in which ancient city his father was a physician in good practice. At a very early age young Burke displayed wonderful talents for music and the stage. The instrument on which he excelled was the violin, his earliest teacher being a Mr. Macgilavry, a performer of note in those days, and a very successful teacher of music.

The promise of his youth was amply fulfilled in after years, his career being one of uninterrupted success. Some fifteen years ago he was living in New Orleans, U.S. He had then retired from the stage with an ample fortune, and was much respected by all who knew him.

Occasionally his name might be seen in the programme of some entertainment got up for a patriotic or charitable purpose.

J. N.

Melbourne, Victoria.

ANCIENT CUSTOM: LOST SHEEP (4<sup>th</sup> S. iv. 232.) Meetings of shepherds to restore lost sheep must doubtless have been "from time immemorial" in pastoral districts. There is a celebrated meeting on the top of High Street, in Westmoreland, at which the adjustment of the ownership of the lost sheep is accompanied by the usual athletic sports of that country.

W. G.

MICAH HALL (4<sup>th</sup> S. iv. 294.)—Micah Hall was the son of John Hall of Castleton, Derbyshire, grocer. He was educated at the Manchester School; he became an attorney, and amassed considerable property at Castleton. (See *Manchester School Register*, Chetham Society publica-

tions, vol. lxix. pp. 9, 222.) He appears in the list of subscribers to Dr. Aikin's *Manchester*, published in 1795, and is described as "Micah Hall, Esq., Castleton." The parish church contains a mural monument bearing the following inscription, said to have been written by himself. It is remarkable for its rude, unfeeling, and independent nature:—

"To the Memory of MICAH HALL, Gent :

Attorney at law, who died on  
the 9<sup>th</sup> May, 1804, Aged 79 years.

Quid eram nescitis.

Quid sum nescitis.

Ubi sum nescitis.

Valete."

W. Adam, in his *Gem of the Peak*, says the inscription exists in Latin to hide its deformity, and gives the following translation:—

"What I was you know not. What I am you know not. Whither I am gone you know not. Go about your business."

G. H. S.

Ancoats, Manchester.

SWADDLERS (4<sup>th</sup> S. iv. 272.)—If MR. SIKES had referred to "N. & Q." (4<sup>th</sup> S. i. 271), he would have seen that the extract he quotes from *The Times*, as being worthy of preservation in "N. & Q.," had already found a place there. As I observed in a former communication (4<sup>th</sup> S. i. 473), the derivation of "Swaddler," in Southey's *Life of Wesley*, is altogether silly and improbable. MR. REDMOND (4<sup>th</sup> S. i. 377) offers a derivation which has every appearance of being the true one.

J. DIXON.

MILTONIANA (4<sup>th</sup> S. iv. 195.)—The conjecture of your correspondent J. W. H. that the ribald lines "have been wilfully misattributed to Milton," is, I am happy to say, perfectly correct. I read the original lines many years ago in the poems of the notorious Earl of Rochester.

S.

NOUS (4<sup>th</sup> S. iv. 272.)—CORNUB. is wrong in classing this word among slang expressions. Every respectable dictionary, published within the last thirty years, contains it. *Le Dictionnaire international*, the largest and best of English-French dictionaries, render it by *esprit*, and the German dictionaries have long recognised it, giving as equivalent the word *Kopf*. It is obviously the Greek *νους*, though Mr. Hotten (*Slang Dictionary*), for some reason or other, mentions the Gaelic *nos* in conjunction with it.

JULIAN SHARMAN.

GARDENING BOOK (4<sup>th</sup> S. iv. 274.)—I think it not unlikely that the object of the inquiry of your correspondent CORNUB. may be James's book on *Gardening*, published in the reign of Queen Anne. At all events, in that work may be found much information on the subjects named.

T. R.



GOUGH, A SURNAME (4th S. iii. 426; iv. 304).—This name is derived from the Welsh *gof*, a smith; (Irish, *gobha*; Gaelic, *gobhaim*, whence Gowan and Govan).

R. S. CHARNOCK.

Gray's Inn.

HILDYARD MOTTO (4th S. iv. 297).—If J. G. will consult the passage to which the Editor of "N. & Q." has referred him, he will find that "the lion's share of everything" has no application to the motto in question. "Fools," says Hesiod, "they know not *how much more is the half than the whole*, nor what enjoyment there is in mallows and asphodel;" i. e. in the simplest fare, such as that eaten by the peasants of his time.

W. B. C.

OXNEY (4th S. iv. 276).—EDMUND TEW, M.A., inquires the derivation of Oxney. It is derived from Oxen-*ea*, A.-Sax., Oxen-island, as Sheppey is from Scea-*pea*, A.-Sax., Sheep-island; Romney, Marsh-island; Pevensey, Puffin's-island. The term was not confined by the Saxons to actual islands, but was given by them to slight elevations in marshy districts. The counties of Kent and Sussex abound in places having the A.-Sax. terminal *ey*.

TRETANE.

POLISH WIVES (4th S. iv. 295).—In answer to the query, whether the law is of any antiquity by which the wives of condemned Poles were legally absolved from their marriage vows, let me remark that it is very well known on the Continent that this Russian law is nothing but an imitation of the French law of the *Code Napoléon*, Article 22 and following. Art. 25 says—

"Par la mort civile le mariage contracté précédemment est dissous quant à tous ses effets civils. Sa succession est ouverte de la même manière que s'il était mort naturellement."

In one word, according to the distinction of the Roman law, the man (*homo*) is alive, but the person (*persona*) is dead. DELEPIERRE.

N.B. In Belgium and in Holland these Articles of the *Code Napoléon* have been abolished.

WILKIE, "READING THE WILL" (4th S. iv. 234, 306).—MR. BATES should have mentioned that when this picture was exhibited in 1820, George IV. proposed that Wilkie should paint a duplicate for the King of Bavaria, and sell the original to himself! Wilkie of course declined this peculiar arrangement, and received from the Bavarian minister 400 guineas instead of the 300 guineas that had been bargained for. The account of Wilkie's visit to the Munich Gallery, and inspection of his own painting, will be found in Allan Cunningham's *Life*, ii. 321. When the King of Bavaria died, this picture was decided to have been his private property, and it was therefore necessary to dispose of it by public auction. George IV. had not forgotten his old favourite, and employed an agent, who ran the price up to twelve

thousand florins, the sum at which it was secured by the Munich Gallery. Wilkie was greatly gratified by this result, and speaks of the effect it had upon his reputation at Rome and elsewhere on the Continent.

CHITTELDROOG.

Will you allow me to supplement what has been communicated by MR. BATES in noticing that the subject of this picture was suggested by Bannister the comedian, and that the sum paid to the artist was four hundred guineas. Being the personal property of Max. Joseph I., Wilkie's picture was disposed of by public auction at the death of this king in 1825, and was bought in by his son, the late Ludwig I., at the price of 1,200*l*.

FRANCIS R. N. ROGER.

POEM "TO THE POTATO," ASCRIBED TO BURNS (4th S. ii. 11, 339, 477, 537, 614, 111, 37.)—I am glad that I am at last able to settle the question respecting the author of the poem "To the Potato," though it be against the opinion to which I was somewhat inclined. So long as the book from which the old lady of Castlefern stated she had heard it read could not be discovered, there might be room for difference of opinion, but as I was aware that Dumfriesshire had been prolific during the last eighty years in minor poets, I had suspicions that it might be at last found among their works. Throughout the county it was widely known that a search was being made in order that the question might be authoritatively settled, and at last a friend discovered the stanzas in a small obscure volume of poems by one who had been born within a few miles of my own house, but over whose name and works a deep shade of darkness had long settled. On coarse paper and in miserable type, I have before me the bundle of poems, entitled *Poems on Various Subjects*, by Alexander Clerk, in Caulside, parish of Glencairn, Dumfries; printed by G. McLachlan, 1801; and there we have the poem, of which I had received only a fragment. There are a dozen stanzas in all, and when I see the whole before me, I can have no doubt that they are the production of a poet of inferior powers, though the poem is not without some humour. Curiously enough the stanzas which had remained in the recollection of the old ladies are the best. Still, while I find the stanzas in this collection of poems, the author has contrived to throw some degree of doubt as to their origin, as he says in his preface—

"There are some pieces in this collection which I have copied from a *modern author* (the italics are the poet's), and which, I suppose, are not in many hands. It is well known that most part of the poets borrow from each other. In Allan Ramsay's poems there are old ones inserted, written long before his time; therefore I hope the reader will excuse me for placing a few others among *my own*."

He gives us no means of discovering to which of the poems he refers, but I am satisfied that all

in the Scottish language are his own composition, and some of them are in very doggerel verse. There are a few on religious subjects in English verse, somewhat superior in style, and these I suspect to be what he borrowed, though I cannot identify them. There is still a possibility that he may have borrowed some of the verses from Tait or Lapraik, as one of your correspondents, A. B. G. speaks with such certainty of their being familiar to him; and unless your correspondent is a native of Dumfriesshire, I can scarcely think that he could have come across Clerk's poems. Perhaps he would do us the favour to look into Tait and Lapraik, and see whether Clerk has really borrowed from them. Clerk was the tenant of Caulside, on the property of Mr. Fergusson of Craigdarroch, in the parish of Glencairn, and removing to Dumfries died there towards the beginning of the century. CRAWFORD TAIT RAMAGE.

SAMUEL SPEED, AUTHOR OF "PRISON-PIETIE" (4<sup>th</sup> S. iv. 11.)—John Speed, the English historian, had the goodly number of twelve sons and six daughters. One of the sons, John, was an eminent physician, and a Fellow of St. John's College, Oxford. He died in May 1640, and was buried in the chapel of his college. He left two sons, one of whom, Samuel, was a student of Christ Church, Oxford, and afterwards Vicar of Godalming in Surrey, where he died January 22, 1681. Is it possible to identify this person with the author of the *Prison-Pietie*? I am afraid not. The author of the latter work was confined in the King's Bench in 1675, when he published his *Fragmenta Carceris; or the King's-Bench Scuffle*. It is dedicated "To his worthy Friends the Ingenious Gentlemen Prisoners within the Confinde of the King's-Bench;" at the back are verses by William Sheldon "On his friend Mr. Samuel Speed." Samuel Speed made no secret of his admiration of the works of Herbert and Quarles, and their works are represented in the same print with his portrait by Van Hove. I call attention to this portrait, because it is frequently wanting in copies of the *Prison-Pietie*, being taken out to illustrate Granger. EDWARD F. RIMBAULT.

THE THREE TAILORS (4<sup>th</sup> S. iv. 255.)—I can match this (not triumvirate) trisartorate with a story which, more than half a century ago, I heard told in that congress of law and laughter "The Dublin Four Courts."

Three impecunious barristers were enjoying the vacation at Brighton, to the unconsidered elongation of their hotel bill—the Regency question was then at high tide, and the Heir Apparent was rusticated at the Pavilion—when they be-thought them of getting up an address of approval and adhesion in Latin, as more befitting members of a learned profession, and elected Isaac Burke Bethel, being the pluckiest among them, for their orator.

Accordingly, they planted themselves on the Steyne, where H. R. H. was taking his daily promenade: Isaac with the foolscap in his hand, and the other two addressers in his rear. After making the courtly obeisance, which was acknowledged by the bow which no other prince ever made or will make, Isaac commenced: "Illustissime Princeps! Nos sumus tres Hibernici." When, half turning aside to indicate his associates, he found that they had lost heart and left him alone in his glory. How Isaac dropped his MS. and bolted; how he was tracked to his hotel by one of the Prince's attendants; and how royally the *trinoda necessitas* of its bill was solved, were too long to relate; but if, as the graver brethren of the Four Courts surmised, the whole was simply a *bene trovato*, it must have been the brain-work of Ned Lysaght or of William Parsons—"les plus grands persifleurs" of that persiflant generation.

Let me add a really authentic anecdote of the latter:—

A barrister—not one of the three above recorded—more generally noted for his legal than for his moral repute, had been (as he said, at least) stopped on the highway and eased of his purse. "Have you heard of —'s robbery?" said somebody to Parsons. "No," was the reply,—and, oh that I could convey upon paper, as at this moment they are upon my memory's eye and ear, the sly-cornered glance and the slow soft lisp!—"who has he robbed now?" It was equal to Talleyrand's "Déjà?" E. L. S.

BALLAD TUNES (4<sup>th</sup> S. iv. 176.)—The tune of "Digby's Farewell" is contained in a curious volume in my library, entitled—

"Music's Hand-maid: new Lessons and Instructions for the Virginals or Harpsychord. London: printed for J. Playford, and are to be sold at his shop, near the Temple Church, 1678." Obl. 8vo.

This book, one of the rarest and most interesting of the many musical works published by old John Playford, contains a number of once popular old English tunes, viz., "Sellers's Round," "The King's Delight," "Parthenia," "Gerard's Mistress," "The Glory of the West," "Hollis' Farewell," &c.; besides many ayres, sarabands, marches, &c., by Matthew Locke, John Jenkins, and other eminent musicians of the time. A second part of this work, published in 1689, is also in my library, but it lacks the interest of the original publication. EDWARD F. RIMBAULT.

ROYAL ANTEDILUVIAN ORDER OF BUFFALOES (3<sup>rd</sup> S. iii. 106, 207; 4<sup>th</sup> S. iv. 121.)—Several communications having appeared in "N. & Q." respecting this society with the extraordinary name, the following little piece of information as to its doings may not be unacceptable, especially if my worthy friend Mr. WESTBROOK, who started



the question, has the intention of becoming a "Buffalo!"

"At the fortnightly meeting of the executive council at the Grand Lodge of England, Albert Arms, London Road, held on first inst., it was announced by the Grand Primo, that the rules and other documents connected with the order were now deposited with J. Tidd Pratt, Esq., and duly registered under the Friendly Societies' Act, thus giving all the lodges a legalised and definite position with the public. They had also entered their title and rules under the Copyright Act at Stationers' Hall."—*Daily Telegraph*, Sept. 12, 1869.

EDWARD F. RIMBAULT.

JOHN LANG, ESQ. (4th S. iv. 324.)—I have now before me a copy of a shilling railway book, entitled *Too Much Alike; or the Three Calendars*. By John Lang, Esq., author of *Too Clever by Half*, &c., &c.; third edition. Ward & Lock, 1855. I have also before me a copy of another shilling railway novel, *Too Clever by Half; or the Harroways*. By the Mofussilite. N. Cooke, 1853. Mr. Lang's name, it will be seen, was not given to the earlier novel, and no mention is made of his being the author of *Violet*. Under the pseudonym "The Mofussilite" he wrote in many of the magazines, and it denotes his previous editorial connection with the Indian newspaper of that name. I may add that this pseudonym does not appear in O. Hamst's *Handbook of Fictitious Names*.

CUTHBERT BEDE.

COWPER'S MOTHER'S PICTURE (4th S. iv. 290.) Your correspondent Δ, who inquires after this picture, might have had the gratification of examining it if he had visited the Kensington Portrait Exhibition last year. It is described in the catalogue as the property of Mr. W. Bodham Donne. It is nothing as a work of art, and measures only six inches by five, but many, like myself, must have looked at it with an intensity of interest which hardly any other work in the three years of exhibitions inspired. The print in Southey's *Cowper*, which Δ should have described as engraved by H. Robinson, from a drawing by Harvey, conveys a very good notion of the original. I possess a trial proof in which Harvey makes several corrections, and points out in particular that the engraving, as it then stood, had lost much of the resemblance to the lady's son. I am surprised that Δ makes no mention of the large engraving of this portrait which William Blake contributed to Hayley's *Life of Cowper*. It is one of the finest (perhaps the very finest) specimens of Blake's skill upon copper, and preserves the fact, apparently unknown to the compiler of the Exhibition Catalogue, that D. Heins was the name of the painter of the portrait.

CHITTELDROOG.

This portrait appeared in the last Exhibition of National Portraits at South Kensington, 1868 (No. 778 in Catalogue), and is described as lent

by Mr. W. Bodham Donne; and there is, I think, no doubt that the portrait which is given in Southey's *Life of Cowper* was engraved from this picture. Another picture of great interest to the admirers of Cowper appeared in the Exhibition referred to, and was placed by the side of the other, viz., a portrait of the poet himself, by Romney (No. 777); and although the circumstance is not mentioned in the catalogue, it is, I believe, the portrait taken by the eccentric artist when both were the guests of their mutual friend Hayley, at Earham. This portrait, like the other, is associated with a charming poem by Cowper, viz., the "Sonnet to Romney," in which the poet pays so graceful a compliment to both artist and host. This portrait was contributed by Mr. H. R. Vaughan Johnson.

J. S.

Norwich.

MONTROSE FAMILY (4th S. iv. 295.)—In my edition of the *Memoirs of Montrose*, by Mark Napier, dated 1856 (ii. 513), I find the following:—

"At Edinburgh, the 19th of April, 1645, David, Earl of Southesk, compared in presence of the Committee of Estates, and produced Robert Graham, son to the late Earl of Montrose, in obedience of a command given to him by the Committee in the North; and being demanded upon what occasion he met with Montrose, and what passed betwixt them, he made a verbal declaration thereof; which declaration the Lords ordain him to give in writ under his hand on Monday next; and exoner him of the exhibition of the said Robert Graham, and his own appearance in obedience to the Committee of Brechin. The Committee ordains the Earl of Southesk to keep Robert Graham, son to the late Earl of Montrose, till Monday next, that he receive further orders concerning him.

"The Committee of Estates ordains and allows the Earl of Southesk to deliver Robert Graham, son of the late Earl of Montrose to [blank] Carnegie his mother, to be kept and entertained by her, exoner the Earl of Southesk of him."

In a note at the foot of the page Mark Napier says:—

"Robert Graham, the youngest of Montrose's three sons, most probably was born after his father's return from abroad in 1636-7."

Also,—

"His father is designed late Earl of Montrose, of course in reference to his recent forfeiture."

F. ROBERTSON.

The Grennan, New Brighton, Cheshire.

P.S. Since writing the above, I find in a note (ii. 827):—

"When writing that note, we supposed that the discovery of this Robert completed the record of Montrose's children. Very recently, however, Mr. William Fraser, of the Register House—the extent of whose researches in family history renders his aid as valuable as it is readily accorded—communicated the following extract from the baptismal register of Montrose:—

'1638, January 8th, James Earl of Montrose, father of David Grahame, son of James Lord Carnegie. Sir Alexander Falconer of Halkertoun, witnesses.'

This may interest M. A. This David appears to have been born after Robert. Mark Napier supposes him to have died young.

YORKSHIRE BALLAD (4th S. iv. 296.)—Under the title of "The Crafty Farmer" this ballad will be found in Logan's *Pedlar's Pack*, a collection of ballads and songs recently published by W. Paterson of Edinburgh. A true version of "The Nutbrown Maid" was published in 1836 by Mr. Pickering. It is in small 4to, and was edited by Thomas Wright, Esq.

L. W.

"THE FORECASTLE SAILOR" (2nd S. vii. 45, 181.)—This song is to be found in Logan's *Pedlar's Pack*.

L. W.

FILIUS NATURALIS (4th S. iv. 192.)—I do not question the interpretation of the Law Lords respecting the meaning of *filius naturalis*, in connection with the peerage case adverted to by J. M.; nor do I cast any doubt on what he has recorded in regard to the award of James VI. in 1618. But I am prepared to substantiate that, during the reign of Mary Queen of Scots, *filius naturalis* was the usual and ordinary designation of a bastard—a son born out of wedlock. Let J. M. take up the Register of the Great Seal in the General Register House, Edinburgh, and he will find that in all the royal letters of legitimization the designation *filius naturalis* is associated with *bastardus*. Thus:—

"Apud Edinburgh, Jul. 28, 1558. Regina concessit literas legitimacionis Waltero Galbraith, bastardo, filio naturali quondam Andrei de Kileranch."

I quote from the abridgment of the charter, but the same phraseology occurs in the original. Now it is sufficiently evident that Walter Galbraith was not at one and the same time the legitimate and illegitimate son of his father. Bastard, or base-born, he undoubtedly was; and if *filius naturalis*, as he is further described, has any meaning at all, it must be confirmatory of his previous description. In a word, the individual receiving the royal letters did so in virtue of his spurious birth, and he is, therefore, set forth as *bastardus*. Next, his descent is referred to; and it would have been legally incorrect to describe him simply as *filius* of his father, since that would have implied legitimacy, or been an acknowledgment of relationship which the law ignored. He is, therefore, styled *filius naturalis*.

I may further remark that in all cases of legitimacy, in the reign of Queen Mary, lawful sons are simply designated *fili*, without prefix or adjunct of any kind. In the popular phraseology, bastards have in Scotland been designated *natural children* from time immemorial.

CHARLES ROGERS, LL.D.

Snowdoun Villa, Lewisham, S.E.

In the will of Lady Latimer, dated Sept. 20, 1480, the testatrix directs that her body shall be

laid "even beneath the head of my said lord and father, between my *natural-born* son Harrie Latimer and Oliver Dudley, late my *son-in-law*."

Thus it will be seen that the word "natural," applied to a son, is used to signify that it is not a *step-son*, or *son-in-law*, that is indicated. The will in question is cited in the *Description of the Church of St. Mary, Warwick, and of Beauchamp Chapel*, by John Gough Nichols, F.S.A., 4to, London (n. d.), p. 40.

WILLIAM BATES.

Birmingham.

ROTHWELL CRYPT AND NASEBY BATTLE (4th S. iv. 295.)—I visited the crypt of Rothwell church a few weeks since, and came to the conclusion that the battle-field theory was inadmissible as a mode of accounting for the remarkable accumulation of human bones there to be seen. Had the bones been deposited there after Naseby battle, it would not have been simply as bones, but they would have had their fleshly covering upon them; and the bones on being discovered would have shown traces of skin, and would have been perfect skeletons. But, first, the crypt would not have held the number of dead bodies left upon Naseby field; secondly, so far from there being a perfect skeleton in the crypt, not two bones are anywhere to be seen which are joined together; thirdly, all the bones are perfectly denuded of integument, and have evidently at some time been buried in the earth for a considerable period; and, lastly, these disjointed bones are carefully packed together, and have only been superficially disturbed since their original deposition. I venture now to offer the following explanation:—Rothwell was in the middle ages a place of much greater importance than it is at the present time. It was a municipal town surrounded by walls, and its church was a collegiate one. At a short distance from the town was a religious house, and there are not wanting other indications that the place was the ecclesiastical centre of a considerable district. I conjecture that at some time or other, perhaps at the Dissolution, one of the several graveyards in the town and neighbourhood was appropriated to a secular use, and that thereupon its human contents were carefully dug up and reverently placed in the crypt of the parish church. I cannot close this communication without expressing my horror and disgust at finding many of the skulls covered with the names of visitors. Verily there are people who would scrawl their worthless names on the true cross, if they only had the opportunity.

J. L. CHERRY.

Hanley.

GUILD OF MASONS AT FAVERSHAM ABBEY (4th S. iv. 310.)—The passage quoted from a deed, Sept. 5, 1510, is couched in such modern phraseology, that I am induced to read it by the lights of modern usage. I would venture, there-



fore, to suggest that the words, "by the workmen and masons of the saide Abbot and Convent," mean only, "by workmen and masons appointed by the saide," &c. &c.: it being a usual condition that the chief parties to such an agreement should retain control by this means, and not leave the other party to appoint perhaps inferior hands.

"Majores fabricatores" would mean, literally, chief constructors: the word *fabricatores*, derived from *faber*, a smith, hardly points to masons; though the construction might include masonry among the details. A. H.

PRIOR'S "HANS CARVEL" (4th S. iv. 255, 236.) That this humorous production of Prior's was issued at a much earlier date than those mentioned by your correspondent, is a fact known to all bibliographers. The celebrated Mrs. Delany, at that time the young widow of Mr. Pendarves (an old man, her marriage with whom had been a forced one), under date "Dublin, January 24, 1732-3," thus concludes a letter to her sister:—

"All the while I have been writing, Don [*i. e.* Miss Donellan] and Kelly [another young lady friend] have read with an audible voice *Hans Carvell*, and some other pretty things of that kind, and how can one help listening?"—*Correspondence of Mrs. Delany*, i. 397.

As Mrs. Delany was ever a model of propriety and good manners, the above extract furnishes an apt corroboration of MR. WYLIE's observation as to "how little squeamish readers were a century ago."

HENRY CAMPKIN, F.S.A.

Reform Club.

MONTPELLIER HOODS (4th S. iv. 313.)—In reply to your correspondent C. C. B., to the best of my belief, no "hoods" are conferred either by the faculty of Montpellier or by any Continental university. A FRENCHMAN.

HILTON CASTLE (4th S. iv. 313.)—According to Surtees's *Hist. of Durham*, vol. ii. p. 23, John Hilton, the last male heir of that family, died Sept. 25, 1746, and devised all his estates to his nephew, Sir Richard Musgrave, of Hayton Castle, Bart., on condition of his assuming the name of Hilton only. Within a few years the whole of the estates were sold by Act of Parliament.

The castle and manor were contracted for by — Wogan, Esq., for 30,000*l.*, but as the sale was never perfected, they were soon after sold to Mrs. Bowes, widow of George Bowes, Esq., of Streatham and Gibside, whose grandson, John Earl of Strathmore, held them when Surtees wrote his history. THOMAS E. WINNINGTON.

MISS H. A. BRIDGE will perhaps find the information she wants as to this seat getting into the hands of the Strathmore family by consulting the histories of the county of Durham. Howitt's *Visits to Remarkable Places* had a chapter devoted to this castle; but it is so long since I read it that I cannot remember whether he touches on

that point. The last of the male Hiltons of Hilton Castle was a respectable tradesman in Newcastle-upon-Tyne. He died, I believe, towards the close of the last century. He left two unmarried daughters but poorly provided for, though not quite so badly off as Mr. Howitt gathered from popular report. The survivor of these two daughters lived to within twenty or thirty years ago, and died at Newcastle-upon-Tyne at an advanced age, the last of the Hiltons of Hilton Castle. She left collateral relations, but not bearing that name. M. H. R.

The castle and family estates of Hilton passed, by the will of John Hilton, who died *cael.* Sept. 25, 1746, to his nephew Sir Richard Musgrave of Hayton Castle, Bart., on condition of assuming the name of Hilton only. Within a few years afterwards the whole of the estates were, under an Act of Parliament, sold to Mrs. Bowes of Streatham and Gibside, from whom they descended to her grandson, John Lyon Bowes, tenth Earl of Strathmore.

Several families now exist who claim descent, more or less remote, from the ancient stock of Hilton, but the present Sir W. G. Hylton Jolliffe, Baron Hylton, and Sir Robert Brisco would appear to be the co-heirs of the blood of John Hilton, the then representative of the family, as being descended from his two sisters, Anne and Catharine, who married respectively Sir Richard Musgrave and John Brisco, of Crofton, D.D.

H. M. VANE.

HENRY DE ELRETON (4th S. iv. 274.)—H. D. E. has written an interesting account of this so-called architect of the time of King Edward I., but he has not appended any authority for his statements. I would refer him to the *Dictionary of Architecture*, s. v. "Ellerton," for all the information that has been collected of that "master mason," by one who would be glad to see the authorities that can be cited for the details noted by H. D. E. W. P.

PORTRAIT OF BYRON (4th S. iv. 251, 327.)—When P. A. L. mentions that the portrait of Byron which W. E. West painted at Pisa in 1822 "has been badly engraved by Wedgwood and Engelheart," he ought to have added, that it had been very finely engraved, and on a large scale, by Charles Turner. This was published by Colnaghi in 1826, four years before P. A. L. made his sepia copy from the original painting. The same admirable artist also engraved the portrait by Westall, and I am fortunate enough to possess a proof before letters of each, with the initials C. T. There is another large engraving by Meyer, from a portrait "painted and drawn by J<sup>s</sup> Holmes, the last he sat for in England." A reduction from this, likewise by Meyer, is in Leigh Hunt's *Lord Byron and his Contemporaries*,

where too is to be found the vile caricature "cut out in paper by Mr. Leigh Hunt." But I must have done. It would be easy to fill sundry columns of "N. & Q." with an enumeration of the various pictures, busts, and prints of the great poet, whose corpse has just now been dug up and scalped by a blue-stocking squaw. CHITTELDROOG.

WAS MACBETH THE THIRD MURDERER OF BANQUO? (4th S. iv. 211, 282.)—Will you allow me to make a short statement in answer to one part of MR. PATON's interesting letter on this subject, which I have unfortunately only just seen. MR. PATON says: "So far as I know the speculation is a fresh one; if not, I would like to know by whom a similar opinion has been held, and if upon the same grounds." Upwards of ten years ago, on a careful reading of the play, it struck me that Macbeth himself must be the third murderer, and on examining the scenes connected with the murder I found a number of reasons in support of this view. At the time I communicated the conviction, with the grounds of it, to several literary friends and Shakesperian students; and it was so often talked over by some, who may still be appealed to, that it came to be familiarly known as my theory of the third murderer. I may possibly have discovered it with MR. PATON himself, as I had the pleasure of making his acquaintance about that time, and we had several longish talks on literary subjects; but if so, the details of the conversation have no doubt escaped his memory as they have mine. What is more to the point is that five years ago, during my first session as professor in the University of St. Andrew's, I fully stated the view to my own English literature class. I have read the play more than once with the class, and on each occasion have drawn attention to the point, and stated in detail the reasons for supposing Macbeth to be the third murderer. These reasons include several of those enumerated by MR. PATON, in particular the third, sixth, and eighth, and others that he has not noticed. But I will not occupy your space in giving the detailed statement I have usually made on the subject, as the substance of it is included in some Shakesperian criticisms I am preparing for the press. I may add that when raised in the class, the point has generally excited a good deal of interest, and several of the students have written class exercises discussing the reasons for and against the supposition that Macbeth is the third murderer. The point is a very small one, but as MR. PATON wishes to know whether the question had been previously raised, and I have for years academically discussed it, the statement of this fact seemed an act of justice both to him and to myself. The critics have, I believe, never discussed the point; but, if I remember aright, it is raised in the notes to the variorum editions.

THOMAS S. BAYNES.

ST. DOULOGHS (4th S. iv. 235.)—Your correspondent who wishes for information respecting St. Douloghs, may be glad to be referred to an article on "The Church of St. Duilech and the Anchorites of the Middle Ages," in vol. cxiiv. of the *Gentleman's Magazine*, April, 1860).

ABHBA.

MILTON'S HANDWRITING (4th S. iv. 232, 263, 303.)—In looking over my Milton books, I find another which belonged to Milton; it is a well-known old law book, the title being *La Vieux, Natura brevium, dernièrement corrigée et amend, et cy nouvelment imprimée*. Londini, 1584. In the middle of the title page is written, undoubtedly by Milton, "Johis Milton me possidet." MR. WRIGHT's suggestion that the sonnet is modern will not be borne out if the writing is examined. The history of my book with the sonnet is simply this. It was sold at the Stowe Library. The sonnet was then discovered, and it was sold subsequently by Puttick for 20l. The purchaser died, and I then bought it at the sale of his books for something less. It was a very old-looking book in calf binding, but it has only been in the possession of two persons, the original purchaser and myself. I send you the book, for probably neither MR. BOND nor MR. WRIGHT have seen it—though the fac-simile is of course acceptable to every one.

WILLIAM TITE.

42 Lowndes Square.

P.S.—It has been suggested by one critic who takes MR. WRIGHT's view, that the sonnet might have been written by John Marston, but Marston died a dozen years before Ross's book appeared.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*History of the College of St. John the Evangelist, Cambridge*, by Thomas Baker, B.D., Ejected Fellow. Edited for the Syndics of the University Press by John E. B. Mayor, M.A., Fellow of St. John's College. (Cambridge University Press. Rivingtons.)

It may be doubted whether there is any MS. in existence which Cambridge men have been more anxious to see committed to the press, under competent editorship, than the History of St. John's by that Socius Ejectus Thomas Baker, whose life Walpole desired to write because, like himself, "he was a party man from principle and not from interest." The learned Dr. Zachary Grey was anxious to print the work before us, but could not obtain permission. The Rev. William Cole, the Cambridge antiquary, had, we believe, the same desire, which we learn, on the authority of George Dyer, was afterwards entertained by Mr. Thomas Smart Hughes. Some fifteen years since a proposal for printing it was under the consideration of the council of the Camden Society. It is perhaps well for Baker's reputation, and in the interests of literature, that all these projects fell through, and that it was reserved for so peculiarly competent an editor as Mr. Mayor to



give this history to the world. Not only has he furnished us, in the volume before us, with Baker's History, and supplied a test of the accuracy of at least a portion of Baker's statements by printing a calendar of the principal documents in the college treasury, but he has given us Cole's Notes and Continuation, Lists of Fellows, Catalogues and Notices respecting Scholarships and College Offices taken directly from the registers, so that the history is brought down to our own time; and all this accompanied by a mass of biographical illustration, of the extent and value of which nothing but a careful examination could give the reader an adequate idea. This supplementary and illustrative matter alone occupies nearly six hundred pages of small print; while the vast amount of information contained in the book is made readily available by an index that fills more than one hundred pages. If it be highly to the credit of the syndics of the Pitt Press to have printed the book, the manner in which he has edited it reflects no less credit upon Mr. Mayor.

*The History and Description of Leeds Castle, Kent.* By Charles Wykeham Martin, Esq., M.P., F.S.A. (Nichols.)

Mr. Wykeham Martin has been for many years a zealous Fellow of the Society of Antiquaries; and what is more germane to the present matter, and on which he is much more to be congratulated, he is the owner of Leeds Castle—one of the most interesting among the many interesting buildings for which Kent is celebrated. The first who suggested to Mr. Martin the desirability of recording the history of this noble fortress was his and everybody's "valued and deeply lamented friend, the late Rev. Lambert B. Larking," who lent his willing assistance to the good work by furnishing many of the early documents printed in the Appendix, and much information relative to the old families of Crevecoeur and Leybourn. The accomplished author has moreover had the good fortune to receive the co-operation of Mr. G. T. Clarke and Mr. R. Hussey when treating of the construction of the building; of Mr. Twopenny and Mr. Parker on points connected with Gothic architecture; of Mr. F. Bayley on some genealogical points; and of Mr. J. Gough Nichols on various suggestions of antiquarian interest. Mr. Martin expresses some anxiety lest an impression should arise from the size of the book—rendered necessary by the size of the illustrative photographs—that the letterpress has only been hastily put together to accompany the plates. Nothing could be more unjust to the author. The names we are referred to would alone suffice to show that, in the work before us, justice has been done to this very important structure and its historical relations; and a glance at the book itself will show that, if Mr. Wykeham Martin deserves credit for the readiness with which he adopted the judicious advice of Mr. Larking, he is not the less entitled to credit for the zeal, industry, and intelligence with which he has laboured to make his history worthy of the important historical building which it has been his good fortune to inherit. In giving to the world so carefully edited and so beautifully illustrated a volume, descriptive of that glorious relic of the olden time—Leeds Castle, Mr. Martin has set an example which we should be glad to see followed by the owners of all similar monuments of national interest.

*Traces of History in the Names of Places, with a Vocabulary of the Roots out of which Names of Places in England and Wales are formed.* By Flavell Edmunds. (Longmans.)

Acting on the conviction that the place names of any land are the footmarks of the races which have inhabited it, Mr. Edmunds furnishes in the volume before us the result of many years' reading and study devoted to the endeavour to do for the names of places in England and

Wales what the Archbishop of Dublin has so successfully accomplished for the ordinary words of our language. The reader will easily understand how much ingenious speculation and curious knowledge Mr. Edmunds has introduced into his book when he is informed that the author considers that the historical facts which are preserved in the place names of England and Wales fall into thirteen classes, such as names which record the physical condition of the country in early times; names which indicate the fauna, &c. These chapters, which will be found very interesting, are followed by a vocabulary of the root-words out of which the place names now existing in England and Wales have been formed, so that the reader may pursue for himself the instructive course of inquiry which Mr. Edmunds has opened up.

#### BOOKS RECEIVED:—

*Shropshire Arms and Lineages, compiled from the Heraldic Visitations and Ancient Manuscripts.* By the Rev. F. W. Rittermaster, M.A. (Macintosh.)

This little volume, which is an attempt to show what families belonged to the old gentry who were resident in the county of Salop before the year 1650, will doubtless be very acceptable to Shropshire collectors. The first part contains the families which appear in the Visitations, from the first by William Flower, Norroy in 1567, down to that held by Dugdale in 1663. The second contains information respecting other old families, based upon the authority of those who now represent them.

*The Knight's Ransom.* By L. Valentine. With Original Illustrations. (Warne.)

The success which attended Mrs. Valentine's tale, originally entitled *The Ransom*, has led to its being thoroughly revised and much of it rewritten, and it is here issued in a popular form to meet a wish which has been very generally expressed.

*Debrett's Titled Men; a Pocket Companion to the Peerage, Baronetage, the House of Commons, and the Orders of Knighthood.* (Dean & Son.)

A compendious and useful little book; so useful as almost to cease to be a companion, but a substitute for the Peerage, &c.

*The Revelation to the Monk of Evesham, 1196.* Carefully edited from the Unique Copy, now in the British Museum, of the Edition printed by William de Machlinia about 1482. By Edward Arber.

Mr. Arber has shown good judgment in adding this volume, as remarkable for its rarity as its matter, to his valuable series of *English Reprints*.

*Bemrose's Guide to Derbyshire. A Complete Handbook for the County, containing Historical, Biographical, and Antiquarian Notices, with Routes, Drives, &c., and Indices of the Mineralogy, Botany, &c., of Derbyshire; with Illustrations and Map.* (Bemrose.)

Mr. Hicklin and Mr. Alfred Wallis, the editors, claim to have a long and intimate acquaintance with Derbyshire, and the work justifies their claim; and as it not only abounds in topographical and historical information, but treats also of the natural history of the county, and is very profusely illustrated, the publisher's hope that its pages and pictures may recall pleasant days to those who use it is pretty sure to be realised.

MESSRS. DE LA RUE are this year foremost in point of time, as they usually are foremost in point of beauty and elegance, with their various "Red Letter Diaries," "Improved Memorandum Books," "Indelible Diaries," and "Red Letter Calendars"; of which it is difficult to say whether they are most to be commended for the information they contain, produced under the editorship of

Mr. Glaisher of the Greenwich Observatory, and Mr. Thelwall (to say nothing of Mr. Warren De La Rue's Account of the Total Eclipse of the Sun in August, 1868), or for the good taste with which they are severally turned out—the neatness of those intended for men of business being as marked as the good taste displayed in the velvet and morocco bindings of those prepared expressly for ladies, presents, &c.

**THE LATE EARL OF DERBY.**—When every journal throughout the land is bearing testimony to the high personal character of Lord Derby, and to the loss which England has sustained by the death of the unrivalled orator, the distinguished statesman, the very beau-ideal of an English nobleman, we must be permitted to pay our tribute of respect to the memory of the accomplished scholar, who, on more than one occasion, in spite of the many claims upon his attention, furnished us with proofs that "N. & Q." had not escaped his notice.

**THE OPENING OF BLACKFRIARS BRIDGE** is to take place on Saturday next. The day is within twelve of the centenary of the opening of the first bridge, which took place on Nov. 18, 1769. Party politics ran high then. Mylne, the architect, was a Scotchman; so was Paterson, the City solicitor, who got him the job, and wrote the Latin inscription on the foundation stone, laudatory of the great Commoner, after whom it was originally intended that the bridge should be named. So, while Churchill attacked the Scotchmen, Bonnell Thornton found in Paterson's City Latinity a theme for his satire; and it may be doubted if the annals of the City ever furnished an incident which evoked so much fun; as the curious reader may find, if he will take the trouble of turning to that storehouse of bygone political squibs, *The New Foundling Hospital for Wit*.\*

**SHAKESPEARE'S AUTOGRAPH.**—A beautiful fac-simile in lithograph has been executed by Mr. Tupper of the supposed autograph of Shakspeare, exhibited at the Bury meeting of the Archaeological Institute this last summer. Mr. Joseph Burtt, of the Record Office—as some of our readers will recollect—wrote a long letter to *The Times*, in which he contended for the authenticity of this signature as showing the genuine handwriting of the poet. The autograph, or supposed autograph, occurs in a small edition of the works of Ovid, published at Amsterdam in 1630. "In this," says Mr. Burtt, "the second leaf from the beginning is cut down all round, covered with parchment on one side, and on it are pasted the signatures of 'Hugh Middleton' and 'John Dryden.' Turning on a few pages more another leaf is found similarly treated, and on it pasted a piece of paper the entire size of the parchment, on which are the words 'thyne Sweeteste, W. Shakspeare, Stratford, March 16,' in the handwriting of the latter part of the sixteenth century. This was protected with silver paper pasted in. The writing was faint, and not easy to read, but it had to me a very genuine look, though smaller and neater in character than what I could recollect of that of our great dramatist. The paper also looked quite of the same date. The history of the book is this. About twenty-eight years ago an elder brother of the present owner (the Rev. Herbert Hawkins, rector of Beyton) bought it of a second-hand bookseller, for the sake of Dryden's autograph. Turning over the pages he came to the autograph of Shakspeare. This he showed to some friends, who 'pooh-poohed' it, and so it was consigned to retirement. The present owner became the pos-

essor of the volume after his brother's death about two years ago. He had always been impressed with a belief in the genuineness of Shakspeare's signature, but did nothing with it till he heard of the museum which the Archaeological Institute was forming at Bury, which he thought a good opportunity for bringing it forward." Mr. Burtt argues learnedly on the strong resemblance which this signature bears to the undoubtedly genuine autographs of Shakspeare, but his opinion on the subject, however valuable, is not supported, we believe, by the best judges in such matters. We should like to know what the authorities in the British Museum have to say on the subject; also, whether it has been shown to Sir Frederick Madden, and what is his judgment respecting it.

**THE LAUREATE'S MOTTO.**—The Tennyson Society of Philadelphia, as we learn from the *Pall Mall Gazette*, has lately been gratified by the following letter from the Laureate:—

"Sept. 9, 1869.

"Dear Sir,—You have done me honour in associating my name with your institution, and you have my hearty good wishes for its success. Will the following Welsh motto be of any service to you? I have it in encrusted tiles on the pavement of my entrance hall: '*Y Gwyr yn erbyn y byd*' (The truth against the world). A very old British apothegm, and I think a noble one, and which may serve your purpose either in Welsh or English. Your letter arrived when I was away from England, or would have been earlier answered.—Believe me, yours truly,

"A. TENNYSON."

The motto is a noble one, and one which should ever be held in mind by all who are engaged in literary inquiries.

**THE MAN IN THE IRON MASK.**—One of those historical doubts which have continued to exercise the ingenuity of so many writers, forms the subject of what promises to be a very interesting paper by M. Marius Topin, of which the first part appears in the new number of *Le Correspondant*. It is based upon M. Paul Lacroix's interesting volume upon the subject published in 1840, which, it will be remembered, went to show that the unhappy victim of this cruel imprisonment was the Intendant of Finance, Fouquet, whose mistress Madame de Maintenon is said to have been previous to her marriage to Scarron.

**THE LATE MR. THOMAS WATTS.**—A correspondent of *The Athenæum* proposes that some memorial of this accomplished scholar should be placed in the corridor leading to the Reading Room of the British Museum, which already contains a bust of Mr. Panizzi. We hope this excellent suggestion will not be lost sight of.

**MRS. STOWE'S DEFENCE.**—The *Hartford Courant* of the 7th instant contains the following card from Mrs. Stowe:—

"Mrs. Stowe desires the friends of justice and fair dealing to publish for her this announcement.—That she has kept silence heretofore in regard to the criticism on her article on Lady Byron for two reasons. First, because she regarded the public mind as in too excited a state to consider the matter dispassionately; and, second, because she has expected the development of additional proofs in England, some of which, of great importance, have already come to hand. Mrs. Stowe is preparing a review of the whole matter, with further facts and more documents, including several letters of Lady Byron to her, attesting the vigour and soundness of her mind at the period referred to, and also Mrs. Stowe's own letters to Lady Byron at the same time, which were returned to her by the executors soon after that lady's death. She will also give the public a full account of the circumstances and reasons which led her to feel it to be her duty to make

\* A good deal of curious matter on this subject has already appeared in "N. & Q." See 1<sup>st</sup> S. vi. 20, 89; 2<sup>nd</sup> S. xii. 121; 3<sup>rd</sup> S. vii. 177; viii. 41.



this disclosure as an obligation alike of justice, gratitude, and personal friendship." These must be very strong and full to justify her for her grave attack upon the memory of Mrs. Leigh.

THE ROYAL INSTITUTE OF BRITISH ARCHITECTS will meet for the first time this Session on Monday next, when Sir William Tite, M.P., the President, will deliver an opening address.

THE JOHNSON CLUB.—The first meeting of a new literary society under this title, was held on Thursday evening, the 21st inst., at Mr. William Chandler Heald's Rooms, Clifford's Inn, Fleet Street. The objects of this club are—first, to hold meetings of its members for the purpose of criticising past and current literature; and, secondly, to review as a club, publications, new editions or otherwise, of standard English authors. The plan taken in forming the Johnson Club, is that of the famous Literary Club of the last century, instituted by the great Sage of Fleet Street himself. Gentlemen desirous of becoming members are invited to communicate with the Bursar, Edmund Meredith, Esq., the Johnson Club Temp. Rooms, 8 Clifford's Inn, Fleet Street.

LORD STANHOPE, whose "History of England" it will be remembered commences from the Peace of Utrecht, has in the press, "The Reign of Queen Anne until the Peace of Utrecht," designed as a connecting link between his own History and that of his noble friend and fellow historian Lord Macaulay. It will be published by Mr. Murray.

MESSRS. HURST & BLACKETT announce the following works for appearance in November:—"The Life and Remains of Robert Lee, D.D.," by R. H. Story, Minister of Rosneath, with an Introductory Chapter by Mrs. Oliphant; "Debenham's Vow," by Amelia B. Edwards, author of "Barbara's History," &c., 3 vols.; "Francis the First, and other Historic Studies," by A. Baillie Cochrane, 2 vols. 21s.; "The Unkind Word, and other Stories," by the author of "John Halifax, Gentleman," 2 vols. 21s.; "Guy Vernon," by the Hon. Mrs. Woulfe, 3 vols.

MESSRS. NISBET will shortly publish "Erling the Bold: a Tale of the Norse Sea-Kings," by R. M. Ballantyne; "Light and Truth"; "Bible Thoughts and Themes"; "The Acts and the Epistles," by the Rev. Horatio Bonar, D.D.; "He that Overcometh; or, a Conquering Gospel," by the Rev. W. E. Boardman, M.A.; "The Spanish Barber," a tale, by the author of "Mary Powell."

MESSRS. PROVOST & CO. announce for publication during the ensuing season the following additions to their "Photographic Series," viz.:—"Venice and the Poets," containing selections from Byron, Browning, Clough, Rogers, Shelley, &c. &c., edited by Stephen Thompson, and illustrated with 10 photographs taken expressly for the work by that gentleman; "A History of Gibraltar and its Sieges," with photographic illustrations, by J. H. Mann; "Our English Lakes, Mountains, and Waterfalls," as seen by William Wordsworth, fourth edition, with photographic illustrations by Thomas Ogle. Two volumes intended as the commencement of a series of "Public School Histories," viz.:—"Harrow," with 8 photographs, "Uppingham," with 10 photographs.

LEIGH HUNT'S ESSAYS.—A volume of these genial papers, under the title of "A Tale for a Chimney Corner, and other Essays," selected and edited by the author's personal friend, Mr. Edmund Ollier, will be shortly published by Mr. Hotten at a price so moderate as to place it within the reach of all classes of readers.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

THE VIGORS: a Poem by the Author of "Junius." London, 1822.  
A LETTER TO THE DUKE OF GRAFTON ON THE PRESENT STATE OF PUBLIC AFFAIRS. Almon, 1768.  
COLLECTION OF ALL THE REMARKABLE AND PERSONAL PASSAGES IN "THE BRITON," "NORTH BRITON," AND "AUDITOR." 1768.  
THE LONDON MUSEUM OF POLITICS, MISCELLANIES, AND LITERATURE. 4 Vols. 8vo. 1769, 1778.  
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REASONS FOR REJECTING THE EVIDENCE OF MR. ALMON. 1807.  
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SOBIESKI'S TALES OF THE CENTURY. 8vo. Edinburgh, 1847.  
Wanted by William J. Thoms, Esq., 40, St. George's Square, S.W., London.

COWPER'S COMPLETE WORKS, edited by Hayley. 10 Vols. Royal 8vo. 1803.  
DE QUINCEY'S WORKS. Vols. II. III. and IV. Edition, 1854.  
Wanted by the Rev. John Pickford, M.A., Bolton Percy, near Tadcaster, Yorkshire.

MILLER (T.), PICTURES OF COUNTRY LIFE. Illustrated. Crown 8vo. 1847.

Wanted by Mr. E. Heard, 40, Sherborne Street, Islington, N.

AMANDA, a Sacrifice to an unknown Goddess, or a Free Will Offering of a Loving Heart to a Sweetheart. Published in 1653 and 1658. 2 vols.

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Wanted by Mr. Thomas Beut, Bookseller, 15, Conduit Street, Bond Street, W.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

We have been compelled to postpone until next week, among other papers of interest, Notes on Macbeth, by Mr. Paton; The Vatican Library, by Canon Dalton; Humboldt's Letters to Bunsen, by Mr. Hermann Kildt, &c.

In the Edinburgh Reviewer's Letter of last week there are two misprints which require special correction. The first, on p. 338, col. i. line 49, where "divide," should be "divides"; and the second and more important, on p. 339, col. i. line 14, where "bad form" should be "bad pun."

USED POSTAGE STAMPS are of no value. We are tired of repeating this statement.

SIGMA will find the alliterative lines "An Austrian Army," &c., in our 3rd S. IV. 86, and many articles on the supposed authorship, scattered through our volumes. It was probably written by the Rev. B. Poulter, prebendary of Winchester, but is not to be found in the World at Westminster, as some Correspondents have believed; nor in its predecessor The Trifler.

W. E. A. A. Kilda's Bridal, a Tale of the Western Isles, and other Poems, is by S. Gasquoine.

F. H. K. Our Correspondent will find a copy of The Poetical Works of Anna Seward, in the British Museum, entered in the old Catalogue under A. A. Watts, the press mark, 1162, L. 9.

"NOTES AND QUERIES" is published at noon on FRIDAY, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for SIX MONTHS forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 43, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

\*\*\* Cases for binding the Volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

A Reading Case for holding the weekly numbers of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the Publisher, for 1s. 8d.

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"NOTES & QUERIES" is registered for transmission abroad,

ALBEMARLE STREET,  
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LONDON, SATURDAY, NOVEMBER 6, 1869.

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## Notes.

## HUMBOLDT'S LETTERS TO CHEVALIER

BUNSEN.\* 1816-1856.

In the account of the celebration of the hundredth anniversary of Alexander von Humboldt's birthday (September 14) in Berlin, *The Times*' correspondent has made a slight mistake in saying that the contents of a collection of Humboldt's letters to Chevalier Bunsen, which have been published as an act of homage or commemoration,

"Are mostly political, displaying the well-known liberalism of the writer, who knew his sentiments to be cordially reciprocated by his correspondent."—*Vide The Times*, September 20, 1869, p. 4.

The contents of these letters, however, are mostly or almost altogether literary, showing to their full extent that truly great man's amiable and noble sentiments towards all those who strive to do something noble or good for the general welfare of the human race. For one cannot but agree with the sentiment expressed in the excellent leader on that celebration in Berlin, in the same number of that great and puissant public organ of the whole civilised world:—

\* *Briefe von Alexander von Humboldt an Christian Carl Josias Freiherr von Bunsen*. Leipzig: 1869. The little volume contains ninety-two letters, the first being dated from Paris, April or May, 1816; the last from Berlin, December, 1856. The letters are accompanied by short foot-notes, which greatly help to elucidate the contents of some. A few are written in French where Humboldt wished them to be shown to others.

"Whatever Prussian partisanship may think or say about it, Humboldt never was a political man. Honoured with the intimate friendship of two of his sovereigns in succession, Frederick William III. and IV., Humboldt could, when after thirty years' labours and wanderings he took up his residence in his native place in 1827, have aspired to any place in the council and cabinet. But science opened a far wider sphere of action before him; and although both kings and ministers were always welcome to his candid and loyal advice—although he certainly had clear views and warm sympathies and settled principles—he was placed too far above mere worldly passions or personal considerations to give any party the right to claim him as its own. This is so true that the artisans who stood round the base of his future monument on Tuesday last thought him a 'democrat,' although the truth is that Humboldt was an aristocrat by birth and instinct, and that his determined Liberalism was only the result of knowledge and benevolence. He believed his countrymen entitled by their high culture to representative institutions, and he was the king's [Frederick William IV.] good angel so long as his sovereign listened to the better impulses of an elevated and generous, but wayward and somewhat morbid nature."—*Vide The Times*, ante, p. 9.

I hope I shall be pardoned for quoting at such length from an article which has already been read by millions, but I beg leave to say that the outspoken earnestness and clear truthfulness of this article has created nothing but reciprocated feelings in every warm-hearted German, as the account of that celebration in Berlin has caused not only to *English* readers "surprise and disappointment, not unmixed with a feeling almost of disgust." The war-cry raised against Humboldt from within Berlin owes much to the fostering of the belief that that great, single-minded, and outspoken man, "who was easily carried away by warmth of temperament and by his earnestness of conviction," was an unbeliever as well as a democrat; but the bitterness, petty spite, and resentment displayed against him by the upper classes at Berlin are owing still more to some indiscreet revelations of Humboldt's to "one of those dangerous friends who keep diaries,"—one who, like Varnhagen, "took pains to write down every rash word that escaped Humboldt's lips in those fits of impatience and indignation to which he gave free vent in his opposition days."—*The Times*, ante, p. 9.

The *Briefe von Alexander von Humboldt an Varnhagen von Ense*, 1827-1858, which were published shortly after the latter's death (1st ed., 1860), as well as the *Tagebücher*\* (i.-xi. vols., 1861-1869), have brought down upon Humboldt the stigmas of ingratitude, spite, love of *médiasance*, two-facedness, and perfidiousness. But, as an answer to all these accusations, I refer the curious reader to that excellent leader in *The Times* spoken of. It is a homage done to the memory of the great man, who was—

"A discoverer and a poet in science rather than a philosopher. He was a giant in strength, and daring in

\* Both publications have frequently been spoken of and extracted from by me in the pages of "N. & Q."

research; he stated facts broadly, fearlessly, but showed no anxiety to build abstruse theories or to draw hasty conclusions.

Moreover—

"That Humboldt was very careful how he wounded the feelings of conscientious believers, is a fact of which we require no better proof than his friendship with Bunsen, a friendship which continued unshaken and undiminished to Humboldt's dying day."

To this friendship, then, we owe the volume of letters, which extend over a space of forty years. Many of them are letters of recommendation or introduction given to literary men, or to artists who were anxious for Bunsen's advice or friendship when visiting Italy and England; many of them are full of critical notes on Bunsen's historical writings or on the subject of the same; others again, full of praise, as for instance when speaking of Mrs. Sabine's excellent English translation of *Cosmos* (he sends her the Cosmos medal, the idea and composition of which is by the king, the execution of the drawing by Cornelius Briefer, p. 105), or of Mrs. Somerville's writings; or full of deep anxiety as regards the non-acknowledgment of books or letters of his from such esteemed *savants* as the noble-minded Sir John Herschel—

"Can you not get me a few kind words from Sir John Herschel? He must have received my letter and the German copy [of *Cosmos*]. Each page is the expression of my veneration for him. Almost every one of his mere thoughts has been used by me."—1851, *Briefer*, p. 129.

And again—

"I have a deep grief, of which I think I have spoken to you once before. I do not want praise as an author; but not to live any longer in the memory of a man like Sir John Herschel, who for many years has made me more than happy by his friendship, pains me deeply," &c.—1851. *Briefer*, p. 134.

Now and then the letters are interspersed with political observations—Napoleon's *coup d'état*; Palmerston's retreat in the same year—

"Who is called a revolutionist and demagogue in Berlin, St. Petersburg, Vienna, Naples, and Athens."—*Briefer*, p. 144. "Austria, Tuscany, and Mecklenburg, where corporeal punishment is ruling, for which some of the ministry have several times been asking in our Chamber," &c. &c.—*Briefer*, p. 200.

But his friendship and admiration for most of the best and noblest of our present century is the ruling spirit of these letters—Cornelius, Bunsen himself, of course, Colonel Sabine, his own brother Wilhelm. Bunsen says of the latter's introduction to the *Kawi-Sprache*: "Its researches belong to the *calculus sublimis* of linguistic theory."—*Briefer*, p. 104, note. Rauch, Sir John Herschel, Owen the "celebrated Arabist," Dr. Lane (*Briefer*, p. 96); Mendelssohn; that excellent and noble-minded old gentleman Mr. Fairbairn (who visited Berlin in 1849); \* Arago, Dr. Waagen, Sir William

Hooker (who became known to Humboldt after Sir William's journey to Iceland,\* if I remember right, in 1810 or 1811); Thorwaldsen, Lepsius, Schelling, Leopold von Buch, Sir David Brewster, Dr. Whewell, and many more find a spontaneous echo within his breast. All the letters, as we learn from a few words which conclude the volume (*Nachwort*, pp. 211, 212), are printed *verbatim*, and are the true expression of warm and sympathetic friendship which Humboldt could not but feel for a man like Bunsen. They will greatly contribute to a better understanding of the relation in which these two stood to each other, and make amends for many harsh, rash, and certainly unpremeditated words which escaped Humboldt's lips respecting Bunsen, and which his otherwise noble friend Varnhagen was too careful to note down. They are an excellent mirror of Humboldt's noble and outspoken nature in all its purity. The notes which accompany these letters are most careful and excellent. In one of them (*Briefer*, p. 112), the reader will be pleased to hear Mr. Thomas Woolner spoken of as the first among living English sculptors, as the German reader, in particular, is pleased to know that excellent artist's criticism on one of the best of sculptors of animals, Julius Hähnel of Saxony, by the same note. All these notes, then, reveal a most careful hand and knowledge of the subject, in which foresight we should be happy to recognise that of Bunsen's excellent, noble-minded consort, who came from that "noble, faithful country" of which Humboldt is speaking in one of his letters (*Briefer*, p. 144), and that of the most excellent German translator of her husband's biography, Professor Friedrich Nippold, the well-known historian, and author of Church History, at Heidelberg.

HERMANN KINDT.

Neustrelitz.

and the "celebrated man," the "creator of the gigantic tubular bridges," was received with the utmost kindness by Humboldt as well as by Frederick William IV. Having had a long conversation with M. von der Heydt, the minister of commerce, the latter accepted his (Fairbairn's) plans respecting the building of bridges. Frederick William invited him to dine at his table, and was charmed with him, as were all who came in contact with him. "I cannot thank you enough," Humboldt writes, "for having caused my becoming acquainted with this singularly remarkable, learned, estimable, gentle and modest man."—*Vide Briefer*, pp. 112-114.

\* Sir William, "one of the most admirable of men, a model Christian gentleman" (as Professor Asa Gray calls him in a most eloquent and most just eulogy in Suliman's *American Journal of Science and Art*, vol. xli.)—"None knew him but to love him, nor named him but to praise"—was thus united in close and intimate friendship to Humboldt for nearly half a century. He undertook his tour in Iceland in the summer of 1809, and published the "Journal" of it in two vols., with plates, in 1813, being one of those rare mortals whose literary career, one full of bliss and interest for the higher development of the human race, stretches over just half a century.

\* Mr. Fairbairn had been recommended to Humboldt by Bunsen, then ambassador at the Court of St. James's,



THE VATICAN LIBRARY.

The following extract from the Rev. J. Donovan's work, entitled *Rome, Ancient and Modern, and its Environs* (4 vols. 8vo, Rome, 1845), will, I think, be very acceptable to the readers of "N. & Q.," especially as the extract gives some valuable particulars connected with the "Vatican Library"—a good history of which is still a desideratum:—

"A collection of works is supposed to have existed in the Lateran Palace, from the establishment of Christianity under Constantine, and to have been transferred thence to form the nucleus of the Vatican Library. It was enriched by Pope Zozimus in 742 with numerous Greek and Latin manuscripts. It received a still further accession of MSS. in 1453, brought by the fugitive Christians from Constantinople, after the fall of the Eastern Empire, which occurred in the pontificate of Nicholas V., who not only purchased the spoils of the Imperial library of the Eastern capital, but also sent agents to Greece to collect manuscripts. Rome had become the nurse and asylum of Greek literature since the fourteenth century. Nicholas V. also collected the manuscripts of antiquity from the monasteries of Germany and Britain; and whenever the originals could not be removed, a faithful copy was transcribed and transmitted to the Vatican Library: hence, in a reign of eight years, his industry formed a library of 5000 volumes. The zeal of Sixtus IV. in augmenting the library is praised by Ariosto, and also by Platina, who was appointed librarian about 1480; and his example was followed by Leo X., Paul IV., Pius IV., Pius V., and Gregory XIII. A new apartment having become necessary, to receive the increased and increasing treasures, Sixtus V. in 1588 employed Fontana to cut in two the Court of Bramante, called the *Belvedere*, by a new range of building, which he enriched with many valuable works. In the pontificate of Clement VIII., in 1600, the library acquired the important collections of the famous Fulvius Ursinus, followed by the valuable collections of the Benedictine monastery of Bobbio, composed chiefly of palimpsests. The library then contained 11,160 MSS., of which 8942 were Latin, 2158 Greek.

"Paul V. transferred to it the printing-office erected by Paul IV. under Paulus Manutius. The Palatine Library, captured at Heidelberg by Tilly, and presented to Gregory XV. in 1621, was the next accession. It contained 2415 MSS., of which 1984 were Latin and 431 Greek.

"Alexander VII., in 1626, added to it the library of Urbino, founded by Duke Federigo, whose passion for books was so great that, at the taking of Volterra in 1472, he reserved nothing but a Hebrew Bible as his own share of the spoil. This collection, which was purchased from the authorities of Urbino, enriched the Vatican with 1165 Greek and 1704 Latin MSS. In 1690 the Bibliotheca Alexandrina, the collection of Queen Christina of Sweden passed into the library under the pontificate of Alexander VIII.: it comprehended all the treasures taken by her father Gustavus Adolphus at Prague, Wurtzburg, and Bremen, amounting to 2337 MSS., of which 2092 were Latin and 245 Greek. Clement XI., in the beginning of the last century, presented 55 Greek MSS. to the library, collected by his order in Egypt and Syria, when he sent Abraham Massad, Andrew Scandan, and the famous Assemani, to purchase at any price. Paul V. added the left wing, and Clement XI. the right. Benedict XIV., in 1746, added the splendid library of the Ottobuoni family, containing 3386 Latin and 470 Greek

MSS. About the same time the Marquis Capponi bequeathed his valuable collection of 283 MSS. to it. Pius VII. purchased the library of Cardinal Zelada from his heirs, containing 100 MSS. Leo XII. purchased the works of antiquity and art which had belonged to Count Cicognara; and Gregory XVI. added to it the apartment *Borgia*, consisting of ten spacious rooms for printed books alone.

"The last accession of importance was that of 162 Greek MSS. from the convent of St. Basil at Grotta Ferrata. At the peace of 1815, on the application of the late King of Prussia, many of the Heidelberg MSS. were restored by Pius VII. At present the Vatican Library contains 3686 Greek, 18,108 Latin, 726 Hebrew, 787 Arabic, 65 Persian, 64 Turkish, 459 Syriac, 75 Ethiopian, 18 Slavonic, 22 Indian, 10 Chinese, 80 Coptic, 18 Armenian, and 2 Georgian, amounting in all to 24,111 MSS. These, with 25,000 duplicates and 100,000 printed volumes, make a total of 149,494.

"The office of librarian is one of the highest in the Roman Court, and is always occupied by a cardinal, subordinate to whom are two sub-librarians and nine secretaries, who are employed in transcribing and publishing accredited MSS. at the library printing-press."—Vol. ii. pp. 488, &c.

Connected with this interesting extract, the query arises: How far can Dr. Donovan's statements be trusted, and from what sources did he draw them? Again: I should like to know if a catalogue of the MSS. in the Vatican Library has been published within this century. I am aware that, in the last century, S. E. Assemani compiled his *Vatican Catalogue* (1756); and another is referred to by Cardinal Wiseman, in his *Horæ Syriacæ* (Rome, 1828, p. 153), with this title, *Bibliotheca Apostolica Vat. Codd. MSS. Catalogus* (tom. i., Rome, 1759). I have often heard His Eminence say that the MSS. in the Vatican Library were almost innumerable, and stood in great need of being properly arranged and classified. We all know how much the library is indebted to the labours of Cardinals Mai and Mezzofanti, and to the great interest taken in it by His Holiness, the present illustrious pontiff, Pius IX.

I regret, however, to find in a work by Dr. S. P. Tregelles, entitled *An Account of the Printed Text of the Greek New Testament* (London, 1854, p. 156), the learned biblical scholar makes some sad complaints about the "authorities" at the Vatican Library placing difficulties in his way, with respect to his collating the "Codex Vaticanus" for himself:—

"I went to Rome," he says, "and, during the five months I was there, I sought diligently to obtain permission to collate the MS. accurately, or at least to examine it in the places in which Birch and Bentley differ with regard to its readings. All ended in disappointment. I often saw the MS., but I was hindered from transcribing any of its readings," &c.

Dr. Tregelles, however, states his great obligations to the late Cardinal Acton—

"whose efforts were unremitting to procure me access to the Vatican MS. I must also speak with gratitude of the efforts to aid my object on the part of the Abbate

Francesco Batelli and of Dr. Joseph Nicholson," &c.—P. 157.

One would like to know what were the real motives the authorities had for not allowing Dr. Tregelles to collate the "Codex Vaticanus," when at the same time permission seems to have been granted to Tischendorf, who went to Rome before him in 1843 for the same object; and, in 1844, Edward de Muralt also obtained permission to examine the MS. (See *Scrivener's Plain Introduction to the Criticism of the New Testament*, p. 90.)

It is also well known that B. Kennicott, in preparing materials for his great critical Bible, obtained every assistance and encouragement from the authorities at Rome in the last century. (See his *Tet. Test.*, pref. p. viii.) So also did the learned Syriac scholar Adler, as he gratefully acknowledges in his short address to his readers prefixed to the *Novi Testamenti Versiones Syriacae* (Hafniae, 1789).

J. DALTON.

St. John's, Norwich.

#### NOTES ON "MACBETH."

"Stones have been known to move."

It has been conjectured that Shakspeare here refers to "some story in which the stones covering the corpse of a murdered man were said to have moved of themselves, and so revealed the secret." But that would only reveal the murdered man, *not* the secret murderer. May the allusion not be to the rocking stones, ordeal stones, or "stones of judgment," by which it was thought the Druid or Scandinavian priests tested the guilt or innocence of accused persons? At a slight touch of the innocent, such a stone moved, but "the secret man of blood" found that his best strength could not stir it. If Shakspeare visited Macbeth's country to *naturalise* his materials (as I believe he did), he could not avoid having his attention drawn to several of these "clacha breath." One was close to Glamis Castle.

"Pity, like a naked new-born babe,  
Striding the blast."

If not otherwise acquainted with it, Shakspeare would certainly, if in the Macbeth country, become, in his study of local superstitions, informed of the belief in the "little spectres called *tarans*, or the souls of unbaptised infants, often seen flitting among the woods and secret places, bewailing in soft voices their hard fate."

"Come to my woman's breasts,  
And take my milk for gall."

Whoever has read the witch-trials needs only to be reminded how the greater number of professing or supposed witches were not only in the habit of being themselves sucked by devils in various forms, but that they were able, invisibly,

to deprive their more human sisters of their natural milk. A strong local witch-element having been always about her, which was now intensified by a kind of friendly league, and every cost being scorned by her in her ambition to be queen, Lady Macbeth seems here to *invite* this sickening interference, dreaded of other women. "My milk for gall," means, I think, *in exchange for gall*. She appears to say, "Here! drain away my womanhood, and let me be as one of you, you murdering ministers!"

"Harpier cries."

As their trials show us, the most of the witches had imps, and the records abound with cats and toads fulfilling this respectable office. Graymalkin and Paddock were the familiars of the First and Second Witches: that of the Third was, apparently, *Harpier*. But what "Harpier" represented has hitherto been, and may continue, a puzzle. However, the long-clawed crab is called on the east coast of Scotland "the Harper crab." It is mentioned in Sir Robert Sibbald's *History of Fife and Kinross*. It is also to be found in Jamieson's *Scottish Dictionary*, first under "Harper Crab," and then under "Tammy Harper," which is said to be "the crab called *Cancer araneus*, Linn. Newhaven. This seems the same as that mentioned by Sir R. Sibbald, *Cancer varius Gesneri*, the Harper Crab." It is barely possible that this *may* be the gentleman who is wanted. At all events, it is possible that in some of the Aberdeen trials an amphibious crone, professing or accused of witchcraft, may have had a tame or favourite "Tammy Harper" about her, that crawled, tiptoe, into the evidence.

"The insane root that takes the reason prisoner."

There have been many notes on this line, and the prevailing opinion of editors has been that Shakspeare found the insane root in an old medical work. Some interpret "hemlock," some "henbane," and some *Solatrium amentale*, or "deadly nightshade," and quotations are given about their causing madness. The same thing is said of *Solanum maniacum* (with regard to the root mixed with wine) in Matthiöle's *Commentaries*, 1544; and Salmer, in his *New London Dispensatory*, 1676, containing "the choicest things of the eternally-renowned Paracelsus, the concise Schroder, the laborious Quercetan," and other worthies, says of deadly nightshade, "it troubles the mind and causeth madness."

Holinshead, as "the single authority consulted by Shakspeare for this as for all other plays connected with the histories of England and Scotland," has been largely quoted in connection with the Macbeth of the Clarendon Press Series, and we have, in the course of the narrative, the following:—



"The Scots hereupon took the iuyce of Mekilwort berries and mixed the same in theyr ale and bread, sending it thus spiced and confectioned in great abundance unto their enimies."

Here we have the note—

"Hector Boece calls it *Solatrum Amentiale*, that is, Deadly Nightshade; of which Gerard, in his *Herball*, writes, 'This kind of Nightshade causeth sleepe, troubleth the minde, bringeth madness if a few of the berries be inwardly taken,'"

the editors adding, "Perhaps this is the insane root;" but Holinshed says nothing of a root, or the mekilwort's maddening quality; he speaks of berries and sleep.

Shakspeare's main quarry for materials was Holinshed's *Chronicle*, published in 1577, and George Buchanan's *Rerum Scoticarum Historia* (on which he had been engaged for about twenty years) was published in 1582. Writing a work based on Scottish history and legend, Shakspeare would naturally, I think, find out what the Scottish historian has said upon the subject.

Buchanan, at the same point at which Holinshed has just been quoted, says (I here use an edition of the translation, London, 1733):—

"That gift was acceptable to the Norwegians not so much on the account of the Scots' Bounty, or their own Penury, as that they thought it was a sign their spirits were cowed, quite spent and broken. Whereupon a great deal of Bread and Wine was sent them, both Wine pressed out of the grape, and also strong Drink made of Barley Malt, mixed with the juice of a poysonous Herb, abundance of which grows in Scotland, called Sleepy Nightshade. The stalk of it is above two Foot long," &c.

Here there is given a particular description, concluding thus:—

"The vertue of the Fruit, *Root*, and especially of the Seed, is soporiferous, and WILL MAKE MEN MAD if taken in too great quantities. Duncan knowing that the force of the potion would reach to their very vitals, whilst they were asleep had in great silence admitted Macbeth," &c.

Buchanan's own words are—

"*Vulgo Solanum Somniferum vocant. . . Vis fructui, radici, ad maxime semini, somnifera, et quæ in AMEN-TIAM, si largius sumantur, agat.*"\*

ALLAN PARK PATON.

Watt Monument, Greenock.

#### BYRON AND HIS MEMOIRS.

The enclosed extract, from an all but forgotten Note Book, is placed at the disposal of the Editor of "N. & Q." by

AN OLD IRISH LADY.

"January, 1831.

"I met Colonel — last night at Lady Morgan's. He is remarkable as the author of the letters signed —, which appeared on the

\* It is possible that this passage may be quoted in some of the editions of Shakspeare, but I have not observed it.

refusal of the Dean and Chapter of Westminster to allow all that was mortal of Byron to lie amongst England's most honoured dead. He is an enthusiastic admirer of Byron; and the general expectation excited that the next volume of Moore's *Memoirs* would throw much light on the mystery in which Byron's life was involved caused the conversation to turn on the destruction of the original papers. Colonel — being the friend and the correspondent of Mrs. Leigh, as well as a voluntary champion of Byron, his statement is of course most interesting, and I will repeat it as nearly as possible in his words:—

"Immediately after the death of Byron, Hobhouse, Kinnaird, Murray, and I believe Moore, waited on Mrs. Leigh, and informed her there were original memoirs of Byron in the possession of Moore, given to him to be published at his death; but they considered them so likely to wound the feelings of Lady Byron, so certain to injure his memory, that they had resolved to ask Mrs. Leigh's permission to destroy them. Mrs. Leigh's reply was: 'I have never seen the Memoirs; what passed between Mr. Moore and Byron on the subject is known to Mr. M. only. I am in perfect ignorance of everything relating to those Memoirs. If he wished them to be made public, I wish it also; but he had, I know, a headlong way of committing his thoughts and feelings to paper, and if you, his friends for sixteen years, and the persons whom he has chosen as executors, if you think the publication likely to be injurious to his memory or painful to Lady Byron, I will not prevent the destruction of the Memoirs. I commit his memory and his fame with posterity to your guardianship.' Kinnaird and Hobhouse repeated their opinion, that it would be ruinous to Byron's character to publish the Memoirs—they were burnt. . . . In two or three years after, Moore called on Mrs. Leigh, told her of his intention to write a Life of Byron, and requested her assistance. She replied: 'Mr. Moore, we must understand each other at once. You were the depositary of my brother's confidence—of his Memoirs. Either those were fit to be published, or they were not; if not, they were unfit to be read. They should not have been read to the coterie at Holland House, to be read to Lady Jersey and Lady Burghersh, and passages allowed to be copied by Brougham and Denman and others of your friends. After his death these Memoirs, which he gave to you to be published, were destroyed by you as unfit to meet the public eye to which you had already so far exposed them, to make yourself valued. Such seems to have been the object of your conduct, from first to last—your friend's wishes and fame being alike sacrificed to your individual vanity. I must, therefore, decline holding any communication with you.' So Moore went to work alone.

Upon the publication of his first volume, Lady Byron wrote a letter in defence, nominally of her parents, which her friend Campbell followed up by a most violent attack upon Moore, with both of which everyone is acquainted. He, Moore, was advised not to reply, but to allow Byron's letters in his possession to answer Lady Byron. In the next volume will appear a letter of Lord Byron's, which seems as if he had risen from the grave to answer Lady B. To it Moore has appended, whilst this has been preparing for the press, Lady Byron's letter, of which a copy will be found in the appendix.

"Of this volume, Mrs. Leigh says to me in a letter received yesterday: 'I have read the forthcoming volume of Moore, and am delighted with it. Doubtless there are many things which as a female I wish had not been published, as poor B.'s sister I wish had never occurred; but his sad fate brought a habit of irregularities which his nature never prompted: but of the book, I must say, I did not think it possible that any one could have so faithfully depicted him in mind and character but myself.'"

#### WINDLACE: A FRAGMENT ON SHAKSPEAREAN GLOSSARIES.

*Polonius.* "And thus do we of wisdom and of reach,  
With *windlasses* and with assays of bias,  
By indirections find directions out."

*Hamlet, Act 2, Scene 1.* Ed. Dyce.

The word *windlace* [windlesse 1623] is described by the reviewer\* as "a somewhat rare and curious one." He thus proceeds—"But so far as we are aware, it has never yet been noticed by any Shakspearian critic or commentator;" and he is pleased to extend the censure to "our best lexicographers." I must therefore come to the conclusion that he has never consulted the *Glossary* of the rev. Robert Nares, or the *Supplement* to Johnson by George Mason—or else, that Nares was no Shakspeare critic, and that Mason was a worthless lexicographer. The latter decision I entirely reject. I return to Nares. It should be the object of a glossarist to explain briefly the sense of obscure words, and not to increase the obscurity by etymologic flights. This Nares has done. He explains the word *windlace*, in its metaphorical sense, as *art and contrivance, subtleties*. Of *windlace* as a winding, and of windlass, a nautical engine, the reviewer says, "no doubt the word in both cases is *radically* the same." The phrase is equivocal, and I must therefore pass it over. It seems to me probable that *windelaie*, as used by Fairefax towards the close of the sixteenth century, is the earlier word. I quote the lines in which it occurs, as the volume is not very accessible:—

\* *Edinburgh Review*, Oct. 1869.

"As on the Rhene (when winters freezing cold  
Congeales the streames to thicke and hardned glasse)  
The beavies faire of shepherds daughters bold,  
With wanton *windelaies* runne, turne, play and pas;"

What we now call a windlass is printed *windis* and *windas* in the *Sea Grammar* of captain Smith, 1627. Mr. Fox Talbot also has *wyndas*, but he does not give any reference to his authority. No doubt the reviewer was justified in pointing out the word as one which required *illustration*—but I prefer that of Nares to the string of quasi-synonyms invented by the reviewer and rather ostentatiously produced. BOLTON CORNEY.

Barnes, S.W. 30 Oct.

LORD BYRON AND HIS DAUGHTER.—During a recent visit to Hucknall church I took the opportunity of copying the inscriptions placed above the vault containing the remains of Lord Byron and his daughter the Countess of Lovelace. That which appears on the tablet erected to the memory of the former by his sister, the Hon. Augusta Leigh, whose hitherto unblemished reputation has been so cruelly calumniated, is already familiar to the public; but the latter being less so will, I think, prove of sufficient interest to the readers of "N. & Q." to deserve a record in your pages. It is as follows:—

In the Byron Vault below  
lie the remains of  
Augusta Ada,  
only daughter of  
George Gordon Noel,  
6th Lord Byron,  
and wife of  
William Earl of Lovelace.  
Born 10th of Dec. 1815.  
Died 27th of Nov. 1852.  
R. I. P.

I confess I was deeply impressed on reading this simple and yet expressive epitaph, since—whatever may have been the feelings of Lady Byron respecting her husband—it is evident the daughter cherished a warm regard for her father's memory by desiring that her remains might be placed in the same vault with his, thus giving an unmistakable proof that his touching appeal to her affections in the third canto of *Childe Harold* had not been made in vain. T. C. S.

VERSES PREFIXED TO SIR THOMAS OVERBURY'S "WIFE."—A copy of verses with the signature "R. Ca." is prefixed to the edition of Sir Thomas Overbury's poem called "The Wife," which appeared in 1616. This signature, which was no doubt adopted to show that the lines were by a different hand from "R. C.," the author of a second prefatory poem to the same work, Gilchrist supposed to be that of Richard Carew the author of the *Survey of Cornwall*; and this conjecture has, I believe, been adopted by succeeding editors. There is, however, no internal evidence



to support this surmise, which probably was only suggested by the circumstance that Carew was a voluminous writer.

I am inclined to think that Gilchrist was mistaken in his supposition, and that the verses were in reality written by Richard Capell, of whom I read in Samuel Clarke's *Collection of the Lives of Ten Eminent Divines*, 1662, that "he continued an attendant at court till the death of Sir Thomas Overbury, that learned knight and his very good friend; and then he bad adieu to that course of life" (p. 249). W. P. COURTNEY.

"NULLUS."—One or two questions relating to the use of the Latin word *nullus* have been suggested to me by the following passage of Cicero:

"Non enim laborat de pecunia; non ullius rationem sui commodi ducit; facile egestatem suam se latitum putat; si hac indigna suspicione et ficto crimine liberatus sit."—*Oratio pro Sex. Roscio Amerino*, cap. xlv, sect. 128.

The general sense is clear: it is thus given in Yonge's translation:—

"For he is not anxious about his money; he has no regard to any pecuniary advantage; he thinks he can easily endure his poverty, if he is released from this unworthy suspicion, from this false accusation."

But the construction of the second clause of the sentence is not so manifest. I assume that *non ullius* is simply equivalent to *nullius*, being substituted for it because the previous clause began with *non*, according to the figure called anaphora. Two constructions seem possible:

1. *Non ullius* may be the genitive of price after *ducit*. But *nullius* usually stands for *neminis*: would Cicero use it for *nihili*? For an instance in verse, see Horace, *Ars Poetica*, v. 324.

2. *Non ullius* may be used in the sense of *non omnino*, and agree with *sui commodi*. In this way we retain the ordinary force of the phrase *rationem alicujus ducere*—"to take anything into account, to consider its advantage." But to what extent is this use of *nullus* allowable in the oblique cases? Of the nominative we have an example in this very passage a few lines above:—

"Hæc bona in tabulis publicas nulla redierunt."

So also in the *Epistles to Atticus*, lib. xi. ep. 24:

"Philotimus non modo nullus venit, sed ne per literas quidem aut per nuntium me certiores facit."

We might say *nullus amo patrem meum*, for "I do not love my father at all"; but could we say *nullum amo patrem meum*? Possibly *nullus tui auxilii* *ego* is good Latin; but surely *nullius tui auxilii* *ego* would sound strange. J. C. RUST.

CARRIAGE.—This word forms another instance of divergence from the original meaning. It once meant "what men carry":—"And David left his carriage in the hands of the keeper of the carriage." (1 Sam. xvii. 22.) It now means "what carries men." HIC ET UBIQUE.

RHYME TO "NEITHER."—In addition to the several sounds of *neither* already given (4th S. iii. 563, 4th S. iv. 46), I find the following rhyme in Walton and Cotton's *Complete Angler*, London, 1836, edited by Professor Rennie:—

"I have wish'd all; but now I wish for neither,  
Great, high, rich, wise, nor fair—poor I'll be rather,"  
which I extract from

"A farewell to the vanities of the world, and some say written by Sir Harry Wotton, who, I told you, was an excellent angler."—Pp. 216, 217,

thinking it might prove an agreeable illustration of the uncertainty of the pronunciation.

J. BEALE.

SINGULAR TEXT: "BOYS AND GIRLS."—I have a notion that were this question asked—Does the Bible contain a sentence in which is, "boys and girls playing"? most people would hesitate before answering. It so happened, however, that between ten and fifteen years ago I heard a Sunday-school sermon preached in Trinity Church, on the London Road, Derby, from this text:—

"And the streets of the city shall be full of boys and girls playing in the streets thereof."—*Zechariah*, viii. 6, the occasion being appropriate, and the text unique.

J. BEALE.

### Queries.

MAJOR ANDRÉ'S LETTER TO WASHINGTON.—Can any of your readers inform me of what is known, or supposed to have become of the original of Major André's celebrated letter to Washington, written shortly before his execution, and requesting to be permitted at least to die a soldier's death? K. T. V.

ANONYMOUS.—Who is author of *Saul, a Dramatic Sketch; Josephine to Napoleon, and other Poems*, 1844, Kimpton, London? From the author's preface, the contents of the volume seem to have been partly written many years before.

R. INGLIS.

ANTIPHONARIUM FOUND IN SPRINGFIELD CHURCH.—It may interest your readers to know that a very interesting MS. service-book was discovered in Springfield church, near Chelmsford, during the recent restoration. It is an antiphonarium according to the Sarum use, in which everything to be sung has its musical notation. Mr. Henry Bradshaw, librarian to the University Library, Cambridge, carefully cleaned and arranged the whole. He says it is the most perfect he has ever seen, and that there is only one in the whole collection at Cambridge. It contains the *Proprium de tempore* (the Sunday portion from Advent Sunday to the last Sunday after Trinity), the *Kalendar*, *Psalter*, *Canticles*, and *Litany*, the *Proprium de sanctis* (the services to be used on saints' days from St. Andrew's day to the end of November),



and the *Commune sanctorum* (or those portions of the service which may be used generally on any saint's day). Besides the service of St. Thomas of Canterbury's day (Dec. 29), cut out probably in the reign of Henry VIII., only one quire (containing part of the *Commune sanctorum*) is absent. Mr. Bradshaw considers the date to be circa 1300. It was in use in 1421, for between the lines of the kalendar entries have been made referring to the death of certain members of families living at Springfield, as Daks, Prentice Ardleys, Bishopp, and Pesc. It was probably hidden by Alexander Gate and Thomas Marshall, rectors of the two portions of the parish in 1549, as Edward VI. ordered that "all antiphoners, missals, and manuals should be abolished and extinguished."

The whole of the ordinary order of morning and evening prayer (with the day hours) in the middle ages was contained in the antiphonale (or antiphonarium) and the legenda, the latter containing the lessons (either for scripture or the fathers) which followed the Psalms at matins. When the antiphonale and legenda were combined into one volume, and the musical notation omitted, the volume formed the *Portiforium* or portens, and abroad the *Breviarium*.

I shall be glad to hear of ancient examples known to your correspondents. I have a fine antiphonarium (about the size of the black-letter edition of *Fox's Martyrs*), but which only contains a portion of the Springfield volume, it being customary in the fifteenth century to bind them into several volumes. I have also the *Pars Hyemalis* of a *Legenda* containing Advent to Saturday in Whitsun Week, followed as usual by *Dedicatio Ecclæ*. So far *De tempore*, then *Proprium sanctorum* from St. Andrew to St. Barnabas, with appendix of Saturdays after Epiphany, St. Ignatius, Commemoration of St. Dominic in the Epiphany season; and lastly, in a slightly later hand, the lessons for St. Thomas Aquinas—all these form the *Pars Hyemalis*.

JOHN PIGGOT, JUN., F.S.A.

The Elms, Ulting, Maldon.

**BOLTON ABBEY.**—A few days ago I paid a visit to Bolton Abbey, perhaps the most picturesque in point of situation of any English ruin. The first object which meets the eye is the beautiful tower, commenced by Richard Moone in 1520, the last prior of Bolton, going up to a height of fifty-four feet. Had it been permitted him to have executed his original design its altitude would have been, it is conjectured, 162 feet, equalling almost the graceful tower at Fountains Abbey. The days of monachism in England were however numbered, and Richard Moone never carried out his plan.

Has any meaning ever been assigned to the dogs carved in stone on the buttresses of the

tower? and whom is a stone figure in a cap and gown, with a short staff in his hand, supposed to represent?

The nave of the church, which has always since the Reformation been used for divine service, had since my last visit in 1865 undergone restoration, the old pews and pulpit had been swept away, and the floor paved with encaustic tiles, the walls too and pillars divested of their coatings of whitewash and plaister. I missed, however, an old object of interest—the altar-piece copied from the original painting in the chapel of Magdalen College, Oxford—our Saviour bearing his cross. This had been moved to a niche on the south-west side close to the roof, and might very easily have escaped notice had not the guide pointed it out.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

**BYRON'S MEMOIRS.**—The Countess Guiccioli, speaking of the destruction of these memoirs, says (*Lord Byron jugé par les témoins de sa vie*, Paris, 1868, ii. 374):—

"Quant à leur moralité, je me contenterai de citer les expressions mêmes d'une noble dame, lady B. . . ., alors femme d'un ambassadeur en Italie, à laquelle Moore les avait donnés à lire et qui les avait entièrement copiés.\*—'J'ai lu,' disait-elle à Mme la comtesse G. . . . (i. e. Guiccioli), 'j'ai lu ces mémoires à Florence; et je vous assure que j'aurais pu les faire lire à ma fille de quinze ans, tant ils étaient sans tache sous le rapport de la moralité.'"

Who was this Lady B. . . .? † Can it be Lady Blessington, though neither of her husbands was, I believe, ever an ambassador, and her daughters were only step-daughters? And what became of this copy of Byron's memoirs that Lady B. . . . is said to have made?

Again, the Countess Guiccioli asserts at least *three times* (Preface, p. xlix. vol. ii. pp. 374, 582) that Lord Byron, during the last year of his life, whilst in the Ionian Islands and in Greece, added five cantos to *Don Juan*, and kept a very full diary; and that these five cantos were after his death destroyed in England, Moore being privy to, or aware of, their destruction; whilst the diary was destroyed in Greece by some powerful person there, because he was unfavourably spoken of in it.

Is this the first mention that has ever been made of these five cantos of *Don Juan* and of this diary? The countess says (Preface, p. xlix.) that though knowing well they had been written, Moore states Lord Byron wrote nothing whilst in Greece.

Her statement (ii. 582-583) with regard to the five cantos is as follows:—

"Pendant son séjour dans les îles Ioniennes et à Missolonghi, il écrivit cinq chants de *Don Juan*. La scène de

\* The italics are mine.

† Lady Burghersh.—ED. N. & Q.



ces chants se continuait en Angleterre et se terminait en Grèce. Les lieux de la scène rendaient ces derniers chants les plus intéressants, et ceux qui expliquaient et justifiaient une foule de choses. Ils furent apportés avec les papiers de lord Byron en Angleterre. Là ils furent probablement trouvés trop peu respectueux pour l'Angleterre dont ils étaient la satire, et trop francs à l'égard de quelques personnages vivants, et on a cru sans doute faire acte de patriotisme en les détruisant. Ainsi le monde en a été privé."

The charge of incest was evidently well known to the Countess Guiccioli, for (i. 369), after citing a stanza of a poem to Augusta, she goes on to say:—

"Cette profonde affection fraternelle prit même parfois, sous sa plume énergique et par suite de circonstances exceptionnelles, une nuance presque trop passionnée, qui n'échappa pas à la malignité de ses ennemis."

F. CHANCE.

Cambridge.

COIN OF JAMES II.—Can any of the readers of "N. & Q." inform me what the following coin is?—*Obverse*: head and bust of a man (laureated, I think), with the legend "I (or J) ACOBVS. II. REX." *Reverse*: a large crown with the figures . x . xii . underneath, and the letter . s . beneath them. It is brass, about the size of the present bronze farthing, but more than double the thickness.

DE MORAVIA.

THE COURAGH.—A holy well on the lands of Togher, about six miles from Dunmanway, in the co. Cork, is named locally "The Couragh." The same name is given to it on the Ordnance map. Stations are still held at it: that is, persons afflicted with sore or weak eyes walk round it, stopping to kiss certain stones at the sides of the well, and saying so many "Paters" and "Aves." What is the meaning of this word Couragh? E. M. B.

DECRETALS OF ISIDORE.—Can any of your readers inform me where the best account is to be found of what are by some writers called the "False Decretals of Isidore," first printed in the fifteenth century, and now quoted in defence of the supremacy of Rome.

JOHANNES.

QUEEN ELIZABETH AND FREEMASONRY.—In Mr. John Yarker's recent pamphlet, *Notes on the Temple and Hospital of St. John* (p. 11), he reproduces the statement—so frequently made in the majority of books on Freemasonry—that Queen Elizabeth sent Sir Thomas Sackville to York in 1561 to break up the general assembly of Freemasons there.

If this is an historical fact, it appears more than probable that there will be mention of the matter in some history, record, or book of the time; but careful search has hitherto failed to trace any authority, other than masonic, for the alleged occurrence. Still, it is by no means assumed that the inquiry has been exhaustive, as no one can be supposed to have ransacked every work of the

period, and it is in the hope of eliciting from some correspondent of "N. & Q." a reference for the fact, if fact it be, that this query is submitted by

PHILALETHES.

"ENTOMOLOGY."—A book entitled *Entomology* was published in 1859, written by the Hon. Mrs. W. and Lady M. Who are the ladies indicated by these initials? R. INGLIS.

DR. FOWKE.—Joseph Fowke, the "dear friend" of Dr. Johnson and the bitter enemy of Warren Hastings, has been already noticed in these pages. Our family tradition makes him the grandson of Dr. Fowke, a physician who was murdered in Cork in the Irish Rebellion (1689?), and whose son, at that time twelve years of age, escaped, worked his passage to India, and having received a good education, quickly established a position there. I am certain that mention of the physician's murder is made in some work on Ireland, but I have as yet been unable to find the incident. Can any of your readers give me this or any other information relative to the family? F. R. F.

FATHER JOHN GERARD, S.J.—In the Rev. Dr. Oliver's *Collections towards Illustrating the Biography of the Scotch, English, and Irish Members of the Society of Jesus*, London 1845, at p. 103 the following passage occurs:—

"We have also in MS. a detailed account of the gunpowder plot in English, a folio of 170 leaves. The greater part of the treatise as translated into Italian by F. Oswald Testimond was used by Bartoli. The original is at Stonyhurst."

Curiously enough Dr. Oliver neglects to mention the work of Bartoli in which he has used the MS. of Gerard. Is it known or not? Has the entire MS. ever been printed in English, and by whom and when? I am aware portions of it have appeared in some of Dr. Oliver's writings.

GEORGE MONTGOMERY.

Brixton.

HATTON FAMILY.—Will any of your correspondents kindly inform me whether there is any other evidence of the connection of the Hattons of Hatton in Cheshire (from whom descended Sir Christopher Hatton, K.G.) with the Fitz-Nigels, Barons of Halton, than that referred to by Dr. Ormerod in his great *History of Cheshire*? There can be little doubt that Nigel, Viscount of Constantine, was a very near relation of Ivo, subsequently Vice-Count of the same place. Ivo is said to have been the father (by his wife, a daughter of the Count of Bretagne) of six sons, who came in with the Conquest, and from whom descended the Fitz-Nigels of Halton, Duttons of Dutton, Hattons of Hatton, Stockports of Stockport, Haselwalls of Haselwall, and one son, being a priest and Lord of Shrigley, all in the county of Chester. A pedigree in my possession shows

the descent of the Hattons through the Britagnes and Normandys, from Rollo, the first duke.

Nigel of Halton was always allowed to have been the cousin of Hugh Lupus, Palatine Earl of Chester, and of William the Conqueror. The estates of the Hattons were in the neighbourhood of Halton, and that family was closely connected, by marriage and otherwise, with the Duttons, and their coat (with the exception of the chevron) is precisely that of Randle Blundeville, the last Earl Palatine.

T. HELSBY.

Lincoln's Inn.

MARCHAND AND MILBOURNE FAMILIES.—In MS. No. 552, Gonville and Caius Coll. Lib. Cambridge, is a tricking of the arms of Marchand of Buckinghamshire: Sa. a bend cotised between two griffins segreant or, quarterly with those of Milbourne, Gules a chevron between three escallops argent. Any information respecting the alliance between the two families will greatly oblige.

T. MILBOURN.

MOURNING LETTERPAPER.—Can you inform me when the present fashion of using black-edged paper and envelopes first came up, and whether they are used on the Continent and in the United States of America?

R. B. P.

PEPPER HILL.—Wanted some information of an old mansion called Pepper Hill in Shropshire, in the parish of Albrighton, near Boningale and near Patshull. It formerly belonged to the Shrewsbury family, in fact it does belong to them now, and Mary Queen of Scotland is said to have slept there one night. A secret passage is also reported to be connected with it as an escape in olden times. There was also an old ruin at Lower Pepper Hill, a quarter of a mile from it, where Gilbert Talbot, Bishop of Bertha, in Italy, resided and built a house. He died Dec. 12, 1743, and was buried at White Ladies near Albrighton.

T. THORNEYCROP.

RECORD COMMISSION: UNPUBLISHED REPORT OF.—In the very interesting volume of *Councils and Ecclesiastical Documents of Great Britain and Ireland* which has recently appeared under the able editorship of Messrs. Haddan and Stubbs, reference is made (preface, xii.) to an unpublished Report of the Record Commission which contains some Irish liturgical fragments. Will some reader kindly supply a more accurate reference to the volume? I hoped before this some reader of "N. & Q." would have added to the lists of "Unpublished Record Commission Works" which some years since I furnished the pages of "N. & Q." with (3rd S. ii. 101, 355.)

AIKEN IRVINE.

THE RED-BREAST: A BRETON LEGEND.—This legend may be new to your readers:—

"Bearing His cross, while Christ passed forth forlorn,  
His God-like forehead by the mock crown torn,  
A little bird took from that crown one thorn.

To soothe the dear Redeemer's throbbing head,  
That bird did what she could; His blood, 'tis said,  
Down dropping, dyed her tender bosom red.  
Since then no wanton boy disturbs her nest;  
Weasel nor wild cat will her young molest;  
All sacred deem that bird of ruddy breast."

I do not know who is the author of these lines.

C. MCCL.

Dublin.

SEAL OF AN ABBOT OF CIRENCESTER.—I have an impression of the seal of the vicar of the church of Cirencester, dated 1660. An abbot is represented under a canopy vested in a *plain alb*, chasuble, and mitre, holding his pastoral staff (with crook turned inwards) in his right hand, and giving the benediction with the left. The seal is a large *vesica*, well though not deeply engraved, and Gothic throughout. It gives so many unusual features that I hope the correspondents of "N. & Q." will tell me what abbot is represented, why a vicar should use such a seal, and if the vestments and mode of giving the benediction are not very unusual.

JOHN PRIGGOT, JUN., F.S.A.

"TO-DAY A MAN, TO-MORROW JOHN."—In Mr. Arber's marvel of beauty and cheapness, the reprint of Udall's *Roister Doister*, there occurs this homely saying, which is the first time I have met with it as expressive of existence to-day and to-morrow nothing:—

"The Psalmodie.

"Placebo dilexi,

Maister Roister Doister wil streight go home and die,  
Our Lorde Jesus Christ his soule have mercie upon:  
Thus you see to-day a man, to-morrow John."

In the same (p. 87) the song of the minion wife, the last verse has, it appears to me, either a misprint or requires an emendation, yet I fear to hint it after so careful an editor:—

"About what affaires so ever he goe,  
He must shewe hir all his mynde;  
None of his counsell she may be kept free [qy. free]  
Else is he a man unkynde."

Again, p. 88—

"He will go darkling to his grave,  
Neque lux, neque crux, nisi solum clinke,  
Never gentman so went toward heaven I thinke.

Is *clink* the right word, or would not *blink* in this instance be more germane to *light*, &c.?

J. A. G.

Carisbrooke.

WALTER WINDSOR.—Can any of your correspondents give me the date of the death of Walter Windsor, sixth son of William Lord Windsor. Walter married Margaret Pole, daughter of Sir Geoffrey Pole, brother of the great cardinal. They had two sons and a daughter, Winifred, who married John Gosnold of Otley, co. Suffolk, who in his will, proved 1628, speaks of money due to him from his brother Sir William Windsor?

H. A. BAINBRIDGE.

24, Russell Road, Kensington.



### Queries with Answers.

**THOMAS GEMINUS.**—In the notice of Nicholas Udall, prefixed to Mr. Arber's reprint of his comedy *Roister Doister*, he is said to have translated Gemini's *Anatomy* in 1547. My edition of Gemini (1559, fol.) contains no notice of Udall or his preface and dedication to Edward VI., which I believe is to be found in a previous one of 1552 [1553], but has an engraving of Queen Elizabeth on its elaborate frontispiece. Is the edition of 1559, with the exception of the dedication to Edward VI., a reprint of the earlier one? and was the translated work Gemini's own composition or by Vesalius? Thomas Gemini, according to Walpole, was the first known engraver in England.

THOMAS E. WINNINGTON.

[In the year 1545 Geminus published a new edition in Latin of Andrew Vesalius's *Treatyse of Anatomy*, which was first published at Padua in 1542. The edition of 1545 was dedicated to Henry VIII. In 1553 he also published a translation in English by Nicholas Udall, and again in 1559, corrected by R. Eden and others. The typography of the editions of 1553 and 1559 is the same with the exception of the title-pages, prefatory matter, and the last page of the latter edition. The title-page of 1553 (the same as that of 1542) is profusely ornamented, with the royal arms in the centre: then follows the Gemini's dedication "to the most hygh and redoubted Prynce Edwarde the VI.," and on the next page an address: "To the ientill readers and Surgeons of Englande, Nicolas Udall in the Lorde gretyng with encrease of good knowlege." The dedication to Queen Elizabeth (edit. 1559) is extended to double the length of that to Edward VI., and in both Gemini acknowledges his obligations to Nicholas Udall and others.]

**DUTCH SPINNING-HOUSES.**—In chap. xxi. of Mr. Sala's *Captain Dangerous*, the hero is thus made to describe the "Spinning-house" of Amsterdam:—

"In another part of the building, which only the magistrates are permitted to visit, are usually detained ten or a dozen young ladies—some of very high families—sent here by their parents and friends for undutiful deportment or some other domestic offence. They are compelled to wear a particular dress as a mark of degradation; are kept apart; forced to work a certain number of hours a day, and are occasionally whipped."

Can any of your correspondents supply me with any information about the nature and discipline of these spinning-houses, or refer me to any work on the subject? I remember, while at Amsterdam, seeing one of Rembrandt's pictures representing the governors of one of these establishments. In the background was a statue holding a birch rod, emblematic, I presume, of the discipline within.

JULIAN.

[Spinhuis, Tuchhuis, or House of Correction. According to Zedler (lxiii. 1008) under "Zucht-haus," the houses of this kind in the Netherlands were in Amster-

dam, Alekmar, Gröningen, and Leiden. The house for males, a Zucht-haus, that for females a Spinn-haus. Zedler refers to L. C. Sturm on the building of such places, as well as Besold, Jablonski, &c. J. G. Simons (*Tract. de Ergaster, Disciplin.*) mentions thirteen classes of persons for whom such places are suited: his seventh class, disobedient children. Zedler has also given references to other authors on the Spin-houses, especially those in Holland.]

**TARTAR KING.**—Can you give any information as to who the Tartar king was that is mentioned in the enclosed extract from Milton's "Il Penseroso":—

"Or call up him that left half-told  
The story of Cambuscan bold,  
Of Camball, and of Algarsife,  
And who had Canace to wife,  
That own'd the virtuous ring and glass;  
And of the wondrous horse of brass,  
On which the Tartar king did ride,"

C. M.

[Milton here alludes to the incomplete story of the Squire in Chaucer's *Canterbury Tales*—the conclusion of which is hopelessly lost. "I have never been able to conceive," says Tyrwhitt, "the probable original of this tale; and yet I should be very hardly brought to believe that the whole, or even any considerable part of it, was of Chaucer's invention." Thomas Warton's inquiries into the origin of it were equally fruitless. He has made a note upon the passage to the following effect:—"Among the manuscripts at Oriel College in Oxford, is an old Latin treatise entitled *Fabula de aeneo Caballo*. Here I imagined I had discovered the origin of Chaucer's *Squiers Tale*, so replete with marvellous imagery, and evidently an Arabian fiction of the middle ages. But I was disappointed; for on examination, it appeared to have not even a distant connection with Chaucer's story." See Todd's *Milton*, vi. 126, 127.]

**"GESTA ROMANORUM."**—Can any one tell me what are the three *litteræ* intended in the following passage from chapter cxxv. in the *Gesta Romanorum*?—

"Conobium intravit, literas didecit, scilicet tres, quarum prima est nigra, secunda rubra, tertia candida."

UMBRA.

[The three letters are explained in the "Moralisatio" which immediately follows in the same chapter (cxxv). The first letter (black) is the remembrance of sins, which like a black and heavy burden torment thee with the thought of infernal pains. The second letter (red) is the remembrance of the blood of Christ thy Saviour. The third letter (white) is the desire of eternal joys, and of those who follow the Lamb in white garments. See black-letter edition of *Gesta Romanorum* (1499).

The chapter in question is illustrious, as containing either the origin or a very early version of the tale "The Three Black Crows," not reproducible in the salubrious pages of "N. & Q."]

**QUOTATION.**—Where shall I find the following lines? They were set to music by Sir H. R.

Bishop, and sung by Miss Stephens in *The Two Gentlemen of Verona* :—

"Should he upbraid I'll own that he prevail,  
And sing as sweetly as the nightingale;  
Say, if he frown, I'll own his looks I view  
As morning roses newly tipp'd with dew," &c.

C. W.

[These lines, slightly altered most probably by Frederick Reynolds, are taken from Shakspeare, *The Taming of the Shrew*, Act II. Scene 1: the music by Sir H. R. Bishop.]

**WATERMEN'S COMPANY.**—Can you tell me where a history of the Watermen's Company can be procured? W. H.

[There has been lately privately printed for circulation among the members of this company *A History of the Origin and Progress of the Watermen's Company, with numerous Historical Notes, Acts of Parliament, &c.* By Henry Humphries, 1869. It is to be regretted that such a work should appear as a 12mo volume.]

### Replies.

#### PORTRAITS OF BURNS.

(4th S. iv. 274, 318.)

My attention has just been called to two articles in "N. & Q." under the above heading, one signed "CHITTELDROOG" and the other "PAUL WARD," in both of which a good deal of information is offered with respect to certain portraits of Robert Burns, and some depreciatory criticism in conclusion made on the engraving of a portrait in my own possession, which I believe to be the lost miniature of 1795, to which you must allow me a few words of reply as to matters of fact in the case. In the first place, however, it should be noticed that there is a misprint of "Bengo" for Bengo in both communications, which is no doubt purely accidental; besides which, there is the more serious mistake of "Nicoll" for Cathcart by one of them. PAUL WARD informs your readers that a portrait of Burns by Nasmyth "is in the possession of Mr. Nicoll of Auchendrane, Ayrshire." There is no Mr. Nicoll of Auchendrane, nor ever was. The portrait your correspondent refers to is the property of Elias Cathcart, Esq., of Auchendrane, in whose drawing-room I have more than once looked at and carefully studied it. Whether it may have passed through some Mr. Nicoll's hands to Mr. Cathcart's possession, I do not know; but it was Mr. Cathcart's property more than ten years ago. The picture itself seemed to me to be a well-done copy from Nasmyth's original—such, and no more. The mistake of a name thus rectified does not, it is true, in the least degree affect the credit of the work to which your correspondent refers, but it detracts considerably from his own credit as an authority on such matters.

With respect now to the miniature in my own possession, and its history in the first place, the same correspondent affirms that "it (the history) is faulty at the fountain-head." This position I must respectfully demur to. The history of that picture, I maintain, is as clear as the history of any picture of the same age in similar circumstances could be. The fact that its original possessors are now dead, and can no longer speak, does not affect the truth of that history any more than the death of Burns himself can affect the authenticity of certain poems. But what sort of evidence would your correspondent prefer? The testimony of living relatives or friends? Yet, according to himself, that testimony in a most important case is utterly worthless. "It is a perplexing circumstance," he says, "that in 1830, when Taylor's portrait was published, Mrs. Burns, the poet's widow, and most of his surviving friends, signed a testimonial certifying to the excellence of the likeness," &c.; which very portrait he distinctly affirms is now admitted to be not a portrait of Burns at all, but of his brother Gilbert, "and very like him." I was not before aware that such a suspicion attached to that picture. I plead ignorance on this point: the fact is new to me. But if your correspondent chooses to refer to my remarks on that very portrait he will find that I discard it as a likeness of Burns. A likeness of Gilbert it may have been; but of Robert it never was, nor could be. In this at least my unaided judgment is in accordance with his own allegation of fact. Of what value then would "testimonials" of this kind be, where the witnesses could make such a mistake?

Again, as to history, your correspondent asserts that, so far as the world knows, "all trace of it (the miniature of 1795) has been irrecoverably lost. It never was engraved, and unaccountably there is no trace of its having arrived in Edinburgh," &c. This at least is an admission that no portrait in competition with the miniature in my possession now exists. That it never was engraved is obvious; that it never went to Edinburgh is almost certain. This is precisely what I affirm. But how does your correspondent know that it was "irrecoverably lost"? He cannot prove such a negative. I have discovered in Ireland, first in the hands of a millionaire, then in those of a gentleman of birth, both men of the highest honour and accomplishments, what I believe to be the very portrait in question; and your correspondent must fairly invalidate its history or disprove its authenticity, before I acquiesce in his judgment. The only ground on which he can possibly do this is the assumed want of internal evidence; which, in the second place, therefore, I must now consider.

The numerous strong proofs already given by me publicly that the picture is, and must be, a



likeness of Robert Burns, good or bad, painted about the end of April 1795—the very date in question—I do not here quote. These may be found elsewhere. It is to your correspondent's own objections I now reply. His first complaint is, that it represents the poet as a "coarse," "boorish," "vulgar, elderly man," &c.; which is a matter of opinion: I think entirely otherwise. The engraving, in this respect, is certainly by no means all that it should be; and your correspondent therefore judges so far at a disadvantage—which I regret. But even as to the engraving, I maintain that it is a most characteristic, intellectual, and profoundly suggestive likeness; a little dark and stern, it is true, more so than it should be—but infinitely more the portrait of a gentleman than any portrait of Burns we know.

Again, he objects that "the features"—such as the nose, I presume—are "completely altered." How does he know? Did he ever see Burns? On this very subject, however, another correspondent, to myself personally unknown, wrote to me lately as follows:—

"At first I was unable to reconcile the two portraits as of the same person; but at length I remembered his nephew, Mr. —, whose nose and the contour of whose face have in them much of the Kerry portrait. He is now more than double his uncle's age, and making inquiry as to this, I have it from those who knew him when young, that the nose was straight like that of the early portraits of Burns. Now it is arched and drooping like the portrait in question, though not so large. This physical alteration of that organ may be a characteristic in the poet's kin worth attending to."

It is so, undoubtedly; and I could easily quote other facts to the same purpose, but this seems to be sufficient in the meantime, and should satisfy your correspondent.

Your correspondent's chief objection, however, is that the phrenological development of the portrait in "the upper part of the face and forehead" is defective, "wonderfully like the portraits of poor imbecile George III."; "no more the portrait of Burns than of Shakespear"; "almost Aztec," &c. Before accumulating such terms and comparisons on the subject, to relieve his aversion, it might have been well for your correspondent to consider, first, whether the miniature in question, as regards the head, corresponds with a cast of the poet's skull. It is, in fact, the only portrait which does correspond, and it corresponds so minutely that it might replace the cast for all phrenological purposes. Such being the case, your correspondent must account for the poetry as he best can. As to George III., although that reference might have been spared, there is no resemblance whatever there. In his case, the doubly receding chin, and the doubly projecting nose in a line with the doubly receding forehead, to say nothing of the utter disparity in depth and size, make all the difference in the world between

him and Burns. George III.'s head is a shrunk triangle; Burns's, as represented in the miniature, an immense oblong block. On this point I may remark further, that the common portraits of Shakspeare are far from being reliable, and as compared with the mask at Stratford, if I remember correctly, give gross exaggerations of the forehead in particular. The poetical gifts both of Burns and Shakspeare lay not so much in the mere forehead of either, as in the eyes and whole head together. Indeed, a large *back-ground* in both heads was essential for their sort of poetry. Men with merely perpendicular foreheads may be intellectual, but they are not necessarily poets of the lyric and dramatic stamp.

On the moral aspect of this disputed likeness, which your other correspondent describes as "the most execrable libel on the human face divine that has been published in the nineteenth or any other century," as being a subject of opinion also, I have no special reply to make. Students who follow Lavater must judge of that for themselves. I shall only remark in general terms, that as Burns himself has been equally admired and hated, extolled as an angel or worshipped as a demigod, and denounced as a carnal, sensual, devilish, and dangerous blasphemer, by two opposite classes in the world, so no picture of him which does not in some way or to some extent provoke corresponding judgment, is worth a farthing. For this reason alone, I conclude that the common Nasmyth portrait, which has no decided character of any kind, must be a delusion. The Kerry miniature, on the other hand, in my opinion, represents both sides of the man's character, and in that respect, as well as others, seems to myself more reliable than the best photograph—as reliable as nature. I speak, of course, of the original painting. For the imperfections of the engraving, as of any engraving that could be taken from such an original, allowance in your correspondent's favour must be made.

As regards the other miniature, that of the boy with flowers, I have simply to state, on incontrovertible evidence, that it is a true likeness of Robert Burns's eldest son in his childhood. It seems dangerously repulsive to one of your correspondents, which I am rather astonished at; for the picture has been an object of loving laughter and admiration to almost all, both men and women, who have seen it in my possession; and the engraving upon the whole is good. As to the peculiar style of hairdressing, &c., which prevailed at the time, it is faithfully represented in the picture, as the following description of another child's portrait, of a rather earlier date, in the south of Europe, will show:—

"A curious old portrait has been discovered of Napoleon I., painted at Ajaccio in March, 1773, by Cavalucci. The future emperor was then but four years old. He is

dressed in a sailor's costume of dark green, and wears pointed shoes with silver buckles. Thick hair falls over the child's forehead, but the features bear a decided resemblance to subsequent likenesses. The picture is in the possession of M. Giacometti, brother of the poet, and forms part of a collection which it is said few private persons can rival."

If your correspondent will compare this description with the account given by me of the child's portrait in my possession, he will find that, with the exception of the *flowers*, which were exclusively the poet's fancy at Dumfries, and the *pointed shoes*, which were never adopted in Scotland—the one, so far as it goes, is precisely a counterpart of the other. The style of dress, especially of the hair, seems to have been imported from France, and to have been commonly adopted at Dumfries for children about that age; and Burns, we may be sure, would be by no means slow to patronise it.

I make no further commentary on these simple facts, and have no wish or intention to pursue the discussion farther. I acknowledge with thanks both your correspondents' courteous allusions to my own editorial enthusiasm on behalf of Burns.

P. HATELY WADDELL.

Elmgrove Place, Glasgow.

May I ask MR. PAUL WARD's authority for asserting that, in 1834, Allan Cunningham, in order to increase the sale of his edition of Burns, solicited testimonials certifying to the excellence of the likeness of the portrait of the poet in the first volume of that work? I venture most confidently to deny that there is the slightest truth in the statement. In my note on the Burns' Portraits I made mention of those only which claimed to be "from the life." Had I gone beyond this I should certainly have spoken with admiration of the statue by Flaxman, and the very fine mezzotint by Walker, and should have "noted" the small engraving to which MR. WARD refers. Sir Walter Scott, as is well known, was dissatisfied with the Beugo print which so fascinates your correspondent. He says it gives the features, "but diminishes them as if they were seen in perspective. I think his countenance was more massive than it looks in any of the portraits." Allan Cunningham, who was in Dumfries, a boy of twelve, when the poet died, and had been in the habit of seeing him from his earliest childhood, had always been of the same opinion, and was fully confirmed in it when he saw the life-size profile by Miers. He told all this to his friend W. C. Edwards, who was unrivalled in his day as an engraver of small heads, and placing in his hands the genuine painting by Nasmyth, the Beugo print, a cast of the skull, and a tracing from Miers, desired him to combine them in a portrait which should represent the poet as Sir Walter had described him. He himself considered that

Edwards had been highly successful, but I do not think that the world endorsed his opinion.

MR. WARD is very bold in denying the authenticity of the Kerry miniature, and seems to me to make no allowance for the almost certain want of skill in the man who painted it, and the quite certain want of skill in the man who has engraved it. The former was most probably an itinerant Dick Tinto, who painted his laborious way from Peebles to Ecclefechan, and Ecclefechan to Mill Hole Brae; and the latter, though bearing the same names as one of our most eminent English engravers, is—what any one may judge of for himself by paying a shilling for Part X. of Waddell's *Burns*. From such hands MR. WARD could hardly expect "lines of thought and grace," but it may be queried whether such lines were to be found in the living original. I have before me as I write a letter from Charles Kirkpatrick Sharpe, the shrewd old antiquary and amateur artist, in which he says:—

"Talking of looks, I never could discover the wonders of poor Burns's eyes, as now described—he had a pair of good dark eyes, and that was all—then I never saw his hair *curled*—it was very lank and unbecoming whenever I beheld it—he had a sensible, brown, coarse face, and a very clumsy figure, particularly as to shoulders. His wife must always have been homely—a most sallow complexion with no features to redeem it, and rather an ill-natured expression which was far from being the truth."

CHITTELDRÖG.

There is (or was) a print of Burns purporting to be from a drawing by Archibald Skirving, an accomplished and eccentric artist, who had a great reputation in the North at the beginning of this century. The drawing, however, was not from life, but modified from Nasmyth's portrait, on the suggestions, I believe, of friends of Burns. When a boy I had a copy of the print, but I have not seen it for many years. My recollection of it is, that it was very large, the engraving in stipple, and good; the engraver's name I forget, but I remember that the painter's was misspelt Scirven. It is odd that CHITTELDRÖG, who evidently knows the subject so well, should not notice it. It is possible that the print was a private one, for Skirving had been a friend of my family. Though this contribution is not of much value, it seems desirable to complete the subject of Burns's portraits.

H. Y.

[We have received from Messrs. Blackie, among other portraits of Burns, the very interesting engraving described in the following paragraph. A copy of this portrait is given to every subscriber to Messrs. Blackie's edition of Burns:—

"This portrait of the poet is regarded by his friends as the most characteristic likeness of him in existence. It is from a drawing by the late Archibald Skirving, an able but eccentric Edinburgh artist, and is now engraved for the first time. We have not been able to ascertain that Burns ever gave Skirving any formal sittings for



his portrait; but we find that the poet and the artist were on terms of intimate friendship, and thus Skirving enjoyed full opportunities for observing Burns under a variety of circumstances, and of noting mentally and with the pencil the changes of expression which under different impulses so altered his appearance. This portrait exhibits the poet in one of his more thoughtful moods, and shows that massiveness of features which his friends and biographers have always described as peculiarly characteristic of his visage, the want of which in Nasmyth's portrait is considered its principal defect.

"The artist set so much store by this portrait of Burns, and a portrait he had made of the late John Rennie, the eminent engineer, that he would not part with either of them, though often solicited by admirers of the poet for the one, and by Mr. Rennie himself for the other. He kept these two portraits in his studio, and desired his more notable visitors to write upon the backs of them any remarks they had to make either upon the portrait or the person represented. The backs of the drawings are consequently covered over with remarks of a very curious character. On the decease of Skirving, the two portraits just referred to were purchased by Mr. Rennie, and they are now in the possession of his son, George Rennie, Esq., of London.

"The drawing of Burns is executed with red chalk, on tinted paper of a reddish colour. The head is nearly the size of life, with a portion of the neck and shoulders merely indicated. Though at first sight it appears as if executed in a slight and sketchy style, closer examination can readily detect the conscientious carefulness with which it has been wrought. The touch is extremely delicate, the treatment broad and massive, combined with great clearness of effect. Altogether it is one of the most beautiful and interesting portraits which we have ever met with."]

#### "PRISON PIETY."

(4th S. iv. II. 305.)

It would appear that Samuel Speed, vicar, of Godalming and grandson of the better-known John, the chronologer, was rather proud of his gaol-bird notoriety, for there is no doubt about his being the same individual who describes himself upon the title to the *King's Bench Scuffle*, 1675, as "a member of that royal society," and on that of the *Prison Piety*, 1677, as "prisoner in Ludgate," in both cases preceded by his full name. Or let us charitably hope that, finding he had scandalized his cloth in the ribaldry of the first, he may have put forth the later publication as a counterpoise. At all events he quietly ignores *The Scuffle in the Prison Piety*.

In his address in this last, "To the Devout," he says that—

"the Plague and Fire of London had ruined him, and that some rapacious creditors had placed him in durance, and that it was to lighten his solitude that he compiled and composed this manual of divine meditations."

How much of it he compiled and how much composed we are not told, but it is evident that George Herbert supplied both the style and much of the matter; and it will be an important part of a new editor's duty to assort the contents, and

render to others what may be their due, seeing that Mr. Speed leaves this to be discovered by his readers.

The concluding "Panegyrick to Henry (Compton), by Divine Providence Bishop of London," may be taken as a test in judging how far Samuel's claim to any part of the *pious* contents may be sustained: looking at this fulsome address, in which he entertains the prelate with divers witticisms levelled at "the more puritanical sort," I should say it may be very little. MR. DELANO rests a doubt about the *Prison Piety* and *Fragmenta Carceris* being by the same pen on the ground of the pious strain of the first and the ribaldry of the last. To those familiar with the poetical writers of the seventeenth century this will not have much weight. Take Brathwait, for example. Here are before me his *Spiritual Spicerie*, full of heavenly meditations, and his rendering of *The Psalmes of David*, with *Barnaby's Journals*, and a *Comment upon Chaucer*; and I need not ask how these harmonize. Watt says Samuel Speed died in 1681.

I take advantage of the opportunity to inquire about a curious performance entitled "*Batt-upon-Batt*, by a Person of Quality," attributed to a Dr. Speed, the first edition of which was "printed for Bevis of Southampton and Asparacade the Gyant," 1680, and frequently reprinted. John Bullar, the historian of Southampton, was unable to say who wrote it, and I do not know Lowndes' authority for ascribing it to Dr. Speed. It is a comical piece, and the satire of it wants elucidation. Perhaps some correspondents may have something to say about it. The poet's lamentation upon this "deserted port" of Southampton would amuse the present happy dwellers in that now highly flourishing locality.

[Wood (*Athenæ*, iv. 700, ed. 1820) has the following notice of the author of *Batt upon Batt*:—"John Speed, M.D., son of Joh. Speed, doctor of physic, was elected scholar of St. John college about the year 1648; ejected thence by the visitors appointed by the parliament, an. 1648, he being then bachelor of arts and fellow. After the return of King Charles II. he was restored to his fellowship; about which time, being a student in physic, took both the degrees therein in 1666, and afterwards leaving his fellowship, practised his faculty in and near Southampton, where he now [1694] lives in good repute. He hath written *Batt upon Batt*, and *The Vision*, wherein is described Batt's Person and Ingenuity, with an Account of the Ancient and Present State and Glory of Southampton. Both are esteemed very ingenious things." Ed.]

#### BARRALET.

(4th S. iv. 293.)

Barralet, historical, floral, and landscape painter, studied in Dublin, having been (with Williams, Roberts, Barrett, Waldron, and MacKenzie), a pupil of Richard Manning. He drew landscapes



with Italian chalk, in which he affected to imitate Vernet. During the illness of Mr. Manning, he superintended the ornamental department in the (now Royal) Dublin Society; and on Manning's death in the year 1779, he became candidate for the situation in opposition to Waldron, but lost it, as his rival had the support of the Duke of Leinster. When he lost his election, a sum of money was voted to him by the society as a compliment to his ability and a reward for his attention. He was subsequently engaged in staining glass in concert with the Messrs. Hand. See Whitelaw and Walsh's *History of the City of Dublin*, vol. ii. p. 1184. An engraving of Baggot-rath Castle, Dublin, "from an original drawing by Barralet, in the possession of the Right Hon. W. Conyngham," is given in Grose's *Antiquities of Ireland*, vol. i. p. 10. ABHBA.

J. Barralet was a drawing master, well known about fifty or sixty years ago. He taught figure-drawing anatomically, having learned at the Royal Academy, and was also a very fair teacher in landscape, in oils and water-colours, the latter boldly executed and in the old neutral tint style. I have some outline heads and also figures of his, drawn in a masterly style. He lived in South Lambeth, but I do not know the date of his decease. He was recommended as a teacher by Newman of Soho Square, and possibly there may be some one living in that establishment who could give further information about him.

Z. Z.

The Rev. Hugh James Rose, B.D., in his *New General Biographical Dictionary* (London, 1857, vol. iii.), says:—

"Barralet (J. J.) an Irish artist, who studied about the close of the eighteenth century at the Dublin Academy, and painted figures, landscapes, and flowers. His landscape drawings in chalk, in which he affected to imitate Vernet, were much admired. He afterwards became a stainer of glass."

Dr. G. K. Nagler in his *Neues allgemeines Künstler-Lexicon*, vol. i. (München, 1835), says:—

"Barralet, auch Baralet, Barolet und Barrolet, J. J., ein englischer Landschafts- und Marinemaler, der um 1760 blühte. Bartolozzi, Cipriani, Grignon und V. M. Picot haben nach ihm gestochen."

C. V.

THE CONFSSIONAL AND CLOCHARD OF ST. PAUL'S (4th S. iv. 336).—There was a good wide public space for the hypothetical girl to run across in order to reach the bells, as I presume the *clochard* is meant, for there was no "clock-tower," so called, in cathedrals in the time of Henry VII. The clock was placed in the transept or crossing:

"Tota placea terræ ex parte orientali dictæ ecclesiæ S. Pauli, ubi magnum campanile ejusdem ecclesiæ situatum

est, est solum et laicum feodum dom. regis; et quod eives . . . intrare dictum campanile ad pulsandum magnum campanam . . . consuevit ad conveniendum ad curiam suam de Folkmot."—14 Edw. II. Lib. Custum. ii. 343.

This is "the great and high clochier or bell-house foursquare builded of stone," containing the four "Jesus bells" mentioned by Stowe, that stood in "Powles Churchyerde." (*Chron. of Grey Friars*, 74.) This tower belonged to the king, was public to the citizens, and stood apart from the cathedral; and yet these silly stories are believed because printed. Confessions at that time were made openly by the canon law:—

"Confessiones mulierum extra velum audiantur, et in propatulo [i. e. aperto] quantum ad visum. [*Lyndw.* 342.] Sacerdos ad audiendum confessiones communem (aperum s. publicum) sibi locum eligat, ubi ad omnibus videri poterit in ecclesia [i. e. corpore ecclesiæ] et in locis absconditis non recipiat sacerdos alicujus et maxime mulieris confessionem [p. 331] nec faciem respiciat confidentis et maxime mulieris."—p. 328.

By the Council of Oxford, 1222, it was enacted:—

"Sacerdos ad audiendum confessiones communem sibi eligat locum unde communiter ab omnibus videri possit in ecclesiâ; in locis abditis non recipiat sacerdos alicujus, et maxime mulieris, confessionem."

Archbishop Reynolds (1322) repeats this injunction.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

"SING OLD ROSE AND BURN THE BELLONS" (2nd S. ix. 264; 4th S. iv. 148).—I think that the concluding lines of the verses quoted in the first of the volumes just referred to explain why the bellows were to be burnt:—

"The fire burnt not without great pother,  
Till *Rose* at last began to sing,  
And the cold blades to dance and spring;  
So by their exercise and kisses  
They grew as warm as were their wishes;  
When, scorning fire, the jolly fellows  
Cry'd, 'Sing old *Rose* and burn the bellons.'"

As the fire would not burn as readily as they desired, they kept themselves warm by dancing and kissing, and then desired that the bellows might be burnt as being no longer needed.

UNEDA.

Philadelphia.

ALBERT SMITH'S ASCENT OF MONT BLANC (4th S. iv. 361).—Is not the word *Wensithart* meant for *Vansittart*, Lord Bexley's family name?

P. A. L.

"THERE WERE THREE LADIES PLAYING AT BALL" (1st S. vi. 53).—Though I frequently refer to the early numbers of "N. & Q.," it was only recently that I noticed the inquiry of a correspondent from Philadelphia, who uses the signature of UNEDA (vol. vi. p. 53, July 17, 1852), in reference to an old ballad beginning

"There were three ladies playing at ball," of which he was desirous of having a copy. In



the first year of the present century (or somewhat earlier), I heard what was evidently the same ballad sung by a dairymaid in Cheshire; but in hers the first verse was somewhat different from the first and only verse which was quoted by your correspondent. Hers ran thus:—

"There were three ladies playing at ball,  
Giliver, Gentle, and Rosemary;  
There came three knights and looked over the wall,  
Singing 'O! the red rose and the white lillie.'"

You will doubtless remember that there is a ballad commencing—

"O, Rose the Red, and White Lilly,"

in the *Minstrelsy of the Scottish Border*, of which the first line is probably the refrain of the ballad I have mentioned. Should you wish, I can send you a copy of it either for publication or for yourself.

W. M. T.

[As this query was repeated in our 2<sup>nd</sup> S. v. 171, without eliciting a reply, we shall be glad to receive a copy of the ballad.—Ed. "N. & Q."]

THE DODO (4<sup>th</sup> S. iii. 448; iv. 166, 264.)—Allow me to add to and correct a reference which may perhaps be useful to others than your correspondent. A "notice of an original painting, including a figure of the dodo, in the collection of his Grace the Duke of Northumberland, at Syon House," by W. J. Broderip, Esq., read at the Zoological Society in April, 1853, is reported, with a woodcut, in the *Literary Gazette*, No. 1891, for 1853, p. 385. Refer to *erratum* in next number of it, p. 410. Another woodcut of the bird, from a picture in Mr. Broderip's possession, is given in the same journal for 1852, p. 303.

W. P.

"VIOLET; OR, THE DANSEUSE" (4<sup>th</sup> S. iv. 176, 324.)—I have to thank your two correspondents for their statements as to the authorship of the above novel; but these vary so absolutely, while at least one of them is put in such a positive form, that the question cannot be pronounced settled. I met the late Mr. John Lang (MR. N. RADCLIFFE's "candidate") on several occasions about fifteen to eighteen years ago in London, at which time he was publishing a serial tale in *Fraser* called "Emily Orford," which I read, and of which I have since seen a cheap reprint rechristened *The Forger's Wife*. He wrote another tale, which I have not read, but have also seen in a "railway" form, called *Too Clever by Half*. "Emily Orford" had decided merits which impressed me, but is not to be compared to *Violet* (first published some twenty years earlier) either in power or finish. I believe Mr. Lang's friends will all remember him as having been liberally endowed with what may be called "conversational glow." Does MR. RADCLIFFE know exactly with what degree of seriousness Mr. Lang claimed the authorship of *Violet* (if the claim was his), and what supporting

evidence exists? The cheap republication of *Violet* was made in 1862. If Mr. Lang was not still living at that date, it is yet strange that some friend did not then claim for him the authorship of a book the interest of which revived so much on its reappearance as to elicit marked notice in *The Times* and elsewhere.

On the other hand, the statement of H. M. as to the real author (the step-daughter of Lord Brougham) is in harmony with rumours which have certainly been some time afloat, and which would be of a kind so far-fetched, if pure invention, that their value seems much enhanced when repeated in this more definite form. A word from the lady, who it seems is still living, would settle this claim; while even her continued silence might now perhaps almost be considered significant.

D. G. R.

There are two very positive and comically contradictory statements at the page referred to, regarding the authorship of this book. "John Lang, Esq., Barrister-at-Law," certainly did write other novels or novelettes, and as certainly (I should say) did not write "*Violet*," or probably anything else that a young lady might, could, would, or should have written. But it was the custom in Indian papers formerly to give a kind of *feuilleton*, and when Lang edited the *Mofussilite*, at Meerut, some twenty or twenty-two years ago, I recollect that he reprinted "*Violet*" in successive numbers of his paper. This may probably be the origin of MR. RADCLIFFE's assertion. I remember that Lang in the same way reprinted *Turner's Journey to Tibet*. But he certainly was not the author of that.

For a sample of what he *did* write, see a clever Australian story in *Fraser*, circa 1852 or 1853, name forgotten.

H. Y.

DINING WITH DUKE HUMPHREY (4<sup>th</sup> S. iv. 313.)—Surely to dine with this excellent duke is to take your crust to the Bodleian when you have got nothing better to eat, and there consume it contentedly in a corner of his library over some of the stores of mental pabulum provided—erstwhile at least—by his bounty.—From my cell in y<sup>e</sup> good Duke's Lib., Oct. 18, 1869,  $\frac{1}{2}$  an hour after one of the clock.

HILTON HENBURNY.

MORTIMER, EARL OF MARCH (4<sup>th</sup> S. iv. 336.)—Did Sir John Mortimer survive until 1427-8, or was he beheaded in 1424? Earl Edmund died at Trim Castle, Jan. 19, 1425; so that if John were then dead, A. H.'s query is answered by the facts. I do not know why the date of Edmund's death is always given a year too early, but so it is by the majority of writers.

HERMENTRUDE.

## Miscellaneous.

## THE LATE JOHN BRUCE, ESQ., F.S.A.

Those only who knew the more than brotherly affection which has, for upwards of a quarter of a century, bound together the writer of these lines and the late JOHN BRUCE, can fathom the depth of sorrow with which we record that his useful and blameless life was suddenly brought to a close on the evening of Thursday, October 28. What historical literature has lost in one whose reverence for historic truth was as unbounded as his search after it was indefatigable and well directed, and his accuracy in describing was scrupulous and exact, may perhaps be better judged hereafter. What Mr. BRUCE has accomplished may be seen in the long series of papers contributed by him to *The Archaeologia* and similar records; in the numberless volumes edited by him for the Camden Society; and in his constant labours for promoting more ready access to the monuments of our national history, by placing them within the reach of all classes of students. But now it is not of the author, but of the man we would speak—the true Christian gentleman, whose spotless integrity made all respect him, whose clear judgment made all consult him, whose readiness to help was only exceeded by his ability, whose genial temperament won the hearts of all who came into contact with him; while the warmth and sincerity of his friendship made him loved by all who had the good fortune to number him among their friends, and made those who knew him longest love him best.

## NOTES ON BOOKS, ETC.

*Fairy Land: a Series of Pictures from the Elf-World, by Richard Doyle. With a Poem by Richard Allingham.* (Longmans.)

The sight of this—the first gift-book of the season, the herald that announces the approach of Christmas—is a sight to gladden the hearts not only of the youthful public, for whom it has been more immediately prepared, but of all who love to believe “the antique fables and the fairy toys” of which Shakespeare and Drayton delighted to treat. Of a truth, not Mab alone, the fairies’ midwife, but a whole troop of little atomies must have galloped through the brain of Mr. Doyle, and guided his nimble pencil as he portrayed—we had almost written betrayed—to our wondering eyes these fantastic pictures of the freaks and pranks of the elfin world. Be that as it may, the drawings are graceful and imaginative, and so replete with touches of grotesque humour as to justify the application to them of the old phrase “full of fun and fancy.” Nor has Mr. Allingham done his share of the work less satisfactorily. Herrick and the older masters have taught him the ring and rhythm of fairy verses, and his muse here shows herself a “tricksey spirit,” under whose guidance his lines trip most feely. Gift-makers of the Gradgrind, or matter-of-fact school, are hereby duly warned that this work will not suit their views. But for that wiser race who hold the imagina-

tion to be a precious gift to be cared for and nourished, *Fairy Land* is the book of all others for a Christmas present.

*Churchwardens' Accounts of the Town of Ludlow, in Shropshire, from 1540 to the end of the Reign of Queen Elizabeth. Edited from the Original Manuscript by Thomas Wright, M.A., F.S.A.* (Printed for the Camden Society.)

Not only as a contribution to Local History for the light it throws upon the condition of Ludlow and the status of its inhabitants during the period to which it refers, but as an illustration of the changes in the forms of worship introduced into a large parish church at that period of religious transition, this new volume of the Camden Society publications is an interesting contribution to our ecclesiastical history. The accounts commence at the very dawn of the Reformation; for four years before, many of the lesser monasteries had been dissolved, and in the very year from which these accounts date, the others followed the same fate. During the remainder of Henry's reign Ludlow church witnessed the ornate worship of the Church of Rome; and the first two years of his succession saw but little change, but the accounts of the two years which follow are filled with details of the pulling down and sale of images and tabernacles, and the getting rid of the accessories of the Romish ceremonial. Traces of a return to the old form of worship are discernible in Mary's reign; but during the following reign the accounts show how completely the Reformed religion was established, until towards the close, when other troubles arose destined to end in the temporary ascendancy of Puritanism. The book is rendered more complete and useful by an Appendix containing—I. Extracts from Churchwardens' Accounts from 1575 to 1600; II. Remarks on the History of Pews; III. A List of the Local and Obsolete Words found in the accounts, and a copious Index of Names, &c.

GEORGE VERE IRVING, ESQ., F.S.A., SCOT.—Death has lately removed many honoured names from the list of our friends and contributors. The last of whom we have been thus deprived is GEORGE VERE IRVING, ESQ., of Newton, Lanarkshire, the only son of the late Alexander, Lord Newton, who died at his residence, No. 5, St. Mark's Crescent, Regent's Park, on Friday, October 29, aged fifty-three. The lamented gentleman was a Fellow of the Society of Antiquaries, Scotland, and author of the “Archæological and Historical Section of the Upper Ward of Lanarkshire”—a valuable contribution to the History of Scotland—and of many valuable papers in these columns. MR. IRVING was not only an accomplished scholar, but a man possessed of many social qualities which endeared him to a large circle of friends, by whom his comparatively early death will be deeply mourned.

ROMAN EXPLORATION FUND.—The last statement of this fund shows a considerable deficit, and MR. JOHN HENRY PARKER, of Oxford, the Treasurer, states that the works are suspended for want of means, and must remain so until a considerable addition is made to the fund by those who are interested in the object. He has obtained permission from the Pontifical Government to make excavations, and has made arrangements with the proprietors and tenants of the land in several important places. 1. On the spot where the fragments of the Marble Plan of Rome, of the third century, were found two years ago, and the work was then suspended for want of funds. 2. On the site of the Porta Capena, in the garden of the Monastery of St. Gregory. The monks are willing to have the pit re-opened, and left open, if a sufficient remuneration is made to them. 3. In the



Piscina Publica, where one of the pits is left open for the present, but must soon be closed unless more funds are forthcoming. 4. At the *Thermae* of Antoninus Caracalla, between the main building and the road, where the *porticus* is situated. In all these cases the ground might be left open, as at Pompeii, if the necessary funds could be furnished. The work must either be gone on with this winter, or altogether abandoned, and it is very doubtful whether such opportunities will ever occur again. Mr. J. H. PARKER is very desirous to know, before he returns to Rome for the winter, what funds he can calculate upon. Donations to the Roman Fund can be paid to the account of the British Archaeological Society, at Messrs. Coutts & Co., 58, Strand, London.

**THE AUSTRALIAN PRESS.**—At the General Exhibition held at Melbourne, in 1866, a copy of the first newspaper published at Port Philip found a place among the literary curiosities set before the public. It was the *Melbourne Advertiser* of March 5, 1838. According to the *Melbourne Argus* it was a small and in every way unique newspaper, sufficing for the wants of the leading and business men of the colony—wants now supplied by three daily and a host of weekly journals. In the exhibited number of the *Advertiser* some of the difficulties of the proprietor (and editor) were made known to its readers. He says: "We beg the public to excuse this our first appearance, in the absence of the compositor who was engaged. We were under the necessity of trusting our first number to a Vandemonian youth of eighteen, and this lad only worked at his business about a year, from his tenth to his eleventh, 1830 to 1831. Next the honest printer, from whom the type was bought, has swept up all his old waste letter and called it type; and we at present labour under many wants. We have not even as much as pearl-ash to clean the dirty type." At present, of course owing to the changing and improving state of the colony, there is as much difference in the press of 1838 and that of 1861 as the Port Philip of the former and the Victoria of the latter date.

**ARCHBISHOP LEIGHTON'S WORKS.**—The Rev. William West, of St. Columba's, Nairn, whose edition of Leighton's "Sermons and Charges" we commended to the notice of our readers some time since, has issued an earnest appeal to "devout Christians and thoughtful men of every school" for encouragement and support in carrying on the great work he has undertaken, of publishing a complete edition of Leighton's Works, with a new Life of that excellent man. Surely, at a time of such religious activity as the present, this appeal will not be made in vain.

**THE BYRON SCANDAL.**—Dr. Lushington's continued silence on this subject is in no respect attributable to his age or impaired health, his intellect being remarkably clear and vigorous; nor does he shun allusions to the subject, although he declines to state whether Lady Byron did or did not make the horrible charge stated by Mrs. Stowe. The second edition of the *Quarterly Review* has a postscript to the article on Byron, containing some new and important facts connected with this painful subject.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose.

LIFE OF THERESA OF JESUS. Antwerp, 1611.

MISSALE AUGUSTENSE.

BREVARIUM LEODIENSE.

FIELDING'S WORKS. Vol. II. London: Millar, 1766.

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English dialect, perfect or imperfect.

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CARLYLE'S TRANSLATIONS. Taik, 1827.

WORDSWORTH'S POETICAL WORKS. 6 Vols. 1857.

AUTOGRAPHY OF A DISSENTING MINISTER, by Dr. Charles Lloyd. 1813.

Wanted by Mr. T. Millard, 38, Ludgate Hill.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS: All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

We have been compelled this week to abridge our usual Notes on Books &c., and to neglect many Correspondents, to whom we will shortly reply.

F. C. Scribbleomania; or, the Printer's Devil's Polychronicon, a sublime Poem, 1815, is by W. H. Ireland.

H. A. P. The line "Though lost to sight, to memory dear," has baffled the researches of the literati of England and America. See "N. & Q." 3rd S. i. 77, 161.

M. E. D. (Dawlish). The number seven, as a sacred, symbolical, and mystical number, has been discussed in "N. & Q." 1st S. v. 532, 596, 617.

S. CLARKE, JUN. "The encausted tiles" noticed ante, p. 378, we take to be decorated paving tiles coated upon the upper surface, with a liquid glaze.

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**THE MESMERIC INFIRMARY**, 36, Weymouth Street, W. (where many cases deemed incurable are cured), much needs support. Inspection is invited from 10 to 12.30. The Council have placed the Institution under the Control of THOS. CHANDLER, ESQ., M.R.C.S., who has had nearly 10 years' experience in Mesmerism and Nervous Diseases. Consultations, gratuitous, till 10.30; private, till 12.30.

**RARE BOOKS.**—Shakespeare, First Edition, Folio, 1623; Nichols's History of Leicester; Topography; Black-Letter Books; Works by Retif de la Bretonne; Belles Lettres; Romances; Poetry. Curious Assemblage of Jest, Wit, Bon Mots, &c. are contained in a NEW CATALOGUE, just issued by THOMAS BEET, 15, Conduit Street, Bond Street, London, W. Post free for two stamps.

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LONDON, SATURDAY, NOVEMBER 13, 1869.

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## Notes.

## CAMBRIDGE.

An article of mine containing a theory as to the origin of the name Cambridge appeared in *The Athenæum* of June 12, in answer to two previous articles on the subject. The theory is that Grantabridge (Grantabrycege), the Anglo-Saxon name of the town, has gradually become corrupted into Cambridge; the successive changes being Grantabridge, Crantabridge, or Gantabridge (according as the change of G into C preceded or followed the dropping of the *r*), Cantabridge, Cantbridge, Canbridge, Cambridge. At the time I put forward the theory (which, by the way, I have since found, though perhaps less distinctly enunciated, in Dyer's *History of Cambridge* (1814, pp. 50, 51), the only facts I could adduce in support of it were that the town had undoubtedly once borne the name of Grantabridge; that its Latin name is still Cantabrigia; and that Chaucer calls it Cantebrygge. Subsequently, however, I made investigations which furnished me with facts which, to me at least, seem strongly to support the theory. These facts are the following:—

In Asser's *History of Alfred* (end of ninth century) I find (*Monumenta Historica Britannica*, published by Government, 1848, p. 478, C, D) the form Grantebrycege.

In the *Anglo-Saxon Chronicle* (probably ninth-twelfth century) the town is called (see Index,

ed. Thorpe) Grantanbrycege, Grantabrycege, Grantebrycege.

In Ethelwerdus (end of tenth century) I find *Mon. Hist. Brit.* p. 515 A) Grantanbrycege.

In Domesday Book (A.D. 1080-1086) I find Grantebrige and Grantebrygescire.

In Florence of Worcester (end of eleventh, beginning of twelfth century) I find (*M. H. B.* p. 558 C) Grantebrycege twice; also Grantebrygeie (p. 586 D), Grantebrige (p. 586 D), whilst the Latin adjectival forms, Grantebrycgensis and Grantebrycgensis, occur in pp. 586 D, 604 C, 644 A.

In Simeon of Durham (end of eleventh, beginning of twelfth century, a few years later than Florence of Worcester), I find (*ibid.* p. 681, A, B) the form Grantabrig; and Bosworth quotes from him also the forms Granthebrige, Grantebrige.

In Henry of Huntingdon (middle of twelfth century) I find (*ibid.* p. 692 A, lib. i.) Cantebrigia, with another reading Grantebrigia; also (p. 693 A, lib. i.) Cantebrigesyre, with the variants Grantebrigesyre, Kantebrigesire; (p. 739 C, lib. v.) Grantebrige, (p. 743 A) Cantabrigia, (p. 753 C, lib. vi.) Grantebrigesire, Grantebrigiensis, and (p. 753 D) Grantebrige.

In Geoffrey Gaimar (middle of twelfth century) I find (*ibid.* p. 803) Grantebrige.

In Benedict of Peterborough (about A.D. 1177) I find (ed. Stubbs, 1867) Cantebrigesiriam, with another reading Grantebrigesiram (vol. i. p. 45); and (*ibid.* pp. 107, 239) Cantebrigesire.

In Roger of Hovenden (end of twelfth century) I find (ed. Stubbs, 1869) in vol. i. p. 42 (twice) and p. 74, Grantebrige; *ibid.* pp. 74, 75, 96, 131, the adj. Grantebrigiensis; also the Lat. form Grantebriga (*ibid.* p. 131); and (vol. ii. pp. 87, 190) Cantebrigesire. Bosworth also quotes from this writer the form Grautebrygge.

In Matthew Paris (first half of thirteenth century) I find (vol. i. p. 210) Cantebrugge, and (vol. ii. pp. 172, 186) Cantebruge.

In the *Royal Letters of Henry III.* (ed. Shirley, 1866,) I find in a letter supposed to have been written in 1260 (vol. ii. p. 165) Cantebrigia and Cantebrigiensis.

In Bartholomew Cotton or de Cotton (latter part of thirteenth century), who frequently copied Henry of Huntingdon almost word for word, I find (ed. Luard, 1859, p. 32) Cantebrigia and Kantebrigiensis, where Henry of Huntingdon has Grantebrige and Grantebrigiensis. This is important, as it shows that the name of the town which, in the latter half of the twelfth century, was wavering between Grante(brige) and Cante(brige), had, a hundred years later, definitely taken the form Cante(bridge). I also find Cantebrigia in Cotton (pp. 127, 142), where he had copied from Matthew Paris.

In William Rishanger (end of thirteenth century) I find (ed. Riley, 1865, p. 44) Cantabrigia.

In Chaucer (A.D. 1323-1400, probably about 1390), I find (*Reve's Tale*, line 1) the form Cantebrigg; and (ibid. line 125) Cantebrige.

In Thomas Walsingham (fifteenth century) I find (ed. Riley, 1864) the forms Cantabrigia (vol. i. p. 297, vol. ii. pp. 82, 213), Cantabriggia (vol. ii. p. 5, 137, 138, 141, 177, 185, 186), Cantabrigia (vol. ii. pp. 306, 312, 313, 318, 338), and Cantibrigia (vol. i. p. 453.)

In Capgrave's *Chronicle of England* (A.D. 1394-1464) I find (ed. Hingeston, 1858) Cambriggis (p. 236), Cambrigge (pp. 241, 250, 251), Cambrig (p. 222).

In Cooper's *Annals of Cambridge* I find, from A.D. 1439 (vol. ii. p. 3) -1525, the forms Cambrygge, Cambryege, Cambryg, Cambrigge, Cambrige, Cambrig; and once (A.D. 1454) Canterbrigg. After A.D. 1525 the name seems to have been generally spelled Cambridge, and indeed for perhaps twenty years before this date, if we can trust Mr. Cooper's extracts from the town records, the present spelling would seem to have been occasionally adopted.

In addition to this evidence from books, I have also the evidence of coins and of a monumental slab.

Ruding, in his *Annals of the Coinage* (ed. 1817), says (vol. i. p. 287) that the coins struck at Cambridge in the time of Edward the Confessor (1041-1066), who had a mint there, had on the reverse Crant., and not Grant. In the time of William Rufus, however, it was again Grant., as it had been generally before the time of Edward the Confessor.

And Blomefield (*Collectanea Cantabrigiensia*, A.D. 1750, p. 59) tells us that in his time there was in St. Clement's church, Cambridge, a stone with an inscription (or rather double circumscription) in Norman-French. This inscription, which he gives in full, bears the date A.D. 1329, and begins as follows: "Ici gist Joun de Helysingham jadis meyre de Caunbridge." This stone is still to be seen in the nave of St. Clement's church, and I have myself examined it. Much of the inscription is now almost obliterated, but I have, independently of Blomefield's statement, but little doubt that the town is there called Caunbridge. I can trace out the *Caun* pretty clearly, and there evidently have been ten letters.

From these facts I make the following deductions:—

From the ninth to the beginning of the twelfth

<sup>1</sup> There seems here to have been some confusion with Canterbury. Canterbury was unquestionably sometimes written for Cantebrige, no doubt from the similarity of sound between the first halves of the words. Thus, in the *Year Books of King Edward I.* (ed. Horwood, 1866) I find in year xx (p. 296), "ly univereyte de Canturbure," where *Canturbure* evidently means and is translated Cambridge. We may infer from this that Cantebrige and not Grantebridge was the form then (A.D. 1292) in use.

century, the form Grantebridge<sup>2</sup> or Grantabridge (Lat. *Grantabrigia*), with unimportant variations, seems almost exclusively to have prevailed; though the form Crant(abridge), in the middle of the eleventh century (Edward the Confessor), seems to show that at that time the G already had a tendency to change into C.

In the twelfth century, the form Grantebridge still seems to have been the most generally used; but the form Cantebrige was evidently beginning to creep in.

In the thirteenth and up to the latter part of the fourteenth century, Cantebrige and afterwards Cantabridge (Lat. *Cantebrigia*, *Cantabrigia*), seem entirely to have supplanted the older forms Grantebridge and Grantabridge. Still, from the form Caunbridge<sup>3</sup> in the inscription in St. Clement's church (A.D. 1329), it would seem that it was in the early part of the fourteenth century that the syllable *te* or *ta* first began to disappear from the English form of the name of the town.

Lastly, towards the middle of the fifteenth century (A.D. 1439), or perhaps earlier,<sup>4</sup> the *te* or *ta* finally dropped, and the present form Cambridge (as far at least as the first half of the word, *Cam*, is concerned) seems first to have come into general use, though as late as A.D. 1454, I once find Canterbrigg (but see note <sup>4</sup>).

The forms used by Thomas Walsingham and by Capgrave in his Latin work (see note <sup>4</sup>) must of course be disregarded, because they wrote in Latin, and in Latin the syllable *ta* has been retained up to the present day. I quoted these authors chiefly because the second half (briggia) of one form used by them accords well with the spelling of Chaucer, Capgrave (in his *Chronicle*), and Cooper's extracts, and because we see in them the form Cantebrigia passing into the more modern form Cantabrigia, though this is once found in Henry of Huntingdon.

Let me now consider whether the facts support the theory. The theory was, Grantabridge, Cran-

<sup>2</sup> I write the second half of the word always *bridge*, as the first halves, with which alone I here have to do, may thus be more readily compared.

<sup>3</sup> The *u* need not surprise us, as among the forms quoted above will be found Grantebrigge, and in the *Liber Albus*, compiled A.D. 1419 (ed. Riley, 1860), p. 432, Cauntebrigg. I have not quoted the other forms found in this book, as the date of the compilation only is known.

<sup>4</sup> It is rather uncertain when Capgrave wrote his *Chronicle*, but, as he is supposed to have written his book *de illustribus Henricis* between A.D. 1421 and 1447, and in this book (ed. Hingeston, 1858) we find the forms Cantabrigia (p. 133), Cantabriggia (pp. 115, 170, 171), and Cantabrigensis (pp. 59, 133, 176), and the second halves of these forms accord with the second halves of the English forms quoted above, we may perhaps infer that if he had written in English as early as A.D. 1421 he would still have used the same forms Cambrigge, &c., which he (probably) subsequently used.



tabridge (or Gantabridge), Cantabridge, Cantbridge, Canbridge, Cambridge. The facts are, Grantabridge, Crant(abridge), Cantabridge, Canbridge, Cambridge. That is, only Gantabridge—which, as Crant(abridge) does occur, was not likely to be found—and Canbridge are wanting. I admit that I should have been glad if I could have found other examples of the forms Crantabridge and Canbridge; these forms are decidedly of weight, especially as still Ruding and Blomefield, who first quoted them, quoted merely what they themselves found, and were themselves supporters of no special derivation. It is unfortunate that the form Canbridge<sup>5</sup> cannot be found, but I cannot abandon my theory on that account, especially as the form may well be dispensed with. I suggested that Cantabridge would probably become Canbridge, because I had noticed that Grantchester, a village on the Cam about a mile and a half above Cambridge, was formerly called Grantchester. But Grantchester, though now spelled with a *t*,<sup>6</sup> has not always been so spelled. In two quotations from old documents given by Masters in his *History of Corpus Christi College* (ed. Lamb, 1831, p. 441), Grantchester is spelled Granchester. In Baker's manuscript, in the Cambridge University Library, it is (vol. xxx. p. 147) spelled Graunchester. And, again, in Speed's map of Cambridgeshire (A.D. 1610), the village is called Granceter. This shows that the *ta* in Grantabridge or Cantabridge might readily drop. But that there may well have been a form Canbridge, and that this form would readily become Cambridge (by the dropping of the *t* and change of *n* into *m* before *b*, a labial), is shown by the fact that Cambridge on the Severn (or, more strictly, on the Cam, a small branch of the Severn), near Dursley in Gloucestershire, once bore amongst other names the name of Canbridge (Canbridge). See Ethelwerdus (quoted above, p. 519 D), and Bosworth, *s. v.* Cwatbridge.

The evidence which I have collected with regard to the river Cam is scanty, but, as far as it goes, confirmatory of the view I take. The earliest mention I find made of the river is in Henry of Huntingdon (middle of twelfth century). The passage occurs in lib. v. (*Mon. Hist. Brit.* p. 748 A), and runs thus: "super Grantam fluvium Cantabrigiæ." In Leland (died A.D. 1552) I find (ed. Hearne, vol. iii. p. 15), "Granta, vulgo Cambrige, a Granta fluvio præterlabente sic dicta." The first mention I find of the name Cam is in Camden's *Britannia* (A.D. 1607, that is

more than 400 years after the first mention of the Granta, p. 356), where he says there is a dispute as to the name of the river, some calling it Cam, others Granta. He himself declares in favour of Cam, because of the Roman station Camboritum (or Camboricum) mentioned in Antonine's Itinerary. And many since seem to have taken the same view, and to consider that Cam must be an older name of the river than Granta (which somehow came into use in the Anglo-Saxon times) because, forsooth, the syllable Cam is found in Camboritum or Camboricum. But, in the first place, it is quite uncertain where Camboritum or Camboricum really was; and, secondly, what becomes of the argument if it can be shown that the river never bore the name of Cam at all until after the town was called Cambridge, *i. e.* until the fifteenth, or, at the earliest, the fourteenth century? My opinion is, not that the name Granta ever became corrupted into Cam, but that the compound word Granta-bridge became corrupted into Cambridge, and that then the river was first called Cam. Let those who impugn this opinion show, if they can, that the river was called Cam before the town was called Cambridge; and let them show that the town was ever called Cambridge before, at the earliest, the fourteenth century!

These lengthy investigations into the name of one single town may seem tedious and useless to many, and I would therefore point out that such investigations might be turned to practical account. Thus, for example, in the *Liber Custumarum* (ed. Riley, 1860), which is thought to have been compiled in the latter years of Edward II., or about A.D. 1324, but the dates of the component parts of which are unknown, I find (part ii. p. 625) Grantbriggeshire and (p. 642) Grantbriggeshire. I know then at once by referring to my table of deductions that this part of the work must date back as far as the twelfth century, and may be earlier still. Again, in the *Liber Albus*, another compilation referred to A.D. 1419, I find (ed. Riley, 1860), Cauntebrigge (p. 432), Canteburige (p. 436), Canteburggia (pp. 539, 548), Cantabrigge (p. 695), and I know by again referring to my table that these forms cannot be earlier than the twelfth century; whilst by the spelling of the second half of the word, I judge them to belong to the latter end of the fourteenth or to the beginning of the fifteenth century—that is, to very nearly the date of the compilation itself.<sup>7</sup> And of course, if similar investigations

<sup>5</sup> Grantbridge is indeed given by Stow and Blome (seventeenth century, see *Athenæum*, Aug. 7), but I believe this form to have been made up by them.

<sup>6</sup> The *t* is so little heard in pronunciation that the name is very frequently spelled Granchester by those who are not well acquainted with Cambridge and its neighbourhood; and even Mr. Moberly in his edition (1869) of Bede's *Eccles. Hist.* has omitted the *t* (p. 254).

<sup>7</sup> Again, a writer in *The Athenæum* (May 22, Aug. 14), who signs himself W. B., asserts twice over, but without quoting the passage, that the form Cantabrigia is found in Bede. My table shows me at once that this is an utter impossibility, since Bede died A.D. 735, and the form Cantabrigia was not used, or is not found, before the middle of the twelfth century. I have referred to Bede, however, and the only passage I can discover which



were made into the names of *all* the old English towns, a very much surer basis for conjecturing the dates of manuscripts of unknown date would be afforded. Indeed it would be well if a similar historical account could be given of every English word, or, at any rate, of every English word of which the etymology is uncertain. F. CHANCE.

#### HENRICK NICLAES: THE FAMILY OF LOVE.\*

No 6. Epistola XI. H. N. | Correctiō and | Exhortation out of heartie | Loue, to a Plucking vnder the Obedience of the Loue, and to Repentaunce for their Sinnes, unto all them that are wise in their owne conceits | . . . Also to an Admonition of all single-minded | Heartes, which humble themselves obedientlie with | us, under the Loue and her Seruice. | Set-fourth by H. N. and by him perused anew | and more distinctlie declared. | Translated out of Base-almayne. | A B<sup>8</sup>, 16 ll. (28 pp.) small 8<sup>o</sup>, black letter.

No 7. A Publishing | of the Peace upon Earth, | and of the gracious Tyme and acceptable | Yeare of the Lorde | which is now in the last tyme | out of the Peace of Jesu Christ, and out of his ho- | lie Spirit of Loue, published by H. N. on the Earth. | . . . Translated out of Base-almayne into English. | . . . Anno. 1574.

Sign. A<sup>8</sup>, 16 pp. small 8<sup>o</sup>, black letter.

No 8. Evangelium Regni. | A | Joyfull Mes- | sage of the Kingdom, pub- | lished by the holie Spirit of the Loue of | Jesu Christ, and sent-fourth vnto all Nations of | People, which loue the Truth in Jesu Christ. | Set-fourth by H. N. and by him perused a-new | and more-distinctlie declared. | Translated out of Base-almayne. | Sign. A-M<sup>8</sup> N<sup>4</sup>, 100 ll. small 8<sup>o</sup>, black letter.

No 9. Evangelium | Regni. | A joyful Message | of the | Kingdom. | Published by the holy Spirit of | the love of Jesus Christ, &c. Imprinted at London. 1652.

Sign. A-O<sup>8</sup>, 112 ll. (111 & 112 blanks) small 8<sup>o</sup>, Roman type.

No 10. The | Prophetie of | the Spirit of Loue. | Set-fourth by H. N. | And by Him perused a-new, and more | distinctlie declared. | Translated out of Base-almayne into English. | . . . Anno. 1574. | Sign. A-E<sup>8</sup>, 40 ll. small 8<sup>o</sup>, black letter.

No 11. The | Prophecy | of the | Spirit of Loue; | Set forth by H. N. | &c. London, Printed for Giles Calvert, at the black | Spread-Eagle neer the West end of Pauls, 1649. | Sign. A-F<sup>8</sup> G<sup>4</sup>, 52 ll. small 8<sup>o</sup>, Roman type.

No 12. Terra Pacis. | A true Testifi- | cation of the spirituall | Lande of Peace; which is the | spirituall Lande of Promise, and | the holy Citee of Peace or the heavenly Jeru- | salem; And of the Holy and spirituall People | that dwell therein: as also of the Walking | in the Spirit, which leadeth therunto. | Set-fourth by

bears at all on Cambridge or its neighbourhood occurs in his *Enchiridion*, where (ed. Moberly, 1869, p. 254) he speaks of a "*civitatum landam desolatam* . . . quæ lingua Anglorum Grantacastir vocatur." By some it is thought that this *civitatum* cannot be the Grantchester of the present day, which is only a small village; and they therefore conclude that Cambridge itself was at that time called *Grantacastir*. If so, in little more than 150 years later, it had changed its name to *Grantebrycge*, for I have shown that this was its name as early as the end of the ninth century.

\* Continued from p. 358.

H. N. and by Him newly per- | used and more-playnly declared. | Translated out of Base-almayne. |

Sign. \*10 A-H<sup>8</sup> I<sup>10</sup>, 84 ll. small 8<sup>o</sup>, black letter, except the preface, which is in Roman type.

No 13. Terra Pacis. | A true | Testification | of | The Spiritual Land of Peace | &c. London, Printed for Sam. Satterthwaite at the sign | of the Sun on Garlick Hill, 1649.

Sign. A-M<sup>8</sup>, 96 ll. small 8<sup>o</sup>.

No 14. Comedia. | A worke in Ryme, | containyng an Enter- | lude of Myndes, witnessing | the Mans Fall from | God and Christ. | Set forth by H. N. and by him newly | perused and amended. | Translated out of Base-almayne | into English. (From the copy in the Univ. Library, Cambr.)

Sign. A-D<sup>8</sup>, 32 ll. small 8<sup>o</sup>, black letter.

No 15. Introductio. | An Introduction to | the holy Understanding of | the Glasse of Righteousnes. | Wherin are vttered many notable Admonitions | and Exhortations to the Good-life. also sun- | dry discreet Warnings to beware of Destruc- | tion. and of wrong-conceiuing, and misun- | derstanding or censuring of any Sentences. | Sett-forth by H. N. and by him perused | a-new, and expressed more | playnly. (From the large-paper copy in the Univ. Library, Cambr.)

Sign. A-M, O, Q, R<sup>8</sup>, N, P<sup>10</sup>, S<sup>4</sup>, 144 ll. (of which the ll. 40 and 80 are left blank), black letter.

No 16. An | Introduction | to | The holy Understanding | of the Glasse of | Righteousnesse. | Wherein are uttered many nota- | ble admonitions, &c. London, | Printed for George Whittington, at the blue | Anchor, neer the Royall Exchange | in Corn-hill. 1649. | Sign. A-Z<sup>8</sup>, A a<sup>4</sup>, 188 ll. small 8<sup>o</sup>, Roman type.

No 17. Dicta H. N. | Documentall | Sentences: euen-as | those-same were spoken-fourth by H. N. | and writen-vp out of the Wordes | of his Mouth. | And are by Him perused, and more | distinctlie declared. | Translated out of Base-almayne. |

Sign. A-F<sup>8</sup>, 48 ll. small 8<sup>o</sup>, black letter.

No 18. Proverbia H. N. | The | Prouerbes of | H. N. Which Hee, in the | Dayes of his Olde-age, hath set- | fourth as Similitudes and | mysticall Sayinges. | Translated out of Base-almayne. |

Sign. A-F<sup>8</sup>, 48 ll. (of which the last two are left blank) small 8<sup>o</sup>, black letter.

No 19. A | Figure | of | The true and Spiritual Ta- | bernacle, according to the inward | Temple or House of God in the Spi- | rit. | Set forth by H. N. and by him newly per- | used, and more evidently declared. | . . . London, | Printed for Giles Calvert, at the Black-spread Eagle | at the West end of Pauls, 1655. |

Sign. A-O<sup>8</sup>, P<sup>4</sup>, 46 ll. small 8<sup>o</sup>, Roman type. The last fourteen pages are occupied by a treatise: Of the Eight Vertues or Godlynesses, whereout all Vertues or Godlynesses do proceed or spring.

No 20. Exhortatio. I. | The first Ex- | hortation of H. N. to his | Children, and to the Famelye of Loue, by | Him newly perused, and more distinctlie declared. | Translated out of Base-almayne into English. |

Sign. A-G<sup>8</sup>, H<sup>2</sup>, 58 ll. small 8<sup>o</sup>, black letter.

No 21. The | First Exhortation | of | H. N. to his Children, and | To the Family of Love. | . . . Likewise H. N. upon | the Beatitudes, and the Seven | Deadly Sins. | Translated out of Base-almayne into English. | . . . London, printed for Giles Calvert, at the Black-Spread- | Eagle . . . 1656.

Sign. A-P<sup>8</sup>, 120 ll. small 8<sup>o</sup>, Roman type.

No 22. Revelatio Dei. | The Reuelation | of God, and his great Pro- | phetie: which God now; in the last |



Daye; bath shewed vnto his | Elect. | Set-fourth by H N, and by him perused anew | and more distinctlie declared. | Translated out of Base-almayne. |

Sign. A-G<sup>8</sup>, 56 ll. small 8<sup>o</sup>, black letter, except the preface, which is in Roman type.

N<sup>o</sup> 23. *Revelatio Dei*. | The | Revelation | of | God, and his Great Prophecie, | . . . London, Printed for Giles Calvert, at the sign of the | Black-Spred-Eagle . . . 1649. |

Sign. A-H<sup>2</sup>, I<sup>4</sup>, 68 ll. Roman type. (From the copy in the Univ. Library, Camb.)

These 23 titles have been copied from the books in Dr. Corrie's collection and the Univ. Library. I now subjoin a list of books probably written by H. N., which I find described by others or quoted in works published against H. N., and which are either totally unknown to me or which I have as yet not seen. Any information, therefore, concerning these books, will be very welcome to me.

J. Rogers, in his *Displaying of an horrible Secte*, &c. (to be mentioned hereafter), enumerates among the list of books which he has seen:—

N<sup>o</sup> 24. *The Second Exhortation of H. N.* [An ed. of this treatise is mentioned in Bohn's *Lowndes* as having been sold at Heber's sale with 9 other tracts. It is not said however whether these tracts were published separately. Mr. Macray of the Bodleian Library was so kind as to show me the other day a copy of this treatise in MS., preserved in the Rawlinson Collection of the rich library, of which he has lately published such charming annals. The MS., written about 1620–50, is in large 4<sup>o</sup> and contains 180 pp. No copy has yet been found in the original language.]

N<sup>o</sup> 25. *A dialogue betweene the father and the sonne*. [Ames (Herbert), p. 1643, says: "This perhaps might be printed separate; but is introduced in the first exhortation." It is also mentioned by Bohn with N<sup>o</sup> 24; I don't find it mentioned by Nippold.]

N<sup>o</sup> 26. *The declaration of the masse*. [Ames (Herbert), p. 1643, says: "A book with this Title was printed by Hans Luft in 1547, in which Anth. Martort is announced to be the author." It is mentioned by Bohn with N<sup>o</sup> 24 & 25. Nippold tells us that he found quoted a treatise entitled *Von der Messe*, but no copy of the original is known.]

N<sup>o</sup> 27. *The new and heavenly Ierusalem*. [Mentioned by Bohn with N<sup>o</sup> 24, 25, & 26. Compare N<sup>o</sup> 12 & 13.]

J. Rogers further remarks that he has not seen, but heard of:—

N<sup>o</sup> 28 & 29. Two bookes intituled *The Glass of righteousness*. [I understand that these two books were: *Introduction to the holy Vnderstanding of the Glasse of Righteousness*, of which I have given the description of two ed. under N<sup>o</sup> 15 & 16, and *The Glass of Righteousness* mentioned by Bohn with N<sup>o</sup> 24–27. The *Glass of R.*, although it is the prophet's chief work, was totally unknown, even to Dr. Nippold, up to the time (1867) that Mr. Tiele discovered a copy in the library of Messrs. Enschedé at Haarlem. It is now in the Leyden Library, together with an ed. of 1580. Of the *Introduction* no copy seems yet to have been found in the original language. Of *The Glass of Righteousness* itself no copy seems to be known in the English language except a MS. which Mr. Macray showed me the other day in the Bodl. Library (Rawlinson Coll.), which contains, as is said on the title, six chapters, being translated out of the *Glasse of Righteousness*. It consists of 108 pp. 4<sup>o</sup>.]

N<sup>o</sup> 30. A booke called the holie Lamb. [Mentioned by Bohn with N<sup>o</sup> 24–27 and 30, *The Glass*.]

In Bohn's *Lowndes* we find mentioned, but very unsatisfactorily:—

N<sup>o</sup> 31. *Certen of the Songs of H. N.* [Compare N<sup>o</sup> 45–48.]

N<sup>o</sup> 32. *Joyful Message of the Kingdom*. [Is perhaps identical with N<sup>o</sup> 8 & 9.]

N<sup>o</sup> 33. *Epistle sent unto two Daughters of Warwick from H. N. the oldest Father of the Family of Love*, 4<sup>o</sup>, Amst. 1608. [See for an answer to this epistle Ainsworth (Henry), *A refutation*, &c., to be mentioned hereafter (see N<sup>o</sup> XVII.)]

In, *A Supplication of the Family of Loue*, &c., are quoted in exactly the same way as they are given here:—

N<sup>o</sup> 34. *Patterne of the pres. Temps*.

N<sup>o</sup> 35. *Reffrein* (1, 3). [Is perhaps a translation of N<sup>o</sup> 48 (see below)]

N<sup>o</sup> 36. 1 er. doct.

In *Strype's Annals of the Reformation*, II. i. 564:—

N<sup>o</sup> 37. *Rules of perfection*.

N<sup>o</sup> 38. *Theologia Germanica*.

In: the description *And Confutation of myst. Antichrist the Familists* (see N<sup>o</sup> XIII. below):—

N<sup>o</sup> 39. *The bright Starr*.

N<sup>o</sup> 40. *Mysticall Divinity*.

N<sup>o</sup> 41. *Divinity and Philosophie dissected*.

In the *Catalogue of the Bodleian Library*:—

N<sup>o</sup> 42. *Evangelium; seu lætum Dei ac Christi nuncium; quod per Dei intimam misericordiam, postremo nunc tempore, ex charitate, a Spiritu charitatis predicatur; in ling. Lat. ex Germ. tralatum, 8<sup>o</sup> s. l. et a.* [Compare N<sup>o</sup> 8 and 9.]

Nippold describes the following pieces which are not found incorporated in the treatises described before, and of which may probably exist also an Engl. translation:—

N<sup>o</sup> 43. *Dat uprechte Christen-gelove des Ghemeinschoppes der Hilligen des Huses der Lieften*. Dār oick de uprechte Christelicke-döpe inne betiget unde beleden wert. (The sincere Christian belief of the Communion of the Saints of the House of Love, in which also the true christian baptism is testified and confessed.)

N<sup>o</sup> 44. *Von dem rechtferdigen Gerichte Godes over de olde vordorvene werlt, unde von ere straffinge unde uthrodinge*. (Of the just judgment of God over the old corrupted world; and of its punishment and destruction.)

N<sup>o</sup> 45. *Cantica. Lieder en offte Gesangen*. Dorch H. N. am dach gegeben unde uppet Nye overseen unde vorbereit, unde met mehrre Gesangen vermehrt, 1573. (Cantica. Songs or hymns. Published by H. N. and revised and prepared, and augmented with other songs.)

N<sup>o</sup> 46. *De Lieder edder Gesangen H. N. Tor goeder Lere unde Stichtinge, dem Hüsgezinne der Liefden unde en allen die sick daer-thoe wenden*, 1575. (The Songs or Hymns of H. N. To a good teaching and edification unto the House of Love, and unto all those that adhere to them.)

N<sup>o</sup> 47. *Refereinen unde Rondelen edder rymische Spröken*. Dorch H. N. am dach gegeben, unde van em uppet nye overseen unde vorbereit. 1575. (Burdens and

roundels or rhymed proverbs. Published by H. N. and newly by him revised and improved.)

No 48. Dre gründige Refereinen, die H. N. wedder syne Vyenden am dach gegeben heft, 1575. (Three thorough burdens, which H. N. has published against his enemies, 1575.)

—and he found quoted without having been able to discover a copy :

No 49. Von den sieben Sacramenten (of the seven Sacraments.)

No 50. Handbüchlein (Handbook).

No 51. Vom Unterschied von Hölle, Verdammnis u. s. w. (Of the difference of hell, condemnation, &c.)

J. H. HESSELS.

Chesterton Road, Cambridge.

(To be concluded in our next.

### CORNISH AND WELSH.

Not knowing whether any systematic comparison has ever been made between the Cornish and Welsh (Cymri) languages, I send with some diffidence the following contribution to the discussion of the subject.

When in Wales last year, on inquiring of an intelligent native the names of certain places in the neighbourhood, he gave me in addition their signification in English, and told me that I should generally find that the names of Welsh places were descriptive of some characteristic of the locality. This remark set me upon an interesting etymological investigation, which was strikingly confirmative of his remark.

Soon after my return home I had the pleasure of reading a charming paper by Dean Alford in *Good Words* describing a trip to Cornwall. In it he mentioned some remarkable rocks rising out of the sea a little off the Cornish coast. The proper Cornish name of this rocky ridge he gives as *Menavawr*, which, he says, has in modern times become corrupted to “men of war.” The learned dean does not appear to have been aware that the original name is actually good Welsh, *Maen-y-fawr* having the significant meaning “the great rock.”

It immediately struck me that it might be worth while to ascertain whether the names of other places in Cornwall had equivalents in the Welsh language; and I now send the result, which appears to me to confirm the theory that the Cornish and Welsh languages have been originally identical. I have no doubt that the list could be widely extended by further investigation. To enable your readers to see more plainly the resemblance between the two languages in the following names, sound as well as spelling should be attended to. Thus the Welsh *d* is sounded very much like our *t*, and the *dd* always as our *th*, the single *f* invariably as our *v*, the final *g* very much like our *k*, the final *u* like our *ee*, the final *w* like our *oo*, and *y* like our *i*.

These rules in pronunciation should be borne in mind in comparing the words in the following list :—

Cornish.	Welsh.	English Signification.
Menheniot	Maen-heniad . . .	an ancient stone.
Lawannick	Law-enig . . .	a strong arm.
Lansalloes	Llan-salw . . .	a poor place.
Duloe	Dolau . . . . .	a dale.
Petherwin	Peth-erwyn . . .	a bright thing.
Trevenna	Tref-anhad . . .	a barren village.
Lanteglos	Llan-taclus—or } Llan-tagwel } . . .	a neat or trim place,—or a place of fair aspect.
Egloschale	Eglws-hél . . .	a church of the dale.
Pentire	Pentir . . . . .	a cape or headland.
Trevoze	Tre-fíos . . . . .	an entrenched town.
Wenn	Wen . . . . .	fair, beautiful.
Penryhn	Pen-rhyn . . . .	head of a cape, promontory.

Gweek	Gwig . . . . .	a vetch.
Bedruthan	Bedd-rhuddan . .	a red tomb.
Carn Brae (the name of a high hill)	Carn-bré . . . . .	a pointed cairn.

Porth	Porth . . . . .	a harbour or haven.
Innis	Ynys . . . . .	an island.

I will not undertake to vouch for the correctness of my Welsh etymology in *every one* of the above words, not pretending to anything more than a very imperfect knowledge of the language; but I have honestly aimed at it, and in the majority of the cases I feel pretty confident that I have given the right one; and if so, the original identity of the Cornish and Welsh languages may be fairly argued from these and numerous other instances.

M. H. R.

### DR. FRANKLIN ON THE VOYAGE OF ADMIRAL BARTHOLOMEW DE FONTE.

Looking over some papers relating to the colonies which belonged to the minister Lord Bute, and which were presented to him in 1762, I came upon a document in the autograph of Benjamin Franklin, which appears to me to be of value, and worthy of some notice in “N. & Q.” It is the opinion of that great, wise and learned man, on the voyage of Admiral Bartholomew de Fonte, which was published by Pettiver in a periodical work called *Memoirs for the Curious*, for the months of April and June 1708. Franklin’s letter is dated from Craven Street (London), May 27, 1762, and is addressed to Dr., afterwards Sir John Pringle, the eminent Scotch physician, and president of the Royal Society, who probably gave it to Lord Bute. De Fonte’s voyage is supposed to have taken place in 1640, and the most interesting part relates to the “north-west passage.” Dr. Franklin gives it as his opinion that the account of the voyage is genuine, but that “it is an abridgment and a translation, and bad in both respects; if a fiction, it is plainly not an English one, but it has none of the features of fiction.” With respect to the north-west passage, Franklin observes:—



"Though there may probably be no practicable passage for ships, there is nevertheless such a passage for boats as De Fonte found and has described, and that the country upon the passage is for the most part habitable, and would produce all the necessities of life."

The whole letter, which is too long to transcribe at length, is well and cleverly written and admirably expressed. He appears to have taken much pains to ascertain the genuineness of De Fonte's narration, by inquiring from old people, and from Mr. Prince, whom he calls "a great antiquarian," as to the existence of two persons—Seymour (probably Seigneur) Gibbons, and Captain Shapley or Stapley, who are mentioned in the voyage as having been on board "a great ship from Boston in New England, in Ronquillo Strait," where they were met by De Fonte. Franklin minutely describes the trouble which Mr. Prince took to ascertain the facts, which were favourable to the credibility of the narration. He ends his letter by saying, that he has at home a number of letters and papers that give further and stronger lights on this matter—

"They are bundled together with the manuscript journals of the two voyages I promoted from Philadelphia, which proved indeed unsuccessful, but the journals contain some valuable information."

He adds, that he wishes them in the possession of his friend Dr. Pringle, and if any accident should happen to him on his return (to America), he desired his executors may consider this letter as an authority for sending them to him.

E. P. SHIRLEY.

**BOGIE-CARRIAGE.**—As it is probable that the "bogie-carriage" will come into common use, it is as well to keep a record of the derivation of the word. The following is extracted from *The Times* of Oct. 19, 1869:—

"Now, if we imagine a carriage in which the wheels behind have a horizontal movement similar to that of the front wheels, we shall have a very fair model of what is known in the railway world as a 'bogie-carriage,' and can understand the principle on which Mr. Fairlie works. 'Bogie' is a north-country word for a spirit, a goblin, the devil; and bogie-carriages were first used many years ago in Newcastle, where it was necessary for the coal waggons to double about the quays. They were so named because they were supposed to turn upon one like a spirit, and to face one when least expected. You saw a bogie-carriage going off in a particular direction in full force; in a moment it wheeled round an unexpected curve and was down upon you. 'It's Bogie himself,' cried the miners; and so the waggon was named. The waggon, instead of being supported on four wheels rigidly combined in the same or parallel planes, was placed on two small but strong trucks, called bogies, which represent the front and hind wheels of the ordinary carriage to which we have referred. Each of these trucks may be supported on one, two, or three pair of wheels, according to the size and strength required, and in the centre of each is a pivot—the bogie-pin, as it is called—on which the coal waggon rests."

E. L. BLENKINSOPP.

**PADDINGTON ALMSHOUSES.**—It may be worth noting in the pages of "N. & Q.," for the use of future topographers, that these almshouses were commenced to be pulled down on July 4, 1869, to give place to five shops which are to be built on their site. They consisted of eighteen rooms, being intended originally for eighteen inhabitants. Latterly, however, each occupant had two rooms. The last occupants were Mrs. Hannah Cordwell and Mrs. Elizabeth Jones. Prior to July 4, each had an allowance of bread and three shillings a week from the workhouse; since that time they have had five shillings and sixpence each from the Almshouse Ground Committee, which sum is to be continued during the remainder of their lives. On the front of these houses was a large stone with the following inscription on it:—

"These Almshouses were [sic] built A.D. 1714, at the expense of the Inhabitants for the Poor of this Parish past their Labour, Robert Cromwell, George Clackie, Churchwardens."

This stone is now in the Vestry Hall, immediately opposite to where the almshouses lately stood.

CHARLES MASON.

**MARRIAGE ANNOUNCEMENTS.**—It is customary in this country, when parties who are about to marry do not send cards to their friends, to have the words *no cards* added to the subsequent announcement of the marriage. A candid couple recently concluded the notice of their marriage thus: "No cards, and no money to buy any." Another announcement ended: "No cards, and the wedding-cake all gone." A newspaper published at Lafayette, Indiana, is responsible for the following:—

"Married, on Wednesday last, after a vast amount of trials and tribulations, by Squire Duffield, Col. Robert M. Foster and Mrs. Sarah Hughes, all of this place."

BAR-POINT.

Philadelphia.

**THE EARL OF WARWICK.**—In the Paston Collection are two letters of the Earl of Warwick, the king-maker—"Perhaps," writes the editor (vol. i. p. 90, ed. 1787), "the only private letters of this nobleman." One of them contains a request hardly anticipated. It is for the loan of ten or twenty pounds to complete a sum due for the purchase of an estate, and is addressed to Sir Thomas Tudenham in the following terms:—

"Wherefore we pray you with all our heart, that ye will lend us ten or twenty pounds, or what the said Master Robert wants of his payment, as we may do for you in time for to come, and we shall send it you again afore New's Year day, with the grace of God, as we are a true knight."

The date is "London, 2nd of November before 1455," 34 H. VI. FRANCIS TRENCH.  
Islip Rectory.

**THE RIVER DART.**—There is a very affected paper, entitled the "Dart and Dartmoor," in the

*People's Magazine*, No. xxii. p. 241, for October, in which occurs this passage:—"The Dart—pre-eminently 'the water,' in the old Saxon tongue." The peculiarity of this passage lies in this use of the word Saxon. The word *dart* does not mean "water" in Saxon, and it is very questionable if the Saxon word *darād* was applied to this river, owing to its alleged swiftness, however applicable it may be, it being most probably a variation of the Celtic *dwr*=water. The analogy may be shown at Dartford in Kent, anciently *Darentford*; the root word *dwr* is also found in *Derventio*, the name of a Roman station on the *Derwent*, in two counties. Dr. Bosworth has the following:—"Dærenta—Derta-mūða . . . The mouth of the river Darwent, Dartmouth, Kent." A. H.

#### NEOLOGISM.—

"Particular circumstances caused Lord Thurlow's reply (to the Duke of Grafton) to make a deep impression on the writer's mind. His lordship had spoken too often and began to be considered (to use the word of the day) a bore."—Charles Butler's *Hist. Memoirs respecting the English, &c. Catholics*. Preface, p. 27, vol. iii. ed. 1821.

P. W. TREPOLPEN.

EMPLOYEE.—Is it not time that this word should be fully adopted into the English language and spelt thus, without any accent upon the last syllable? We have donee, grantee, mortgaggee, &c., corresponding to donor, grantor, mortgagor, &c., and why not have employee to correspond with employer? UNEDA.

Philadelphia.

CHAUCER: "SMOTERLICH."—

"And eek for sche was somdel smoterlich,  
She was as deyne as water in a dich,  
As ful of lokir, and of bissemare."

*Reeves Tale*, l. 43 (Aldine edition).

Tyrwhitt says on *smoterlich*—"means, I suppose, smutty, dirty; but the whole passage is obscure." The Aldine glosses *smoterlich*, "dirty." This does not seem to me to be the required meaning. The following lines go on explanatorily:—

"Hir thoughte ladyes oughten hir to spare,  
What for hir kynreed and hir nortelrye,  
That sche hadde lerned in the nonnerye."

Does not *smoterlich* mean "smooth" in the sense of this gentle breeding, inherited from her parson-father and nurtured in the cloister? Compare the Nun of the Prologue.

The word is very unusual. In *An Interlude of the Four Elements* (p. 25, Percy Society) it occurs—

"Than we wyll have lytell Nell,  
A proper wenche, she daunsith well,  
And Jane with the blacke lace;  
We wyll have Bounsynge Besse also,  
And two or thre proper wenchis mo  
Ryght feyre and smotter of face."

Here the evident meaning is "smooth"; though

perhaps it might be upheld that the Vice, Sensual Appetite (who speaks) purposely uttered opposites.

At all events, the word is worth pausing upon by our Chaucer editors. If *smoterlich* does mean "smutty," I think the punctuation requires altering. JOHN ADDIS.

FALL OF DUNBAR CASTLE.—On Thursday, Oct. 21, the most conspicuous of the fragments of this famous old castle fell, carrying with it to destruction the arms of the Earls of Dunbar and March, which it had borne aloft some hundreds of years after the fall of this once powerful family. It stood on the summit of a rock on the shore facing the German Ocean, close to the town of Dunbar—one of the most picturesque of ruins, and one of the oldest heraldic memorials in the country. It consisted of an arched gateway with a considerable fragment of wall, and over the arch there were three large shields in tolerable preservation considering their great antiquity. The middle shield had a lion rampant surrounded by a bordure of roses, being the arms of the Earls of Dunbar. On the dextershield were "three legs" for the Isle of Man; on the sinister shield, a saltire and chief for the lordship of Annandale. Above the middle shield was what, though somewhat indistinct, must have been the peculiar crest of the Dunbars—a horse's head and neck, supported by two lions sejant. It is probable that these arms were erected between four and five hundred years ago, by George, tenth Earl of Dunbar and March, the date of erection being somewhere between 1369, when the tenth earl succeeded to the earldom, and 1400. They could not have been put up before 1346, when Annandale and the Isle of Man came to the family by the death of the Earl of Moray, he being succeeded by his sister the Countess of March (the famous Black Agnes of Dunbar), mother of the tenth earl. It is much to be regretted that (as we learn) no photograph of this interesting heraldic relic has been taken to preserve an accurate representation of it. H. R.

#### Queries.

ANONYMOUS.—I have a pamphlet printed in the style of the Cheap Repository, and entitled *A Drop of the Real for those who love a Dram*. London: printed and sold by Howard and Evans. 8vo. pp. 8. It is signed \*T\*. Who is the author?

W. E. A. A.

AUTHOR WANTED.—Who wrote the following epigram?

"Lothario, ravished with a smile  
From Chloe in a public place,  
Exclaimed, in true theatric style,  
'Nature ne'er formed so fair a face!'"



By chance the fop for once was right;  
'Twas merely paint and candle-light."

M. E.

Philadelphia.

THE REV. GEORGE BENNET.—I possess a learned work by this gentleman, entitled "*Olam Haneshamoth; or a View of the Intermediate State*," by the Rev. George Bennet, Minister of the Gospel, Carlisle, 1800." Is anything known of his subsequent history? Was he the author of any other work? I should suppose him to have been a Presbyterian clergyman at Carlisle.

JOHN BARRIE.

ARMS OF BESS OF HARDWICKE.—On the monument to Elizabeth Hardwick Countess of Shrewsbury, in All Saints Church, Derby, the principal shield contains the arms of Talbot, with several quarterings, impaling—1 and 4 argent, a saltire engrailed azure on a chief of the second, three roses of the field: Hardwick of Hardwick; 2 and 3 argent, a fess and in chief, three mullets sable. But in several of the rooms at Hardwick Hall are lozenges, with Hardwick in the first and fourth quarterings; in the second, Gules a fess sable between one mullet in chief and three in base argent; and in the third, Gules a fess sable between three mullets in chief, and one in base, argent. From this variation it is evident that the number of the mullets is intended to be six; but the shape of the lozenge prevents their being all depicted. I suppose this coat is intended to be the same as that quartered on the monument of Bess of Hardwick, and I am anxious to know to what family it belonged, and which variation is correct.

I have a pedigree of Hardwick for three generations ending in "Bess," and by this it appears that her mother was a Leake of Hasland; her grandmother, a Pinchbeck of Pinchbeck; and her great-grandmother, a Blackwall of Blackwall. Neither of these families, as far as I can discover, bore arms at all resembling this quartering of Hardwick.

EDMUND M. BOYLE.

Rock Wood, Torquay.

ARMORIAL BOOK-PLATES.—I am anxious to learn whether there are any known examples of armorial book-plates, with dates, before the year 1700. I have seen many with dates after that year, but none during the seventeenth century. As there are now many collectors of these armorial plates, which possess considerable value to the genealogist, would it not be well for collectors to know where these duplicates could be exchanged? I should be glad to exchange duplicates from my own collection.

EB. WEST.

4, Duncan Street, Islington, N.

BOOKS PRINTED BY JAGGARD AND BLOUNT.—Can any of the contributors to "N. & Q." give me lists, so far as each may know them—(1) of folios,

or of books of nearly the same width, purporting to be printed by W. Jaggard; (2) of the same printed by Ed. Blount; (3 and 4) of the same published by either of these respectively? I ask for title sufficient to recognise the book by author's name and the date; and as "N. & Q." may probably think these lists of too little general importance to print, I would ask that they may be either forwarded to my address or to the editor of "N. & Q." for transmission to me.

B. NICHOLSON, M.D.

Woodlands Road, Red Hill, Surrey.

CAGLIOSTRO.—At the sale of the library of George Smith, Esq., by Sotheby, Wilkinson, and Co., July, 1867, lot 1025 consisted of *Cagliostro démasqué à Varsovie*, 1786, and *Life of Count Cagliostro*, 1787. The first of these pamphlets I am anxious to see; and if the purchaser of this lot will communicate with me, he will confer a favour.

WILLIAM E. A. AXON, F.R.S.L.

Joynson Street, Strangeways.

DEFOE'S "HISTORY OF THE DEVIL."—I think it would be worth the trouble and worthy of the space of "N. & Q." to identify, as fully as we can before the world has got so old that its memory is gone, the innumerable characters—both those referred to by nicknames and those concealed by asterisks—whom Defoe alludes to in his *chef-d'œuvre*. If I see this query inserted in your columns I will send one or two guesses of my own; but the task is probably far too difficult a one for any single hand to accomplish. It strikes me as curious (if I am right in believing) that while the victims of Pope's satire are nearly all immortalised by name, no attempt has ever yet been made to do the same for Defoe's, by far the sharper satirist of the two.

R. C. L.

DINNER CUSTOM.—Can any of your readers tell me when the custom of going into dinner arm-in-arm first began in England? I met an old lady once who assured me that in her youth (the end of the last century) the ladies all walked into the dining-room first, followed by the gentlemen. Can this be true? P. E. W.

EDZEL, ENZIE.—It has often been a puzzle to me to explain such names of places in Scotland as Edzel, Edzelsjohn, Enzie, &c. The last of these names seems the same with the latter portion of the Scotch surname Mackenzie. Where in Scotland is Edzelsjohn situated? Will any of your readers kindly inform me?

EMMA BERESFORD.

Lewisham, Kent.

GNYVE.—How much is a *gnyve* of land? In the pedigree of MacCarthy of Dunmanway, given in the appendix to Dr. O'Donovan's translation of *The Annals of the Four Masters*, the word is

repeatedly used in some documents relative to this family, *c. g.* :—

"Et ulterius dicunt quod Dermisius mac Teig mac Dermody clamat proprium jus hereditatis de et in terris sequentibus, viz : de et in villa et in duobus carrucatis et novem gnyges de Tougher."—p. 2486.

Any information relating to this family, who were chiefs of Gleann-a-Chroim, would be acceptable. Sir Bernard Burke, in his *Vicissitudes of Families*, differs from the pedigree as given by Dr. O'Donovan.

E. M. B.

**HISTORICAL EVIDENCE.**—What are the true principles to observe in weighing contested facts in history, and what is the best book to consult on the subject of historical evidence?

STUDIOSUS.

Swansea.

**PROVERB : HUB.**—What is the parentage of the proverb whose substance is, that "every man believes his own stand-point to be the *hub* of the world"? Also, what is the radical meaning of *hub*?

GRD.

**LIVRE TOURNOISE.**—Will any one kindly direct me to an accurate valuation in weight of silver of the *livre tournoise* at the end of the thirteenth century?

H. Y.

Palermo.

**LONDON IN 1617 AND 1618.**—In the *Quarterly Review* for October, 1857, is a very interesting article on an unpublished translation by Mr. Rawdon Brown of the diary of one Busino, a priest who attended the Venetian embassy in 1617 and 1618. The diary gives a most curious account of London at that period, and can hardly fail of being well worth printing, if it has not been already published. Can you tell me? If not, perhaps Mr. Rawdon Brown could be induced to offer it to one of our publishing societies.

J. O. H.

**MARK PETERMAN VON WESTENVILLE.**—In the anonymously published work on art, *Nachrichten von Künstlern und Kunstachen* (8vo, pp. xxiv. 436, Leipzig, 1768), there is the following singular account of a petrified man. Speaking of the engraver, Johann Heinrich Rode (born 1727, died 1759), a pupil of the celebrated Wille, and brother to the better known painter and engraver Christian Bernhard Rode, the author mentions a small plate by the former artist, representing a dwarf, holding in his right hand a stick, and in his left a hat. On the stick is engraved: "W. del. R. sculpsit aqua forti, Paris, 1752"; on the hat, "Fais la charité à un pauvre homme." This etching, which seems to be rare (your excellent correspondents Mr. WILLIAM BATES and P. A. L. can, perhaps, give a better description of this plate and its value), is in quarto and bears the following inscription:—

"Mark Peterman von Westenville. This man was

found near Paris, standing on the road near a quarry. He had been standing there petrified for several years when he was discovered; which circumstance could be concluded from the fact that moss was found growing upon him. Everybody had until that time believed him to be alive, because fifty sous were lying in his hat, half of which were quite clean, the others petrified. This was the gift of merciful souls for the last twenty-four months. His wife, with whom he lived, searched for and found him after the time above mentioned, and sold his body to some medical men who wished to dissect him; but the envoy of Tripolis wishes to obtain the body, in order to adorn [ ] with it the palace inhabited by the Dey, his lord and master."—Vide ante, *Nachrichten*, pp. 77, 78.

Do any of your correspondents curious in such matters know anything more about this "petrified man"?

HERMANN KINDT.

Germany.

**POMPHRETT MILBOURNE** described himself of the University of Cambridge in 1690; he was of the family of Milbourne of Great Dunmow (being third son of Captain James Milbourne, by his wife Margaret, daughter of George Price, Esq., of Esher in Surrey), and was nephew and godson of Thomas Pomphrett of Butsbury, in Essex, from whom he inherited certain properties. I wish to ascertain his college, if he entered into holy orders, where he settled, and when and where he died.

T. MILBOURNE.

**HECTOR, DUKE OF MONTELEONE.**—Where can I obtain any information about Hector, Duke of Monteleone, who, I believe, lived about 1750?

J. L. F.

Oxford.

**PHENIX ISLAND.**—By whom was this island discovered, and when? It lies in south latitude 33°, and west longitude 171°.

P. W. S.

**PLANT NAMES.**—The following are given in Dr. John Hill's *Herbarium Britannicum* (published 1769-70). They do not appear ever to have been in actual use; but I should be glad if any reader can assist me to the derivation of any of them, or can refer me to any other work in which they occur:—*Hypochaeris*, gosmore; *Centaurea scabiosa*, harshweed; *Draba*, faverel; *Subularia*, glonde; *Arabis*, molewort.

JAMES BRITTEN.

Royal Herbarium, Kew, W.

**TOMMASI : "LIFE OF CÆSAR BORGIA."**—There is a *Life of Caesar Borgia*, in Italian, purporting to be written by Tommaso Tommasi. Can any of your correspondents inform me when he lived, or whether there are any grounds for supposing that the name is a pseudonym of Gregorio Leti? An answer will oblige.

W. M. T.

Cheltenham.

**VALLADOLID POTTERY.**—I have a Madonna in pottery, part of a presepio. It is very artistically moulded, drapery coloured and gilt, mantle fastened with a real crystal. Inside on the rim is the word *vega*. I bought it at a curiosity shop



at Seville. It is said to have been made at Valladolid, where many years ago a fabric of porcelain and pottery existed. Is anything known of such an establishment or of such pottery? K. H. B.

**WESTBY PEDIGREE.**—The pedigree of Westby of Ravenfield, in Hunter's *South Yorkshire*, states that Wardell George Westby, of Ravenfield, Esq., M.P. for Malton and a Commissioner of Customs circa 1750, by Charlotte his wife (daughter of Hon. John D'Arcy, son and heir of Conyers, Earl of Holderness, and sister of Robert, third Earl of Holderness), had issue one child only, Bridget Mary, married in 1750 to ——— Percival, Esq. I wish to know who or of where this Mr. Percival was, and the names of the children, if any, from his alliance with the heiress of the Westbys. A contributor to the *Gentleman's Magazine*, in Jan. 1812, gives many particulars of this branch of the Westbys and Wardell George Westby, Esq. He mentions the daughter; but, with Hunter, acknowledges his inability to furnish any particulars of her after marriage or her issue. CHARLES SOTHEBAN, 81, Derby Street, Hulme, Manchester.

**POEM ON THE WYE.**—Who is the author of a poem on the river Wye? Some fragments have been quoted to me by a friend, but he cannot recall the name of the author. I do not, of course, refer to Wordsworth's *Tintern*. GRP.

### Queries with Answers.

**MIRA.**—Who was "Mira," whom Johnson speaks of in his *Life of Thomson* as "once too well known," and whose praises of that poet appear in some of the early editions of his works? A. C. L.

[The "heavenly Mira," as Pope calls her in his *Wind-sor Forest*, was Frances Brudenell, daughter of Francis Lord Brudenell, who married, first, Charles, second Earl of Newburgh; secondly, Richard Lord Bellew, an Irish peer; and, lastly, Sir Thomas Smith, but this match was not owned. It was about 1689 that George Granville, Lord Lansdown, became enamoured of the Countess of Newburgh, whom he has celebrated with so much ardour by the name of Mira. Dr. William King, Principal of St. Mary Hall, Oxford, who had some dispute with the Countess concerning property in Ireland, wrote a very severe satire in three books, entitled *The Toast*, 1736, of which this lady is the heroine. Dr. King says, "I began *The Toast* in anger, but I finished it in good humour. When I had concluded the second book, I laid aside the work, and I did not take it up again till some years after, at the pressing instances of Dr. Swift. After his testimonial, I ought, perhaps, to esteem *The Toast* above all my other works; however, I must confess there are some parts of it which my riper judgment condemns, and which I wish were expunged: particularly the description of Mira's person in the third book is fulsome, and un-

suitable to the polite manners of the present age." (Dr. King's *Anecdotes of his Own Times*, 12mo, 1819, p. 97.) His notes in *The Toast*, on verses 3 and 34, are very severe on Lansdown's adopted favourite. We may add, that Dr. Anderson thinks it probable that most of the verses addressed to Mira, however disguised by their application, were originally designed for Mary, d'Este of Modena, whose charms had fascinated the noble lord at college.]

**JOHN BRINSLEY.**—Lowndes has this notice of a John Brinsley whom I take to be the father of the one who is the subject of the present query, though perhaps wrongly: "Brinsley John, *Ludos Literarius*; or, the Grammar Schoole: Lond. 1612, 4to." Then follows this note:—

"With a preface by Bishop Hall, reprinted 1627. A list of the works of this noted grammarian, sometime a schoolmaster and minister in Great Yarmouth, in Norfolk, an. 1636, will be found in the British Museum: see Wood's *Ath. Oxon.* by Bliss, i. 40."

I doubt, however, whether the grammarian is the author of the following work:—

"Two Treatises: the one handling the Doctrine of Christ's Mediatorship, wherein the Great Gospel Mystery of Reconciliation between God and Man is opened, vindicated, and applied. The other, Of Mystical Implantation, wherein The Christian's Union and Communion with, and Conformity to Jesus Christ, both in his Death and Resurrection, is opened and applied. As these were lately delivered by John Brinsley, Minister of the Gospel to the Church of Great Yarmouth, as Preacher to that Incorporation: London: Printed by T. Maxey, for Ralph Smith, at the Sign of the Bible, Cornhill, near the Royal Exchange. 1651."

As I have not access here to the sources of communication mentioned by Bohn's *Lowndes*, I would ask information of MR. BATES or other recondite reader of "N. & Q." J. A. G. Carisbrooke.

[The works of both father and son have been sadly confounded by bibliographers, as well as in the Catalogues of the Bodleian and the British Museum. The elder John Brinsley, of Christ College, Cambridge, had the care of the public school at Ashby-de-la-Zouch, in Leicestershire. He married a sister of Dr. Joseph Hall, Bishop of Norwich. The famed William Lilly, Student in Astrology, was one of his pupils, as he informs us in the curious *History of his Life and Times*. "My father," he says, "had me to Ashby-de-la-Zouch to be instructed by one Mr. John Brinsley; one, in those times, of great abilities for instruction of youth in the Latin and Greek tongues. He was very severe in his life and conversation, and did breed up many scholars for the universities: in religion he was a strict puritan, not conformable wholly to the ceremonies of the Church of England."

His son, the author of the *Two Treatises*, born in Leicestershire, was of Emmanuel College, Cambridge, and a more voluminous writer than his father. He attended his uncle, Dr. Hall, then Dean of Worcester; as his amanuensis to the synod of Dort. He died Jan. 22,

1664-5. *Vide* Calamy and Palmer's *Nonconformists' Memorial*, iii. 17, ed. 1803, and "N. & Q." 2nd S. xij. 126, 180.]

**ROSTRUM.**—When did this word come into use? Should we not rather use *rostra*? The erection for speakers in the Roman Forum was called *rostra*, from being adorned with the beaks (*rostra*) of ships taken from the Antians A.U.C. 416.

J. G.

Whitby.

[The origin of this word is thus given in the new edition of Johnson's *Dictionary*, by Dr. R. G. Latham: "ROSTRUM [Lat.=beak.] The extracts show how (from its application to that part of the vessel with which the ancient ships pierced or run down each other) it has come to signify a scaffold, platform, pulpit, or any place whence an orator may make an address. They also show, as the original structure was named *rostra* (i. e. was plural), the ordinary form *rostrum* is justified on the grounds of its currency rather than its strict correctness. "Inde . . . nomen *rostra*, a pulpit, or tribunal, in the Roman Forum where those who addressed the people stood. . . Prætor, concione advocata, cum C. Lælio in *rostra* ascendit, mounted the *rostrum* (more correctly the *rostra*) or common pleading-place." See Facciolati by Bailey." The word *rostrum* is used by Peacham in his *Treatise on Dracing*, 1612.]

**SHAKESPEARE BILL OF FARE.**—The publication of more than one almanac with a quotation from Shakespeare, applicable to the event noted for each day, reminds me of the bill of fare at the banquet at Stratford-on-Avon on the occasion of the Tercentenary Festival, where the name of each dish was followed by a quotation. Can you tell me where I can find a copy? C. B. T.

[The bill of fare—a rare specimen of *cuisine literature*—provided by Mr. Mountford, of Worcester, for the banquet of the Tercentenary Festival at Stratford-upon-Avon, is printed in R. E. Hunter's *Shakespeare and Stratford-upon-Avon*, 12mo, 1864, p. 175, being a full record of the Tercentenary celebration.]

**HENRY THOMAS BUCKLE.**—I should be greatly obliged by references to all the good biographical notices of Henry Thomas Buckle, also to any portrait of him that may be accessible.

LAVATERIAN.

[Henry Thomas Buckle, author of *History of Civilization in England*, died at Damascus on May 31, 1862, aged forty. Biographical notices of him appeared in the *Guardian* of June 11, 1862, p. 571; *The Athenæum*, June 14, 1862, p. 793; *Gentleman's Magazine*, August, 1862, p. 230; *Annual Register*, civ. 331; *Fraser's Magazine*, lxxvi. 337-345; and a valuable article on his death from the pen of Mr. J. S. Stuart Glennie in *The Times* of June 18, 1862, p. 10.]

**EARLDOM OF SUSSEX.**—In the *Life and Times of Lady Huntingdon* (i. 384) are mentioned a

Lord and Lady Sussex, in the year 1766 or 1767. What was this title, and by whom held? and when did it pass into a royal dukedom?

LYTTELTON.

[Upon reference to Sir H. Nicolas's *Historic Peerage*, by Courthope, it will be seen that Thomas Yelverton, sixteenth Baron Grey of Ruthin and second Viscount de Longueville, was created Earl of Sussex Sept. 26, 1717, and the title became extinct on the death of the third earl of that creation, *s. p. m.* in 1799. Augustus Frederick, the sixth son of George III., was the first Duke of Sussex, and was so created Nov. 27, 1801.]

**CARDINAL POLIGNAC'S "ANTI-LUCRETIVUS."**—Has the Latin poem of Cardinal Polignac, published in the middle of the last century, called *Anti-Lucretius*, ever been translated into English, and if so, by whom? THOMAS E. WINNINGTON.

[This poem was translated into English by William Dobson—"Anti-Lucretius, or God and Nature; a Poem rendered into English by the Translator of *Paradise Lost*. (London, 1757, 4to)—and by George Canning, of the Middle Temple (who died in 1771), 4to, 1766. This translation is included in Canning's *Poems* published in the following year.]

**AMATEUR AUTHORS' CLUB.**—I hear there is an Amateur Authors' Club established, to which amateurs send their articles gratuitously. Can anyone belong to it, and how can information concerning rules, &c. be obtained? H.

[Just before receiving this query, the second number of *The Club Magazine* reached us—a pleasant little magazine, varied and amusing; and from a notice in it we are enabled to inform our correspondent that all communications on the subject of the Amateur Authors' Club, or the Magazine, should be addressed to the Hon. Secretary, 43, Westbourne Park, London, W.]

### Replies.

**WAS MACBETH HIMSELF THE THIRD MURDERER AT BANQUO'S DEATH?**

(4th S. iv. 282.)

The entertainment began (the hour specified *must* be dwelt on) at seven, and the banquet begins with the fourth scene of the third act; not far from the time when night is "almost at odds with morning, which is which." Macbeth, having just joined his guests in another part of the palace, comes with them into the hall where the banquet is prepared. Giving as his reason that it would make society more welcome to him, he had said he would keep himself "till supper time alone." This is supper time; he bids the company be seated at the table, and wishes to all appetite, digestion, and health.

It has been thought that the third murderer was only a confidential fe'd servant, such as Macbeth had in the house of each of his thanes.



But a mercenary spy, and gatherer of gossip and political opinion, is different from a man whom the king would have admitted to a share in the designed murder; and had he thought of using one of these creatures, he surely would not have relied on one with whom it was possible to get into such an "agitated condition" that he could not go and tell his master that the thing was done. It cannot be said, so far as I see, whether the first and second murderers were or were not known to the household; but if they were not, the entrance of an utter stranger would, I think, be more likely to become the subject of remark than that of an agitated servant—for whose agitation, indeed, the banquet itself might go far to account. I would, however, be inclined to believe, from the fact of his going there, that the first murderer was not so entirely a stranger as to attract attention. Before entering the palace, he would naturally change his dress and wash himself, and appear at the door of the banquet hall habited like other guests, soldiers, or servants. In his haste, however, he had left a stain upon his face.

Having cut Banquo's throat, he would not be likely, "for fear of failure," to do any more. He tells of this as his own particular act, and by and bye speaks of the twenty trenched gashes, "the least a death to nature"; from which it may be inferred that the third murderer having dealt these and disappeared, the first, if he did anything, cut the dead man's throat, either to have something practical to report of himself, or to fulfil Macbeth's injunction—that there should be left "no rubs nor botches in the work." It has been thought that the murderer might exaggerate to get more pay: that is to say, having *only* cut Banquo's throat, he *invented* the other wounds. But *that* which ere long shook its head at the secrets't man of blood, had "gory locks"; it had "brains out"; it had many "mortal murders on its crown"; it was "blood *boltered*" (its hair tufted with blood); and, as if that were nothing, the assassination having been complete without it, it made no show of a cut throat, which might have been an awful sight:—

"Nay, never ope thy gory throat at me."

The three murderers *enter speaking*, as the "But" shows; and the second tells the first to dismiss his doubts, for the new-comer plainly knows all about it.

"He needs not our mistrust, since he delivers

Our offices, and what we have to do,

To the direction ju-t."

Messrs. W. G. Clark and W. A. Wright's note is:—

"'He needs not our mistrust': that is, there is no need for us to mistrust him. The stranger's directions to the two murderers exactly corresponded with Macbeth's previous instructions."

And the elliptical edition—as one is tempted to call that published by Cassell's firm, from the frequent repetition of the word in its notes (remarkable, in my opinion, for blood and judgment well commingled)—says:—

"'He needs not our mistrust.' The 'He' here seems to refer to Macbeth, but it is said of the third murderer, by the second to his associate the first murderer. The meaning of the speech is, 'We need not mistrust him,' since he brings us word what we have to do, exactly according to our employer's directions. That this is the true interpretation is shown by the first murderer's rejoinder: 'Then stand with us.' As this brief dialogue is managed, however, the effect is included of the two men's sense of Macbeth's mistrust of themselves, by thus sending a third to join them and keep them to their pledged word."

It has been thought that, when the first murderer says—

"Now near approaches

The subject of our watch,"—

he may have heard them coming. But from the character of the language it is obvious, I think, that the man is merely following up his talk as to the daylight expiring, and travellers behind time making up for delay, and that he means "They *can't* be far off *now*." His words belong to continued watching, though there is increased expectation; but the third murderer speaks to a *fact*; he has detected a *sound*, and seems almost to interrupt the other, and call him to listen, with—

"Hark! I hear horses."

They have dismounted at the lodge<sup>†</sup> (or something of that kind), given up their horses to be taken round the mile-long way to the stables; and the father has called for and obtained a torch, on the shining of which the third murderer says: "Tis he."

As to his extinguishing this light, much cannot rest on that. I said, "probably to do away with the chance of his being recognised, he *seems* to have struck down the light (although he asked about it), and it was he who, searching the ground, found Fleance escaped." I have been asked, "Is it at all likely that Macbeth, in the banquet hall, would inquire of the first murderer whether Fleance had been killed, when, if he had been with them, he *knew* that he had escaped?" The answer is, "Of course he *would*." Although he had been their associate, *they* were not to know it. They must remain in the belief that the man who joined them had been sent by him, and in the palace it was necessary for him to simulate one who was asking and receiving news. It has been thought that, *if* the two murderers were disappointed retainers of Banquo (the probability is that they belonged to the army, of which Macbeth and Banquo had been the joint captains, and that they lacked advancement), they would naturally be interested in extinguishing

the torch, and effectually concealing themselves. But if *Macbeth* was there, darkness (after he had had just light enough to enable him to aim his first blows rightly) was infinitely more precious to him. *They* might be recognised, and fly if the project miscarried, and they had nothing to lose. But what if it failed, and the king had been revealed with a red hand? The point, however, is not clear, and indeed many things might be said on it. For instance, if the father carried the torch, it would fall with him; if the son carried it, he would naturally drop it in the surprise of attack, or cast it away to favour his flight: in either case, it might go out of itself; and the third murderer's question may have had reference to his necessity for light in searching for Fleance.

It has been asked, how it was that the first and second murderers did not recognise *Macbeth*. The scarcely necessary answer is, "As it was utterly important that he should *not* be recognised by anybody, he would be most carefully disguised."

Levity in *Macbeth's* talk with the murderer, in the banquet hall, has been remarked by commentators, &c. One of the editions above referred to says, as to the word *safe* (used as Fagan might say to a friend, "They're after Bill, but Nancy's all right")—"There is a kind of grim levity in the equivocally-sounding word here used, that horribly enhances the ghastliness of the colloquy;" and for myself, I cannot help associating a tone of light scorn with these phrases—"the best o' cut-throats," and "the nonpareil"—as if *Macbeth* knew well how little the man had done.

It has been considered that the words, "Thou canst not say I did it!" are just the sort of words a murderer by deputy would use. But an *apparition* had nodded, "*Thou art the man*"—and with such an accuser, he could not hope to pass it over on the two hirelings.

ALLAN PARK PATON.

Watt Monument, Greenock.

#### PORTRAIT OF CHARLES DUKE OF SCHOMBERG.

(2nd S. x. 494.)

Looking over the General Index of "N. & Q." I cannot find that any answer was ever given to the query, "Is there any portrait in existence of Charles Duke of Schomberg?" But before replying to the question, may I be allowed to put another, viz., why is the name so generally written with an *m*—Schomberg? The word is evidently derived from *schön* (schoen) and *berg*, and I have letters written by several of the distinguished members of this illustrious family showing that they invariably spelt their name *Schonberg*. In 1650-52, Daret published in Paris a series of portraits of celebrated men, with their coats of arms, and a short biographical notice; among them is that of

"Charles de Schomberg, Duc d'Hallwyn, pair et maréchal de France (fils de Henri de Schomberg et de Françoise d'Epinay), naquit à Nantheuil le 16 fev<sup>r</sup> 1601. C<sup>te</sup> de Nantheuil & Diviestal."

First married to Ann d'Hallwyn in 1620, and secondly to Marie d'Hautefort in 1646. Distinguished himself at the sieges of Salus and of Perpignan. Was sent as viceroy in Catalonia, and took Tortosa by storm. His head-dress and mustachio as worn in the time of Lewis XIII. He died in 1656. His coat of arms, like that of his father Henry, of whom I have also a portrait, who distinguished himself at l'île de Rhé. Head-dress and beard à la Richelieu.

Of Frederic, Duke of Schonberg, I have a portrait by Larmessin, with a quite different coat of arms. He was of a different family, son of Hans Meynhard, Count of Schonberg, M<sup>al</sup> of the High and Low Palatinate, and of Ann Sutton, daughter of Edward Earl Dudley. Born in 1608, he was killed on July 11, 1690, at the battle of the Boyne, having, after the revocation of the Edict of Nantes, left France and entered the service of William Prince of Orange. On his return from Portugal, Lewis XIV. wanted to give him the marshal's truncheon, but at the price of his abjuration. Here is his noble reply:—

"Ma religion m'est plus chère que toutes choses; si elle m'empêche de monter à ce poste élevé, c'est assez pour m'en consoler que le roi m'en ait jugé digne."

His first wife was his cousin Jeanne, Elizabeth de Schonberg (whose daughter was she?), by whom he had five sons—Frederic, Meynhard, Otto (who was killed under the walls of Valenciennes in 1656), Henry (who died of his wounds at Brussels), and Charles (who fought like a hero at Marsaglia, at the head of five battalions of refugees.) Of Meynhard, Duke of Leinster, Count of Schonberg and Mertola, time of Queen Anne, I have a mezzotinto by J. Smith, after Sir Godfrey Kneller; likewise an engraving of Frédéric-Armand de Schonberg by Gaillard after Kneller. P. A. L.

HORAT. CARM. I. 28.

(4th S. iv. 112, 181, 239, 297, 341.)

Permit me to set MR. KEIGHTLEY's mind at rest, by the assurance that I have not been, nor am the least bit nettled by any opinions he has expressed as to my ignorance "on the subject of mythology"; the less so as he has done me the unmerited honour of classing me with such names as Bentley and Porson.

Quintus Curtius says of Alexander (l. iii. c. 3), "Ille nequicquam diu luctatus cum latentibus nodis: *Nihil*, inquit, *interest quomodo solvantur*; gladioque ruptis omnibus loris, oraculi sortem vel elusit, vel implevit"—a process sometimes as convenient as summary, and one which MR. KEIGHTLEY seems to have adopted in his treat-



ment of my "positions and assertions." Dissenting then, as he says, totally from every one of these, I am driven to the conclusion that he still maintains that "the Roman religion knew nothing of Proserpine"—that the "epodes of Horace are not lyrical," and "intended to be sung"—and that this stanza of the 28th ode is the gift of an interpolator, and the notion of the hair-cutting borrowed from Virgil.

Now I very much regret that, in my last communication, I did not give *Libera* instead of *Libitina* as one of the several names by which Proserpine was known; because if any reliance is to be placed upon such writers as Cicero, Livy, and Tacitus, the question is beyond all doubt, that so far from the Roman religion knowing nothing of her, she occupied a very prominent place therein. That *Libera* was identical with *Proserpine*, I appeal to Cicero (*In Verrem*, iv. 48)—"et raptam esse *Liberam*, quam eandem *Proserpinam* vocant." That she was recognised in the Roman religion, to the same oration, "mihi ludos sanctissimos maximâ cum curâ et ceremoniâ Cereri, *Liberò, Libereque* faciundos"—"mihi ludos antiquissimos, qui *primi Romani* appellati sunt," &c. And, as still stronger, to lib. v. 72, 187, "Teque Ceres et *Libera*—quarum sacra *populus Romanus* a Grecis ascita et accepta tantâ religione et publice et private tuebatur, non ut ab illis huc adlata, sed ut cæteris hinc tradita esse videntur." Livy's testimony is, lib. xxxiii. 25, "Ex argento muletaticio tria signa ænea Cereri, *Liberoque*, et *Liberæ* posuerunt." So again, xli. 38—"et alterum diem supplicatio ad Cereris *Liberi Libereque* fuit." Tacitus says of Tiberius (*An.* ii. 49), "*Adem* dedicavit *Liberò, Libereque* et Cereri juxta *Circum Maximum*." The issue then, on this point, lies not so much between Mr. KEIGHTLEY and myself, as between him and his German friends on the one part, and Cicero, Livy, and Tacitus on the other.

On the matter of the epodes, I will only add to my former remarks one or two extracts from Liddell and Scott, *sub voce* "ἐπῶδός, ἡ (rarely ὁ, Hephaest, p. 129, Gaisf.), an after-song, epode, part of a lyric ode sung after the strophæ and antistrophæ, Dion. H. Comp. p. 131. Of such odes, called ἐπῶδικά, most of Pindar's and the Tragic choruses consist. . . . A verse or passage returning at intervals, a chorus, burden, or refrain, as in Theoc. 1, 2. Bion l. Mosch. 3." I presume MR. KEIGHTLEY will not deny that the tragic choruses were intended to be sung; Horace did not, for he enjoins "neu quid medius *intercinat* actus."

And now, "ecce iterum Crispinus," the disputed stanza—the "head and front of my offending." I honestly admit that it is borrowed—not by an interpolator, but by my old friend Placcus himself. He borrowed much. He prided

himself upon doing so, and thus says to Mæcenas:

"Quod si me lyricis vatibus inseris,  
Sublimi feriam sidera vertice."

As the quarry from which he dug this stanza, I will take leave to refer MR. KEIGHTLEY to Simonides Amorginus, *Eis Bion anthrōpinon*, 11-22. The passage is too long to quote *in extenso*, but I must ask for space to lay three or four lines, of it by the side of about two from the stanza, to show how very near they come:—

τοὺς δ' Ἄρει δειδυμένους  
πέμπει μελαίνης Αἴδης ὑπὸ χθονός.  
Οἱ δ' ἐν θαλάσῃ λαλαπὶ κλονέμενοι,  
καὶ κόμισιν πολλοῖσι πορφύρης ἄλδς  
ὀνήκουσιν.

"Dant alios Furie torvo spectacula Marti;  
Exitio est avidis mare nautis."

To Persephone, as "the arbiter of mortal fate," I am quoting myself, there are the clearest allusions in many of the Greek poets, and some more than indirect to her having to do with this cutting off the hair. The notion that it was borrowed from Virgil is not original. It was held by Oribasius, the preceptor of Persius, but fully disposed of by Macrobius. Another name for this goddess was *Κόρη*, Ion. *Κοῦρη*, Dor. *Κῶρα*. Now, in her lament for Adonis (Bion. *Idyl.* i. 55, 56), Aphrodite says:—

Ἀμβανε Περσεφόνα τὸν ἐμὸν πόσιν. ἔσσι γὰρ αὐτὰ  
Πολλὸν ἐμεῦ κρέσσαν· τὸ δὲ πᾶν καλὸν ἐς σέ καταρρεῖ.

And line 96, we have—*Κῶρα δέ μιν οὐκ ἀπολύει*. And I have noticed that whenever this hair-cutting is alluded to, though not immediately referred to Persephone as the *agent*, it is always in close connection with her. Witness l. 81 in the above idyl, and cf. the epitaph from Sappho beginning *Τιμάδος ἕδε κόνις*, in which we have—

ὣς καὶ ἀποφθιμένας πᾶσαι νεοῦντι σιδάρῳ  
ἄλικες ἱερτὰν κρατὸς ἔθεντο κόμαν,

immediately preceded by

δέξατο Φερσεφόνας κνῆνεος βάλαμος.

Did one wish for another, that he might meet a happy death, the common phrase was, ἔλθρι ἐς δαβίστην ἱερὴν τρίχα. *Anth.* P. vii. 164.

And now, fully reciprocating MR. KEIGHTLEY's wish that we may part on the very best possible terms, let me candidly assure him that it was quite remote from my thought to indulge in anything like a sneer at anything he may have written here or elsewhere. What I said of his book I fully meant. Not having read it, I could form no opinion of its merits, but readily accepted his in lieu of my own. I certainly differ from him widely in much that he has written on the subject we have discussed—most of all that the judgment of modern critics is to be preferred to that of writers who lived at the time when, and in the country where, the system of which they write

was in full and active force. And if these are to be repudiated as authority and evidence of the nature of the religion which then prevailed, and under which they lived, I am at a loss to conceive to what source these gentlemen have gone for the materials on which they have founded their views.

Of Welcker I know nothing. I am glad Mr. KEIGHTLEY is satisfied with his commendation. In a case of my own, I should have been inclined to regard it as a dubious compliment—one word for me and two for himself. After all, "the proof of the pudding is in the eating"; and from the extensive sale of his work, Mr. KEIGHTLEY has reaped a recompense more substantial than words, and therefore has, and will, I trust, have still greater cause to say—

"Hic meret ara liber Sosii, hic et mare transit,  
Et longum noto scriptori prorogat ævum."

EDMUND TEW, M.A.

Patching Rectory, Arundel.

#### RHYME TO MACKONOCHE.

(4th S. iv. 311.)

It is suggested by ANON. that it might be a pleasing puzzle to some readers of "N. & Q." to find *another* rhyme, in addition to the three he gives. Here are *eight* more, but introduced, I fear, by very indifferent verses:—

"Why so suspicious,

Or avaricious,

Why then will not

Mr. Mackonochie

Give any one a key?

Wherefore I wot.

"'Tis for the chest of alms

He feels such precious qualms:

One even hears

Mr. Mackonochie

Won't give his son a key;

Such are his fears.

"Both wealthy and wise

Are small in his eyes;

Nor even would

Mr. Mackonochie

Give Solomon a key,

E'en if he could.

"Thinking his alms chest

Far above all the rest

Precious and rare;

Mr. Mackonochie

Won't abandon a key

Out of his care.

"Nay it is even thought

Deeming he never ought,

So never would

Mr. Mackonochie

Give a demon a key:

Say why he should.

"Yet independent

Some of his favour, went

To him, and told

Mr. Mackonochie

They had foregone a key,

Heedless and bold.

"Once it was said indeed

Further he did proceed:

In a great fright

Mr. Mackonochie

Walked out upon a quay,

On a dark night.

"Meaning to ding a key

Into the rolling sea:

By a chance rare,

Somebody won a key

Dropped by Mackonochie,

Ere he got there."

F. C. H.

Your correspondent seems to have forgotten the following lines, which are clearly a continuation of those he sent you:—

"They, nothing caring,

Insolent, swearing,

Made him give in.

Then cried, 'Dear Mackonochie,

We, having won a key,

Finger the tin.'

"When he upbraided them,

A Spanish don aided them

To press their demand.

They next bade Mackonochie

Give the bold don a key

Straight out of hand."

M. Y.

#### THE WORD "METROPOLIS."

(4th S. iv. 335.)

I venture humbly to protest against "N. & Q." appearing to endorse with its high authority TEWARS' astonishing assumption that *The Times* is "absurd" when it styles "the bishopric of London the metropolitan see," and that "the capital city" and "the metropolis" cannot be "convertible terms." I have no pretensions to write as a classical scholar; but knowing that, from time whereof my own memory at least runneth not to the contrary, statutes drawn by educated men and interpreted by educated judges have always adopted the word in the sense of which TEWARS complains, I was so startled as to take down my Liddell and Scott, and look at the word *μετροπολις*. What I find there only increases my bewilderment as to whether TEWARS is in jest or earnest. It tells me that Herodotus gives the title to "Athens in relation to her Ionian colonies"; that both Herodotus and Thucydides give it to "Doris, in relation to the Peloponnesian Dorians"; that Hippocrates styles the brain "the metropolis of cold"; and that Stephanus Byzantinus (the highest authority of all, because a modern one), at the beginning of the sixth century, uses the word "in our sense—capital city." This is what I learn from Liddell and Scott. I turn to English dictionaries. Bailey (23rd edition, 1773): "The chief city of a province or kingdom." Perry (1805): "The



mother city, the chief city of any country." Walker (1846): "The mother city, the chief city of any country or district." I feel half ashamed, however, of asking you to waste your space even by these few proofs that, from Herodotus to *The Times*, the blunder which TEWARS exposes (if it be a blunder) has been committed by everybody who has had occasion to use the word in question. I venture again to repeat, that my great difficulty is in grasping what your correspondent means. If England has a metropolis at all, I presume this is London; and what is in or connected with the metropolis is, I suppose, "metropolitan." Does TEWARS wish metropolises, like pocket-boroughs, to be abolished? or does his objection consist in the fact that some other city better deserves the dignity? R. C. L.

The absurdity of *The Times* in styling the bishopric of London the metropolitan see is only of a piece with the general confusion of words and their meanings which is the natural consequence of the establishment of such an institution as the daily press. Babel, I believe, is merely a Mosaic apologue typifying the establishment of some printing house issuing a daily gazette on the banks of the Euphrates. As Canterbury is the metropolitan see, London cannot be. The term is incorrectly used in an ecclesiastical sense; but is TEWARS correct in thinking that it is improper "to call London the 'metropolis,' as if the capital city and the metropolis were convertible terms"? Μητρόπολις is mother state or city; and Liddell and Scott show that Stephanus Byzantinus, in the year 500 A.D., perhaps uses it as "capital city in our sense." "The principal city," says Richardson, "of a country or district, civil or ecclesiastical"; and he quotes Hackluyt's *Voyages*, where Moscow is termed "the metropolite city." One might cite many good authors to show that London is properly called the Metropolis. The confusion arises in the accident which has given to Canterbury an ecclesiastical pre-eminence in England, else throughout Christendom the metropolitan bishop of a province was located in the chief town of the province. The ancient synods styled him Metropolitane (Barrow quoted by Richardson), and metropolites of chief cities were called Archbishops. When the Church began to tower up over the temporalities, the corruption created a corresponding corruption in language, and Mother Church overrode Mother State. It is not that London is not the metropolis, but that Canterbury is called the metropolitan see by an aggressive solecism of the clerics. The Bishop of London, in correctness of language, is the metropolitan bishop; only, owing to the above solecism, it has become customary not to style him so. As custom gives the law, *The Times* was slovenly in

deviating from it; but by chance it happened to stumble on the older meaning of the word, and the more correct. As to when the word was first used in an Act of Parliament, I have no idea; nor does it matter, if it be the correct meaning. Faccioli gives it as "mother city of any country," and quotes the edicts of Theodosius and Valentinianus raising Berytus, a city of Phœnicia, to the dignity of a metropolis:—

"Propter multas justasque causas, metropolitano nomine ac dignitate civitatem Berytum decernimus exornandam."

In French even, *métropole* meant formerly "ville capitale d'une province." Then the ecclesiastical sense overlaid it, and it became applicable to archbishoprics only. So that Paris, Bordeaux, and Rouen are each a metropolis—"sont des métropoles." I may conclude with some words of Bescherelle, valuable not only to prove this point, but to teach the duty of a *parent state* (μητρόπολις) to her colonies:—

"Se dit d'un état par rapport à ses colonies. Les colonies doivent être protégées par leur métropole."

C. A. W.

Mayfair, W.

#### HANGING OR MARRYING.

(4th S. iv. 294.)

John Manningham's *Diary*, lately printed by Sir W. Tite, has the following entry on this subject at p. 102, under date December 12, 1602:—

"It is the custome (not the lawe) in Fraunce and Italy, that yf anie notorious professed strumpet will begg for a husband a man which is going to execution, he shal be reprieved, and she may obtaine a pardon, and marry him, that both their ill lives may be bettered by so holie an action. Hence grew a jeast, when a scoffing gentlewoman told a gentleman shee heard that he was in some danger to have been hanged for some villanie, he answered, 'Truely, madame, I was feard of nothing soe much as you would have begd me.'

"In England it hath bin vsed that yf a woman will beg a condemned person for her husband, shee must come in hir smocke onely, and a white rod in hir hand: as Sterril said he had seen.

"Montagne tells of a Piccard that was going to execution, and when he sawe a limping wenche coming to begg him, 'Oh, shee limps, she limps!' sayd hee, 'dispatch me quickly,' preferring death before a limping wife."

H. A. KENNEDY.

Gay Street, Bath.

Victor Hugo has made use of this custom upon which to turn the plot of his powerful romance, *Notre Dame de Paris*.

Pierre Gringoire, a philosophical mountebank, finds himself, houseless and moneyless, wandering hap-hazard through the streets of Paris. Putting one foot before the other, he unconsciously drifts into a *quartier* corresponding in those days to the Whitefriars of our own metropolis. He is

pronounced to be a spy by the swash-bucklers and Bohemians who surround him, and condemned to be hung by a magnate known as the King of Cant, a paladin of this Parisian Alsatia.

The rope is round his neck, a barrel is about to be kicked from beneath his feet, when, in accordance with immemorial custom, the women are brought in and passed before the wretched philosopher that they may have the option of marrying him or seeing him hung. A dancing-girl, Esmeralda, consents to be his wife: he is immediately handed over to her, and his persecutors return to their wassail and their dice.

JULIAN SHARMAN.

It may be interesting to F. R. S. to know that, among the old Manx "Temporal Customary Laws," A.D. 1577, is the following:—

"If any man take a woman by constraint, or force her against her will, if she be a wife he must suffer the law for her. If she be a maid or single woman, the Deemster shall give her a rope, a sword, and a ring; and she shall have her choice to hang with the rope, cut off his head with the sword, or marry him with the ring!"

Isle of Man.

J. M. JEFFCOTT.

In *Reliquie Antiquæ*, vol. i. p. 288, your correspondent F. R. S. will find the following allusion to this subject:—

"Of life and dath nowe chuse the,  
There is the woman, here is the galowe tree;  
Of boothe choyce harde is the parte;  
The woman is the warsse, drinne forthe the carte."

J. P. MORRIS.

22, Sandstone Road, Old Swan, Liverpool.

TARTAR KING (4th S. iv. 391).—Everything, I believe, that is or can be known on this subject will be found in the second chapter of my *Tales and Popular Fictions*.

THOS. KEIGHTLEY.

HENRY ST. JOHN (4th S. iv. 275).—The name of the gentleman whose life was taken, in the quarrel alluded to by G. A. H., was not Escott, but Estcourt. In an old news-letter, among the Marquis of Bath's papers, I have met with the following notice of this matter:—

"Dec. 13, 1684.

"The Evidence against Mr St Johns was, that he calling Sr Wm Estcourt 'Asse,' & Sr William replying, 'You are a fool,' St Johns threw a bottle at Sr Wm, and immediately followed it with his sword (as Sir Wm sat on his chair unarm'd), and after he had wounded him, cutt his face with his fist, saying, 'Beg my pardon!' several times; which Sr William took patiently and replied nothing, being mortally wounded in the belly by one wound which fitted Mr St John's little sword, & in the groin by a large wound which fitted Colonel Web's broad-sword, as the Chirurgeons (which probed them both) attested: and also that both those wounds, or either of them were mortal, & that both their swords were bloody & greisy: so they were both found guilty of murder. The Drawer at the tavern where this murder

was done, for minceing his evidence & denying what he swore at the Coroner's Inquest, is committed to Newgate, & also Mr Higden is committed for the like in the case between Montgomery & Narborne.

"This morning Judgement was pronounced against the malefactors at the Sessions, where Mr St Johns, Web, &c., received sentence of Death: two to be hanged for clipping & coyning, and one woman to be burnt for the same. It's not yet said whether there will be any pardons granted."

In a later news-letter, "Dec. 30, 1684":—

"Yesterday His Majesty's warrants for the pardon of Mr St Johns & Coll Web were sent to Mr Solicitor Finch, who is to draw up their pardon."

And lastly, "Jan. 13, 1685":—

"This day St Johns and Web's pardons were sealed."

J. E. JACKSON.

Leigh Delamere, Chippenham.

LADY HEARD (4th S. iv. 362).—The lady to whom your correspondent (MISS BAINBRIDGE) alludes never was Lady Heard, as she died Aug. 30, 1783, and her husband was not knighted until June 2, 1786. She was the mother of Sir David Ochterlony, G.C.B., first baronet of Ochterlony; and my friend, Mr. George Harrison (Windsor Herald), of Heralds' College, informs me that to the best of his belief, after Sir Isaac Heard's death, the portrait inquired about by MISS BAINBRIDGE was forwarded either to the present Sir Charles Ochterlony or to his father. There was a Lady Heard, as Sir Isaac married a second time.

THE EDITOR OF DEBRET.

NATURAL (4th S. iv. 192, 374).—This term is used for a legitimate parent as well as for a legitimate child, e.g. "Our said uncle Edward, Duke of Somerset, eldest brother to our natural most gracious late mother Queen Jane." This passage is from the first letters patent granted to Somerset as Protector, dated March 13, 1546-7.

HILTON HENBURNY.

I wish to strengthen MR. WM. BATES' opinion of the use of this expression by a singular example in a theological work (date 1651), concerning the author of which I have elsewhere made a query:—

"That God should put his own Son upon this work, His Son, his natural Son, his own Image, his only Son, &c. The one and only Mediator."—1st Treatise, p. 122, by John Brinsley, 1651.

J. A. G.

BIBLICAL HERALDRY (4th S. iv. 146).—Your correspondent UPTHORPE says that in a volume in his possession, which he believes to be the *British Compendium*, it is recorded that—

"Abel, the second son of Adam, bore his father's coat quartered with that of his mother Eve, she being an heiress, viz. gules and argent; and Joseph's coat was, Party per pale argent and gules."

Now in Sylvanus Morgan's *Sphere of Gentry* (edit. 1661), book i. on "Nobility Dative," referring to the shield of Adam, he says:—



"The blazon of whose shield is, Gules, an in-esccheon argent (for Eve); the shield being yet without any charge saving colour and metal, denoting their honour and innocence, for in Adam's shield there was not any colour till he put forth his armes to receive the apple which was the first unhappy bearing; neither was there any of their posterity did retain the first bearing but Abel, who bore his father's and mother's coat quarterly, she being an heir."

And in the engraving below, the coat is represented quarterly, gules and arg., with a shepherd's crook bendwise behind the shield, signifying that he was a "shepherd."

As to Joseph's coat, in book ii. p. 5 he says:—

"Come I now to Joseph's coat, which though it was divided as Adam's shield and chequered with black and white, or Tranche with averse and different providences, yet a time should come when he might say 'Equabit nigras candida una dies.'"

J. S. UDAL.

10 Park Street, Grosvenor Square, W.

**HYLTON CASTLE** (4th S. iv. 313.)—In December 1762, the castle and manor of Hylton were purchased in Chancery by Mrs. Bowes, widow of George Bowes, Esq., of Streatham and Gibside, for 33,800*l.*; and her great-grandson, John Bowes, Esq. (son of the late Earl of Strathmore), is the present proprietor. (Vide Fordyce's *History of Durham*, vol. ii. p. 545, 1857.) The castle has since been sold to William Briggs, Esq., of Sunderland, who has made considerable alterations; the two modern wings having been removed and the interior of the original structure made suitable to the requirements of a modern mansion. Your correspondent is also referred to "N. & Q." 3rd S. x. 88, 152.

J. MANUEL.

Newcastle-on-Tyne.

There is a very full and interesting account of Hylton Castle—its possessors, antiquarian and legendary history connected with it, plate of seals and arms, and the descent of the property, in Burke's *Historic Lands of England*, p. 129-149.

SAMUEL SHAW.

"**RECOGNITIO FUTURA**" (4th S. iv. 313.)—I am aware it will not aid F. M. J. to be told that I have before me the MS. of an essay under the above title, advocating (and in the opinion of the Vicar of — quite conclusively) the "negative side of the question." If, however, I am not mistaken, the late Rev. Dr. Hawker of Plymouth held the same view: the opposite and popular notion being, as I think, neither supported by Scripture nor reason—the voice of the pulpit, the utterances of poetry, and the sentiment of many pious people to the contrary notwithstanding.

J. H.

**JOHN KEMP, ARCHBISHOP OF CANTERBURY** (4th S. iv. 314.)—It may interest your correspondent the REV. T. S. NORGATE to tell him of the fine figure of Archbishop Kemp in the east window of the church at Bolton Percy. He forms

the central one, having on either side two Archbishops of York, and is represented as habited in chasuble, dalmatic, pallium, and embroidered stole. On his hands are jewelled gloves, and on his feet sandals. His right hand is upraised in the act of benediction, whilst his left holds a crosier. Underneath the figure are the arms of Kemp—"gules, three garbs or, two and one," impaling those of the see of Canterbury. He was Archbishop of York from 1426 to 1452, when he was translated to Canterbury, which see he held until 1454, and was created a cardinal by Pope Nicholas V. in 1452, when Henry VI. was King of England.

JOHN PICKFORD, M.A.

Bolton Percy, near Tadeaster.

**LEADEN COMBS** (4th S. iv. 232, 326.)—

"**POISONED BY HAIR DYE.**—Dr. Witherwax of Iowa, died some time ago with peculiar and obscure symptoms. The Scott County Medical Society appointed a committee to investigate the causes which led to his death, it having been the opinion of several medical gentlemen that he died from the effects of lead poison. The committee have prepared their report, in which they unanimously concur in the opinion that the cause of Dr. Witherwax's death was rightly surmised, and that the poison was introduced into the system through the use of hair-dressing or dye. For four years previous to his demise Dr. Witherwax had used the dressing almost daily on his hair and whiskers, and frequently during the whole period suffered from pains which were similar to those produced by lead colic. Drs. Hozen and Cantwell each made four separate analyses of the liver of Dr. W., and one of the kidneys, and found lead in the tissues of those organs each time."—*Medical Press*.

Some people die from too good living, others again from over dyeing. The above cutting from the *Medical Press* is a melancholy instance of the dire effect of the abominable habit of dyeing one's hair and whiskers, which not only strangely disfigures people's faces, but even, as in the above case, shortens life; so that, instead of staying the course of time, it only tends to hasten it. It is a sad mistake to suppose that dyeing the hair makes a wrinkled face look young; it only shows the weakness of wishing to appear so. As a Cockney would say—

"It is an ill hair where you gain nothing."

The celebrated Mdle. Mars is said to have died from the same cause.

P. A. L.

**AMICIA, DAUGHTER OF HUGH KEVELIOC** (4th S. iv. 334.)—Hugh Kevelioc Earl of Chester had seven daughters—Amicia wife of Ralph Mainwaring, by his first wife, name unknown; by the second wife, Bertrède daughter of Simon Count of Evreux; Maude, wife of David Earl of Huntingdon; Mabel, wife of William Earl of Arundel; Agnes, wife of William Earl of Derby; Hawise, wife of Robert de Quincey; Cicely, and Margery. The house of Stuart was descended from Maude and Hawise, but I can trace no descent from Bertrède de Audley, the daughter of Amicia, unless (which seems doubtful) Hugh Audley, first Lord

of the younger branch, was a descendant of Bertreda, and not a son of her husband's stepmother, Ela de Longuépée. If Sir Thomas Mainwaring could prove that dubious point, the descent would then run as follows:—Bertreda de Mainwaring (or Mesnilwarine); James Audley her son, Nicholas his son, Hugh his son, Alesia his daughter, John Neville her son, Ralph his son, Cicely his daughter, King Edward IV. her son. HERMENTRUDE.

"STILL WATERS RUN DEEP" (4th S. iv. 133.)—I recently heard this proverb given thus: "Still waters run deep, and the devil lies at the bottom." UNEDA.

Philadelphia.

STEER (4th S. iv. 336.)—This word is the French *stère*, and means a cubic metre. It was adopted from the Greek *στερεός*, *solid*, and is incorporated in the English words stereobate, stereography, stereometry, stereoscope, stereotomy, stereotype, and their compounds. (See Dr. Hyde Clarke's *Dictionary*.) T. J. BUCKTON.

This word is, doubtless, corrupted from the French *septier*, *setier*, a measure of twelve bushels; of liquors, about two English gallons; of land, about three acres. Conf. the old French word *stier*, which Roquefort renders "*septier*, mesure de grains; on appeloit aussi de ce nom les greniers publics." See also the Med. Lat. *stœura* in Dufresne. R. S. CHARNOCK.

Gray's Inn.

In Noël and Chapsal I find: "*Stère*, s. m. (*στερεός*, solide), unité des mesures de bois de chauffage; il est égal au mètre cube."

P. A. L.

ST. ALKELDA (4th S. iv. 297.)—Oswy, King of Bernicia, had a natural daughter, whose name is variously spelt Alkleda, Alfleda, and Alchfleda, who married Peada, King of Mercia, about 650, and afterwards murdered her husband. Can this estimable lady be the saint of whom your correspondent is in search? HERMENTRUDE.

OLD FRENCH WORDS (4th S. iv. 96, 178, 341.) I hope all your correspondents who have taken so much pains to elucidate these will accept my best thanks. *Oure* is correctly transcribed, but I fear not *amosuoient*, which, it has been privately suggested to me, should be *amesnoient*. I have no doubt this is right. *Oelez* is a mistake for *oeilez* either of the compositor or myself. The writing of the MS. is faint in many parts, and renders mistakes easy.

May I put one more word on the list? What is meant by "un ewer d'argent par toute sorrez et partiez de diuerses vires et roses"?

HERMENTRUDE.

DON SALTERO (4th S. iii. 580.)—The portrait of this eccentric is still "wanted." I shall feel ob-

liged by a communication from any one willing to lend or sell a copy of the engraving. Permit me at the same time to return thanks to Mr. G. A. SCHRUMPF and Mr. C. A. FEDERER; the first for his obliging loan of "*Les Papillotes de Jasmin*," and the other for a charming portrait of the Gascon poet from the *Magasin pittoresque*. Those who are acquainted with Jasmin's masterpiece, the "*Blind Girl of Castel Cuillé*," by Longfellow's translation, will perhaps be glad of a reference to the version of Lady G. Fullerton published in the seventh volume of Bentley.

WILLIAM E. A. AXON, F.R.S.L.

Joynson Street, Strangeways.

THE AMBULATOR: E. W. BRAYLEY (4th S. iv. 284.)—Your correspondent J. A. G., in his notice of the medicinal spring at Dulwich, quotes from a mutilated copy of *The Ambulator*, and says he thinks "it was an early publication of Mr. Brayley's." In this he is mistaken, as the first edition of this little work appeared before that gentleman was born. The earliest edition I have seen is that of 1774, but it was not the first. Now, Mr. E. W. Brayley was born a year previously to this date, consequently he was not the author, although nearly half a century later he edited an edition of the work. The editions I have seen of *The Ambulator*; or a *Pocket Companion for the Tour of London and its Environs* (besides the one named) are those of 1787, 1792 (the fourth), 1793 (the fifth), 1796 (the eighth), 1807, 1811 (the eleventh), and 1820 (the twelfth). The latter was enlarged and edited by Brayley. Your correspondent speaks of the imperfect notice of Mr. Brayley's works in the last edition of *Lowndes*, a remark in which I cordially join. Besides the omission of that interesting work the *Londoniana*, I find no notice of *The Grand Alphabet of Alphabets*, 1800; *Syr Reginald, or the Black Tower*, 1803; *The Works of the late Edward Dayes*, 1805; *Description of Views illustrative of the Works of Robert Bloomfield, with Memoir of the Poet*, 1806; *The Graphic Illustrator*, 1834; and other works of this painstaking and industrious antiquary.

Several interesting notices of Mr. E. W. Brayley may be found scattered through the first volume of the *Autobiography of John Britton*, his worthy coadjutor in so many literary undertakings.

EDWARD F. RIMBAULT.

ΕΠΙΟΤΕΙΟΣ (4th S. iv. 215, 243, 299.)—Not to seem wanting in proper courtesy, I crave an inch of space to record my thanks to the two gentlemen who have so obligingly replied to my query on the above word. Although not going with them entirely, I am bound to say that their observations show both learning and research, and much ability in the handling. John Wesley's rendering of the word (*Explanatory Notes on the New Testament*) seems quite worth noting:—



"All things needful for our souls and bodies; not only 'the meat that perisheth,' but the sacramental bread, and thy grace, the food which 'endureth to eternal life.'"

It may hardly be worth mentioning that the true meaning of *ápros* is a *loaf*, as in Mat. vii. 9

EDMUND TEW, M.A.

MISAPPREHENSIONS (4th S. iii. 552, 610; iv. 86, 245).—Victor Hugo's *Nation of the Haid-schnuken*, Prince Pückler-Muskau alluded to, has been "out-Heroded" lately by the ex-peer himself in his *L'Homme qui rit* and *Les Travailleurs de la Mer*, in the latter of which the Frith of Forth is called *Première des Quatre*, and in parentheses "First of the Fourth." The best of it is, that this blunder was pointed out by an English correspondent before the publication of the work, but the poet refused to correct it, saying, "If there is a mistake, it is the same as reported by the Bulletin of the Paris Observatory," and he added, with modest assurance, "Du reste, je ne crois pas qu'il y ait erreur." P. A. L.

ETIQUETTE (4th S. iv. 215).—Walker, in his *Critical and Pronouncing Dictionary*, says, "This word crept into use some years after Johnson wrote his *Dictionary*, nor have I found it in any other I have consulted." It is not in Johnson's *Pocket Dictionary*. Noël and Chapsal give the derivation from *est huc* = there is here. Huet derives it from *Στίχος*, stichus, stichetus, stichetta, étiquette. Les *Éthiques* d'Aristote"; likewise from the Gr. *ἥκεις* = that which concerns manners and morals. J. J. Rousseau says: "Mettre tous ses devoirs en étiquette"; *cérémonial de la cour, usages dans la société.*" (Acad.)

P. A. L.

MICAH HALL OF MAM TOR (4th S. iv. 294).—There was a gentleman of this name who resided at Castleton in the High Peak, and practised as an attorney there for a great number of years. He directed the following inscription to be placed on his monument, and his intention was carried into effect:—

"To the Memory of  
MICAH HALL, Gent.,  
Attorney-at-Law,  
Who died on the 14th of May, 1804,  
Aged 79 years.  
Quid eram, nescitis.  
Quid sum nescitis.  
Ubi abii, nescitis.  
Valete."

B.

BRIGHT AND PATCH (4th S. iv. 327).—These names of the murdered and the murderer will be found embodied in the humorous verse of Thomas Hood in "Skying a Copper":—

"Before one eye appeared a Blight,  
The other eye a Patch."

I remember some years since quoting these lines

to the poet's only son, who could not divine their meaning—showing the necessity of placing foot-notes to the more obscure *jeux de mots* or the *double-entendres* of the great punster, which will become unintelligible to future readers. This hint may perhaps be worth the attention of Messrs. Moxon & Co. LUKE LIMNER, F.S.A.

MILTONIANA: LINES ATTRIBUTED TO MILTON (4th S. iv. 195).—J. W. H. may rest assured that the "Extempore Lines upon a Faggot" are not by Milton. Their insertion in a volume of *Oxford and Cambridge Miscellany Poems*, as the production of Milton, must have been the work of some wit of the time; although I must confess it is difficult to see the joke, as no one in the least acquainted with the poet's life and works could for one instant believe him to have been the author of such a stupid piece of coarseness. In several poetical miscellanies of the end of the seventeenth century, these lines are attributed to the licentious Earl of Rochester—the very poet of all others of his time likely to have penned such ribaldry. Further proof of his being the author may be found in *The Works of the Earls of Rochester, Roscommon, and Dorset*, edit. 1776, (vol. i. p. 67), where they are printed among the works of the former. EDWARD F. RIMBAULT.

BROIDERED (4th S. iv. 251, 301).—In all the instances of the use of the word *broydered* (however spelt), which DE MORAVIA cites from the Old Testament, the context will show that this word signifies the ornamentation of textile fabrics by needlework. All these instances may be found as well in the Geneva Bible, as also in the present Authorised Version. In the former (the Geneva version) the word *broyded* is used both at 1 Tim. ii. 9, and at 1 Pet. iii. 3 (*vide* edit. J. Crespin, sm. 4to, Geneva, 1568; and the Amsterdam edit. fol. 1644). DE MORAVIA says he finds *broydered* in the latter place in an edition of the Geneva version, 1599; but that edition cannot compare for authority with that of 1568. In the latter the marginal note on *broyded* (1 Tim. ii. 9) is as follows:—

"The worde signifieth to plait, to crisper, to brayde, to folde, to bush, to curl, or to lay it curiously; whereby all pöpe and wantonnes is condemned, which womē use in trimming their heades."

The context in both places plainly demonstrates that the word *broyded* cannot mean what the word *broidered* means. And so does the etymology, as the original Greek words are both derived from the same verb, which signifies, to plait, or weave, or tie, but not to embroider.

The word *brayde* has been retained in 1 Tim. ii. 9 in many editions of the Authorised Version. I find it in Barker and Bill's edit. 4to, black-letter, 1630; and in some Oxford and Cambridge copies, and in some (but I regret to say not, as MR. BLAIR

thinks, all) of the editions printed by the King's (or Queen's) printers for the British and Foreign Bible Society.

In Junius, *Ethymol. Angl.* (fol. 1743, Oxon.) I find —

"*Braide*, vid. *Broide*, *crispare* [so that he thinks *broide* the more genuine word].

*Broide*, 'braide the hair,' *crispare* crines. Fortasse est à Teut. *breyden* nectere; *crispantur* enim crines in nodum nexi."

The Rheims New Testament (1582) *in loc.* has "plaited hair"; the Vulgate, "tortis crinibus"; and Beza, "cincinnis."

It seems on all these grounds that *broyded*, or its equivalent *braided*, ought to appear, and *broidered* to disappear, at 1 Tim. ii. 9.

W. P. P.

P. VIOLET (4th S. i. 485, 545, 594).—An octogenarian friend of mine had lessons in highly-finished water-colour painting of P. Violet in the year 1811. He then lived in a street leading out of Golden Square, was much advanced in life, and was obliged to work with very powerful glasses.

Z. Z.

THE PYTHAGOREAN LETTER (4th S. iv. 75, 198.) I have waited up to this time in the hope of hearing something more from R. B. S. on this curious subject of inquiry. Permit me now to make one or two observations on the note which he cites from Dean Alford's Greek Testament, *in loco*. As to the rabbinical notion mentioned by Lightfoot (*Hor. Heb.*), "that a child might *sin* in its mother's womb," I think, in designating it *wild*, Doddridge has applied to it the only epithet which it deserves, and that it is scarcely worth a passing notice. Tholuck's theory could only find acceptance with the professed believers in the frightful doctrine of unconditional reprobation. De Wette's, in my [view, is at once the most natural and best supported by authority. It is true that in Josephus, and the Book of Wisdom (viii. 19, 20), the doctrine seems only to have a partial reference to the souls of the *good*. But in the words of the Pharisees to the man born blind, *Ἐν ἀμαρτίαις οὐ ἐγεννήθης ὁλος*, there is, to my mind, a clear expression of opinion that his calamity was the consequence of sin committed by him in a former state: and hence the deduction, that they held this doctrine in its most comprehensive form. In this view Hammond, Whitby, and Poole concur. The latter says, on v. 34:—

"It was the opinion of Pythagoras, one of the heathen philosophers, that when men and women died, their souls went into bodies that were then born, and in those bodies often suffered punishment for those enormous acts which they had been guilty of in former bodies. It is apparent that the Jews were some of them tainted with this notion. So it is thought, that the Pharisees here saying 'Thou art altogether born in sin,' meant, that his soul was a sordid filthy soul, which in another body had committed

vile and abominable things; and for those sins God set a mark upon him, even in his birth, and he was born blind."

EDMUND TEW, M.A.

Patching Rectory, Arundel.

INSCRIPTION ON THE GREAT CLOCK AT WESTMINSTER (4th S. iv. 292).—With ARMIGER I have been often struck at the absurdity of the word *primam* appearing in this inscription, and have only been able to account for it by supposing that some word was required to bring the line to a certain length. As Sir Charles Barry is said to have been influenced by a desire to preserve old associations in placing the clock tower in its present position, it has always been a matter of regret to me that the old inscription, "*Discite justitiam moniti*," was not retained. This inscription, which is said to have been on the old clock tower, was to be seen a few years ago on a sundial on one of the houses standing in New Palace Yard, at the foot of the clock tower.

H. F. T.

"WHIPPING THE CAT" (4th S. iv. 167).—This phrase is so familiar to me, and yet so different in its application from that suggested by W. T. M., that I am tempted to give its meaning, though I cannot discover anything to throw light on its origin and history. In the counties on the Scottish border, "To whip the cat" is regularly applied to any workman who goes from house to house among his employers to execute his work. Perhaps it is most frequently applied to tailors, but I have often heard it applied to saddlers and others. To the saddlers, I think, George Eliot, under the name "White taws," applies it in *The Mill on the Floss*.

G.

Stirling.

JEM THE PENMAN (4th S. iv. 277).—"A full, true, and particular account" of this notorious person's connection with the bullion robbery on the South Eastern Railway, and of his cheque forgeries, will be found in pp. 484 to 595 of *Facts, Failures, and Frauds*, by D. Morier Evans, published by Groombridge and Son, 1859.

S. J. HYAM.

NATURAL INHERITANCE (4th S. iv. 344).—I bow humbly before MR. BOYLE'S rebuke. If it can be discovered in the case of each of the ladies, of which of her father's two wives she was the daughter, I will erase my offending "probably" with the utmost pleasure. In the case of Agnes of Guelders, I have little doubt that she was the daughter of Ida of Boulogne, and my "probably" merely indicated a leaning on the side of caution. I wish this were the only pedigree with a "probably" in it, either in show or fact!

HERMENTRUDE.

"TRUE RELATION OF THE FACTION AT WISBECH" (4th S. iv. 314).—The Cambridge University



Library contains a copy of this work, bound up with four other tracts relating to the Jesuits, all published in the same year, and without the name of the printer. The Bodleian also contains a copy, catalogued *s. v.* Jesuits. William Watson, the modern historian of Wisbech, refers in half-a-dozen lines to the circumstances that led to this publication, but seems to have been ignorant of the work itself.

E. V.

OMENS OF ILL-LUCK: BELLOWS (4th S. iv. 213, 307.)—We have had queries about "Burn the Bellows," which it seems a very foolish thing to do. But now that we are told that bellows are unlucky on a table and forebode a quarrel, might not "burn the bellows" be a slang equivalent for no "quarrelling permitted"?

P. P.

SCOTT: HOOD (4th S. iv. 272.)—

"We call them lives of men."

"Caller Herring," by Lady Nairne.

Are not both Scott and Lady Nairne quoting a saying among the fish folks, which Hood has adapted to the needlewomen, without meaning to be original? Perhaps I am mistaken, but so I have always taken it.

P. P.

STEPHEN DUCK (4th S. iv. 347.)—In addition to the "Account of the Life of the Author," prefixed to his *Poems on Several Subjects*, there is the following:—

"A full and authentick account of Stephen Duck, the Wiltshire poet. Of his education, his methods of improving himself, how he first engaged in poetry, and his great care in writing. Of each of his particular poems, of the first encouragement he met with, and his original sentiments on several books, things, &c. In a letter to a member of parliament. By J—S—, Esq., Poetry Professor for the University of Oxford." London, 8vo, pp. 27, 1731.

This was written by the author of *Polymetis* in order to serve the indigent poet, and was, says Singer, in the Life prefixed to the *Anecdotes*, &c., by Joseph Spence, 8vo, 1820—"left in the hands of his friend Mr. Louth for publication, with a sort of Grub-street title as a *ruse de guerre*, calling himself Joseph Spence, *Esquire*, Poetry Professor." It was the same benevolent friend—the subsequent patron of Blacklock the poet, and Robert Hill the learned tailor—who introduced him to the notice of Pope, and obtained for him from the Duke of Dorset the living of Byfleet in Surrey. Here, in 1756, he committed suicide by drowning; but what share the conjugal incompatibilities hinted at by H. H. had in conducting to this act, I am not prepared to say.

One of the earliest patrons of Duck was the Lord Palmerston of the day; and this nobleman assigned a piece of land with a cottage to trustees, to produce an annual sum to provide the cost of a festival to be held at Charlton to perpetuate the name and genius of the Thresher Poet. I have no information on the subject of this celebration,

and presume that it, like the fame and works of its object, has long since become obsolete.

WILLIAM BATES.

INFLATED BOX (4th S. iv. 335.)—Possibly "inflated cheeks," from the Angl.-Sax. *bucca*, Lat. *bucca*, the inner part of the cheek, or the cheek itself.

In Persius, *Sat.* v. 13, there is a nearly similar expression:—

"Nec stloppo tumidas intendis rumpere buccas."

Juvenal (*Sat.* iii. 35) alludes to the wandering players upon wind instruments as—

"Perpetui comites, notaque per oppida bucca."

C.

The poet has used *box* as the convertible and equivalent form of *chest* or *lungs*, for the sole purpose of effecting a rhyme to *fox*. For as lungs, chest, box, are all things of capacity, and *box*=a small chest, and *chest*=a large box, the rhyme is good, and the application appropriate.

J. BEALE.

It is pretty plain from the context that *box* is used here for musical instruments made of *box-wood*, opposed to the "brazen trumpets"; for Dryden goes on—

"To kindle Mars with military sounds,  
Nor wanted horns to inspire sagacious hounds."

But it is put out of all manner of doubt that such is the meaning if we refer to the original Chaucer in "The Nonnes Preestes Tale"—

"Of bras they broughten *bemes* and of *box*,  
Of horn and bone in which the blew and pouped."

J. H. T. OAKLEY.

The Priory, Croydon.

PORTRAIT OF BYRON (4th S. iv. 251, 327.)—P. A. L. refers to the "profile by Count d'Orsay." I forget whether there is any such profile other than a full-length figure that has been engraved. It may be worth noting, that this full-length figure is attested to be a very good likeness by one of the living men best able to speak to the fact, Captain Trelawny, who knew Byron from the beginning of 1822, and accompanied him to Greece. This gentleman, in conversing with me last summer, showed me the engraved portrait in question, saying: "If you want to know what Byron really looked like, you see him there." I remember remarking upon the oddities (as they seem to an eye of our day) of the costume, and asking Captain Trelawny whether a man who presented that sort of general appearance was, in Byron's time, considered a fashionable or "well-got-up" man; to which Captain Trelawny replied that Byron, when he knew him about 1822, was already a little *passé* in his costume,—he had been a lion of society in 1814 or 1815, and, going abroad in 1816, had stuck rather perceptibly ever since to the fashions of his most brilliant days.

While on the subject of Byron, I may perhaps be allowed to add a minute item regarding Lady Byron. This lady, when still Miss Milbanke, was instructed in Italian by a gentleman, Mr. Deagostini, whom I remember as a very old man in my childhood. A lady belonging to my family has lately reminded me that this old gentleman used to remark upon the singular coldness of character of Miss Milbanke. W. M. ROSSETTI.

56, Euston Square, N.W.

"HOLLAND'S LEAGUER" (4th S. iv. 294).—MR. WATSON will find the name Nicholas Goodman at the end of this tract, below the word *Finis*—at least, my copy has it. I do not know of any thing else written by Nicholas Goodman.

H. II.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Albert Durer: His Life and Works, including Autobiographical Papers and Complete Catalogues, by William B. Scott, Author of "Half-hour Lectures on the History and Practice of the Fine and Ornamental Arts." With Six Etchings by the Author, and other Illustrations.* (Longmans.)

Reputations ebb and flow. There are times when the public will, like Sir Joshua Reynolds, shift their trumpet and take snuff when the talk is of Raffaele and Correggio; and again there are times when the public will lend willing ears to nothing else. So it has been with the great Nuremberg artist. Though his star has never been obscured and rarely paled, men's eyes have recently been more steadily and earnestly directed towards it—among many other reasons, perhaps, on account of Mr. Holt's persistent and ingenious, if not convincing, arguments that he was the designer of the Fairford Windows, which have recently stirred up such a coil in the antiquarian and artistic world. Yet, when we consider how well the works of Durer are known in England, and how highly they are esteemed among us, it is strange that it should be left to the author of the book before us to supply art students in this country with an account of his life, writings, and catalogues of his works. The literature of Germany is rich in such materials, nor is France destitute, but England owes to Mr. Scott the first Life of Albert Durer. But if we waited long for such a book, we are not doomed to disappointment when we get it. Himself an artist, Mr. Scott gives us the artist's life in his own words and works; and, as we turn page after page, the artist and the man gradually develop themselves before us in a way which, to our mind, is very effective, and justifies the author's opinion of him that he was a simple-minded man, profound and strong, viewing Life, Art, and Religion in the same serious spirit. The admirers of Albert Durer are under great obligations to Mr. Scott for this life of the great master. The book is illustrated by some etchings by the author, among others one of Durer at eighteen, striking for its resemblance to the received portraits of the Saviour.

*Fasti Herefordienses; or, Antiquarian Memorials of Hereford.* By the Rev. Francis Havergal, M.A. With Illustrations by C. C. Haddon, Architect, Ato, 1869.

In illustration of the cathedral and ancient diocese of Hereford, much will be found to interest the reader of Mr. Havergal's book. It commences with a history of

the bishops, deans, and prebendaries of the church, then passes to antiquarian memorials, such as the Norman timber hall of the episcopal palace, the effigy of St. Ethelbert, brasses and monuments, as well as the library of chained books and their contents over the north transept, the famous Mappa Mundi, and other interesting subjects relating to the cathedral. Much pains and great research is shown in the descriptive letterpress attached to the numerous plates. That this book will be a worthy record of this ancient see and its diocese, the numerous list of local subscribers is a sufficient proof.

*Historical Sketches of the Reign of George the Second.* By Mrs. Oliphant. (Blackwood & Sons.)

If Mrs. Oliphant cannot lay claim to novelty in her choice of a subject, she is at least justified in doing so for the manner in which she has treated it. Instead of a history of the reign of the second George, Mrs. Oliphant gives us a dozen clever sketches, which are very pleasant reading, of the principal personages who figured in that extraordinary Court. First we have the Queen; next, the Minister, Sir Robert Walpole; next, Chesterfield, the man of the world; Lady Mary Wortley Montague, the woman of fashion; her quondam friend and unscrupulous satirist, Pope the poet; these, with the Young Chevalier, are the subjects of Mrs. Oliphant's first volume. In her second she gives us John Wesley as the reformer, and Lord Anson as the sailor; Bishop Berkeley is her philosopher; and Samuel Richardson, whose *Clarissa Harlowe* has again been drawing tears from all eyes, is her novelist; Hume the sceptic, and Hogarth the painter, conclude the series. Mrs. Oliphant's character of that remarkable woman Queen Caroline—a woman born seemingly to contradict all our preconceived ideas of feminine weaknesses and womanly instincts—is of course based upon Lord Hervey's inimitable Memoirs, and is a clever and able sketch, perhaps the most effective in the book. At all events, it is sufficiently attractive to ensure that the readers who have thus been introduced to the Queen by Mrs. Oliphant will be very anxious to avail themselves of Mrs. Oliphant's introduction to the celebrities by whom her Majesty is surrounded.

*The Pentateuch and its Anatomists; or, the Unity and Authenticity of the Books of Moses vindicated and confirmed, in Reply to Modern Criticisms.* By the Rev. T. R. Birks. (Hatchards.)

Theological discussions being beyond the pale of "N. & Q.," we may content ourselves with supplementing Mr. Birks's title (though such supplementary information is scarcely called for) by stating that it is his object to give a full and complete solution, in a form quite intelligible to plain English readers, of the Elohist question, or the objection raised against the unity and genuineness of the Book of Genesis from the use of the two Divine Names.

*Over the Alleghanies and Across the Prairies. Personal Recollections of the Far West One and Twenty Years Ago.* By John Lewis Peyton. (Simpkin & Marshall.)

Colonel Peyton, who is already favourably known by *The Adventures of my Grandfather*, is an intelligent and observant traveller, who tells well what he has seen, so that his narrative of what came under his notice when he was "out west" one and twenty years ago, makes a little volume of very pleasant reading.

*Patrañas; or, Spanish Stories, Legendary and Traditional.* By the Author of "Traditions of Tyrol." With Illustrations by E. H. Corbould. (Griffith & Farran.)

When one considers how rich, from the circumstance of its history, Spain must be in legendary and traditional lore, it is somewhat surprising how little has yet been



done to make English readers acquainted with it. The author of the work before us classifies his collection of stories under the heads of Popular, Legendary, Cabaleresco, Moresque, and De Ultramar or Colonial; and the fifty traditions which he has collected will be found not only well calculated to please the young, for whose amusement principally the work is published, but also to interest those who share the interest taken by Walter Scott, Palgrave, Keightley, and other scholars in that curious question—the Origin of Popular Fiction.

#### BOOKS RECEIVED:—

*Notes on Burgundy.* By Charles Richard Weld. Edited by his Widow. (Longman.)

These last words on the title-page give a touching interest to this little volume, the closing records of the travels of the accomplished gentleman whose "Vacation Rambles" have from time to time given to the world evidence how fully he possessed all the qualities essential to a good writer of travels.

*Nature.* A Weekly Illustrated Journal of Science. No. 1.

The appearance of this new journal, which adopts for its motto Wordsworth's declaration—

"To the solid ground

Of Nature trusts the mind which builds for aye,"

affords another proof how rapidly scientific studies are spreading among us. The list of distinguished contributors to the new journal is a guarantee for the ability with which *Nature* will be supported.

*Here We are Again!* Routledge's Christmas Annual. Edited by Edmund Routledge.

The first of the collections of miscellanies which of late years have been issued to commemorate the arrival of Christmas. Mr. Routledge has given variety to the present Annual by the insertion of an illustrated paper on "Decorations at Christmas Tide."

**GEORGE WITHER AND THE FULLER WORTHIES' LIBRARY.**—MR. GROSART states that it is his intention to include the complete works, prose and verse, in the Fuller Worthies' Library; but that, like the others, Wither will be limited to the friends who favour him with their names. It may be added that, assuming that nearly all the friends who now share with him the expense of the Fuller Worthies' Library will order Wither, it is certain the whole number will be taken up before he goes to press; and thus the work will not be procurable at any price thereafter. Hence book-lovers not yet provided with the Worthies, and who wish to possess the set, must lose no time in applying to him. He calculates that Wither will occupy from twelve to fifteen volumes.

The question of Probabilities is one which often enters into the discussion of disputed points of history, biography, &c., and we therefore direct the attention of any of our readers interested in such matters to a paper entitled "Estimates of Probability," in *The Student* for November.

**A NEW DUCANGE.**—Those who, like ourselves, have long felt the want of a new edition of Ducange (more compact than that of Henschel, and more complete than the six octavos published at Halle (1772-84)), will be glad to hear that MR. MURRAY announces "A Mediæval Latin-English Dictionary," founded on the great work of Ducange, comprising all matter of importance therein contained; but illustrated and enlarged by numerous additions, derived from patristic and scholastic authors, from the works of writers published by the Record Commission of Government, from mediæval histories, charters, glossaries, and dictionaries, and from various other sources, ancient and modern; and that it is edited by one eminently qualified for the task—Edward Arthur Dayman, B.D., Rector of

Shillingstone, Dorset; Prebendary of Sarum; late Fellow and Tutor of Exeter College, Oxford. It will be published in small 4to, and the volume is, we believe, nearly ready.

**MR. FAIRHOLT'S PAGEANTS.**—It will be remembered that Mr. Fairholt bequeathed to the Society of Antiquaries the collection of books on pageants which he had collected in his zeal in the pursuit of artistic study for which he was celebrated. The Society has shown its sense of the value of the bequest by having a special commemorative book-plate engraved for them, and having such as required it rebound; and we have now to record the publication of a special catalogue, drawn up with great care and intelligence by Mr. C. Knight Watson, the indefatigable Secretary of the Society. As the Director well observes in the preface, the collection forms the "nucleus of a small library devoted to a subject by no means devoid of artistic and historical interest," to which additions might be made with advantage—a hint which we trust will not be lost upon Fellows of the Society.

**BOOKSELLERS' CATALOGUES.**—An Oxford correspondent calls our attention to "the carelessness—not to put too fine a point upon it"—with which booksellers' catalogues are sometimes compiled.

"We may perhaps barely excuse one styling Benjamin West, President of the Royal Academy, 'Sir'; or another dubbing Horace Walpole 'Earl of Oxford'; but we can hardly be so charitable to a third, who tells us *Chalco-graphomania* was written by Caulfield, when we know he actually prepared an affidavit of denial to be sworn at Bow Street, and that it was one of the perpetrations of the Shakespearian forger, W. H. Ireland; or to a fourth, who assures us that Limbird's *Mirror* was edited by the author of the *Curiosities of Literature*; or, finally, to a fifth, who advertises *My Pocket-book*; or, *Hints for a Ryghte Merrie and Conceited Tour* (1808), with 'query, by Thomas Hood' (then at the ripe age of seven), instead of by Edward Dubois. (See MR. BATES's note, p. 285.) I have only to add, in sorrow, that all these slips occur in one month's issue."

**THE SOCIETY OF ANTIQUARIES.**—We may remind the Fellows that the first meeting of the society for the present season will be on Thursday next, the 18th instant.

There is good news for the admirers of Mr. Tennyson. The book by the Laureate, announced by MESSRS. STRACHAN & Co., is understood to be a New Series of "The Idylls of the King."

**THE CRABB ROBINSON MEMORIAL.**—A very fitting Memorial of this genial and accomplished gentleman has been erected at University Hall, Gordon Square, the scene of some of his useful and benevolent labours. It is a mural painting, in which Mr. Crabb Robinson is depicted surrounded by some of the more prominent of those friends with whom the world has been made familiar through his amusing Diary. The picture disposes of itself in six groups. On the farther left Mrs. Barbauld is seen in earnest talk with Mr. Wakefield; Godwin, Hazlitt, Clarkson, and Walter Savage Landor stand by. Next is a company over which Wilhelm von Schlegel and M<sup>me</sup>. de Stael preside. The Germans have a compartment to themselves, wherein the well-marked portraits of Goethe and Schiller at once arrest the eye; "the Lake poets" also hold a conspicuous position. The next scene opens darkly with the grand wild head of Edward Irving; beneath, Samuel Rogers has taken his seat. On a sofa near at hand Lady Byron is listening to the Rev. F. W. Robertson—neither portrait being flattered. Talford, Arnold, Bunsen, and others are near. The selection was made "by the committee"; the pictorial treatment is

due to Mr. Armitage. The picture is fifty-six feet long, and the figures, thirty-four in number, are somewhat over life-size.

MR. ORRIDGE, formerly Chairman of the Library Committee of the Corporation of London, announces for publication by Mr. Hotten, "The City Friends of Shakspeare: with some Account of John Sadler and Richard Quiney, Druggists and Grocers of Bucklersbury, and their Descendants." Sadler and Quiney, it will be remembered, migrated from Stratford-on-Avon about the year 1600, the one being the near relative of Judith Shakspeare's godfather, and the other her husband's brother.

MESSRS. DEIGHTON, BELL & Co. have in the press a volume of "Autobiographic Recollections" of the late Professor Pryme of Cambridge. These reminiscences extend over a period of more than seventy years, and include many unrecorded anecdotes of eminent scholars, lawyers, and divines, also a description of the first reformed Parliament and two subsequent, in which he sat for Cambridge. The volume will be edited by his daughter.

MESSRS. NISBET have just published "The Lord's Prayer," Lectures by the Rev. Adolph Saphin, B.A., Greenwich.

### BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

BREVIARIUM BAMBERGENSE. Joh. Senseschmidt, 1481. Perfect or not.

ORTULUS ANIMÆ. J. Schoeffers, 1516.

ORTULUS ANIMÆ. Joh. Gruninger, 1500.

NOVAVENTURE PSALTERIUM. MS. or printed.

14170. HISTORY OF THE DUKE OF SULLY.

Wanted by Rev. J. C. Jackson, 13, Manor Terrace, Amherst Road,

Hackney, N.E.

ANGELETTA, del Sig. Erasmo di Valvasone. Venet. 1500.

DISCORSO IN VERSE DELLA CREAZIONE DEL MONDO SINO ALLA

VENUTA DI GESU CRISTO, per Antonio Cornozano, 1472.

DELLA CREAZIONE DEL MONDO, Poema Sacro del Sig. Gasparo Mer-

tola. Giorno sette, Canti sedici. Venet. 1608.

EPAMERONE, OVERO L'OPERA DI SEI GIORNI, Poema di Don Felice

Passero. Venet. 1609.

CREACION DEL MUNDO, Poema Español por el Doctor Alonzo de

Azevedo. En Roma, 1615.

LASCETTA. LA SCENA TRAGICA D'ADAMO ED EVA, &c. Venet. 1614.

IL CASO DI LUCIFERO, di Amato Aquilino. n. d.

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Wanted by Messrs. E. Clabbe & Son, Derby.

### Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

We have this week received several communications pointing out errors in our contemporary. It is neither our wish nor place to play the part of "Alexander the Corrector."

SCIENTIFIC QUERIES should be addressed to some of the many able journals devoted to such subjects.

MILTON'S HANDWRITING.—In Sir William Title's communication (anti. p. 376) he is made to speak of the facsimile of the Sonnets as "acceptable" to every body. It need scarcely be said that it is a misprint for "accessible."

C. W. FENNY. The question respecting the shoe nailed to the mantel, alluded to in Roderick Random, chap. xlvii. appeared in "N. & Q." 3rd S. i. 111; but elicited no reply.—For the burial of the Marquis of Anglesey's leg, see also 3rd S. ii. 249, 320, 339.

CURES OF ASTHMA, COUGHS, AND DISEASES OF THE CHEST BY DR. LOOCK'S WATERS. From G. M. Twiddell, F.R.S.A., and F.R.S.A., Author of "Shakspeare, his Times," &c. Stokeley, York, Feb. 8, 1869.—"I have always found them to give immediate relief to myself, my wife, and children in difficulty of breathing, coughs, and affections of the lungs, and witnessed their good effects on friends who were asthmatical." Price 1s. 1jd. per box. Sold by all Druggists.

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LONDON, SATURDAY, NOVEMBER 20, 1869.

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## Notes.

## THE DUKE OF MEDINA SIDONIA AND THE SPANISH ARMADA.

Several letters have appeared from time to time in "N. & Q." on the Spanish Armada; but there is one point which, as far as I know, still wants clearing up; and that is the fate of the General, as the High Admiral was called, the Duke of Medina Sidonia.

The invasion took place in the middle of 1588; and, return through the British Channel being cut off by the British fleet, the remaining ships of the Spanish Armada sailed completely round England and the west coast of Ireland to Spain, where such as escaped the terrific gales of that season arrived in September of the same year. But was the Duke among these? The histories most nearly contemporaneous—Camden, Holinshed, Echard, and others—tell us nothing clear about his fate, and merely speak in general terms of the return of the ships. Only Stow (*Annals*, 1614, p. 748) says—

"About the ende of September the Duke of Medina arrived in Spayne, being as much discountenanced at Court as discouraged in his journey."

And Mariana (vol. xv. 72, 1820) more distinctly:—"El Duque echándose en alta mar escapó del naufragio, y llegó á Santander á fine de Setiembre"; which Craik and Macfarlane copy in their *Pictorial History of England*, adding from Oldmixon, "with no more than sixty sail out of his whole fleet."

F. Strada, also, in 1650 (*De Bello Gallico decas Secunda*, p. 559), writes:—

"Medinae Sidoniae Dux ad Sanctandreanum veteris Castellæ portum appulsus cum paucis navibusisque sauciis mutilisque, et velut in magno naufragio collectis male coherentibus tabulis, ut erat animo ager pariter et corpora, domum, permisso Regis, curationis causa, concessit.

"Ergo . . . per Scotiam, perque Orcades, perque Hebrides . . . universam Britanniam Hiberniamque circumvecti, haud facile dictu est . . . quam crebris horrendisque tempestatibus de naufragiis conflictati sint. Ad Hiberniæ littora decem omnino naves . . . periere . . . Humanus cum iis actum quibus ad maritimas Scotiæ atque Norvegiæ oras impulsis, Iberum in Hispaniam iter præstitum est."

These writers, therefore, believed that the Duke was in Spain again in Sept. 1588. Some interesting facts are to be gleaned from the evidence of Spanish sailors belonging to the ships under the command of Admiral Ricalde which were wrecked on the Irish coast near Tralee. Their evidence was published at the time in a tract, repeated in vol. i. of the *Harleian Miscellany*:—

"Em. Fremosa [examined Sep. 15, 1588: of Ad. Ricalde's ship, St. John]: They were pursued by some of the English fleet about 5 days after this fight northward, out of the sight of any land, and as he thinketh, of [i.e. off] the north part of Scotland. He saith that 4 days after the English fleet left them [Aug. 17], the whole fleet remaining being towards 120 sail, as it was said, came to an island, as he thinketh, of the north part of Scotland, where they stayed not, nor had relief, but at this place the General [the Duke] called all the ships together, giving them in charge that they should . . . haste them to the first place they could get to of the coast of Spain or Portugal . . . After this for ten days the whole fleet remaining held together holding their course the best they could towards Spain. He saith, that at the same time, which is now about 20 days or more past [Aug. 27] they were severed by a great storm. . . . About 10 days past [Sep. 5] they had another great storm with a mist, by which storm they were again severed, so as, of those 27 sail, there came into the coast by Dingle Cushe but the Admiral [Ricalde] and another ship and a bark."

Re-examined, "E. F., mariner, saith that the day next before the great tempest in which the Duke was severed from them, being a very calm day, himself counted the navy then remaining, which then were but 78 sail in all. When they were farthest off in the north they were at 62 degrees northward, and were then about four score leagues and somewhat more from any land, and at the northwest part of Scotland; Cape Clare [Clear] being then from them south and by-west, and this was about 4 or 5 days before the said great tempest."

"Examination of John Antonio de Moneko, 30 miles from Ganna. Sep. 17, 1588. "He saith, it was thought to be about 6 leagues west from the north-west part of Ireland, that the Duke departed from the rest of the company."

"Re-examination of John Anthonio of Genoa, mariner. He said the Duke, being better watered than the others were, held more westerly in the sea."

"John Anthonio de Monona, an Italian cast away in



the sound of Blesky [Blasket] Sep. 2, 1588: examined 11th Sept. :—

‘That he and the rest parted from the English fleet, as he thinketh, about the coast of Scotland; and at that time they wanted of their whole fleet 4 galleys 7 ships and one galliass. Where he left the Duke he knoweth not, but it was in the north seas about eighteen days sithence [Aug. 24]; he saw then no land, and therefore can name no place; but, they severed by tempest, the Duke kept his course to the sea; we drew towards land to find Cape Clear, so did divers other ships, which he thinks to amount to the number of 40 ships. Hither he came round about Scotland; he thinks the Duke is by this time near Spain.’

“Re-examined Sep. 15: ‘The Duke parted 22 days ago [Aug. 24].’”

Before commenting on this evidence, I will produce an extract from a pamphlet printed in 1590, and reprinted in the *Harleian Miscellany*, vol. i., entitled—

“A Discourse concerning the Spanish Fleet invading England in 1588. Written in Italian by Petruccio Ubaldino, and translated for A. Ryther”:—

“The Lord Admiral [Charles Lord Howard] therefore determined to follow the Spanish fleet only so long until they might be shut up to the northward, whither the Spanish fleet directed her course, but to what end was not known. And that he with the same wind might come to the Firth which is upon the coast of Scotland, if so be that he saw the enemy pass those parts. Whereupon he thought moreover that it was good to stay his fleet from attempting aught upon the Spaniard, until he should have good intelligence of their purpose, thereby to work a mean utterly to disperse and overthrow them. But the Spaniards kept their course about the islands of Orkney, declaring thereby that they minded to return that way into Spain, along by the north coast of Scotland, which, as skilful men conjectured, would be to their evident danger, as it fell out afterwards. Perceiving therefore the purpose of the enemy, when he was shut up fifty-five degrees thirteen minutes to the northward, and thirty leagues off from Newcastle, the Lord Admiral resolved with himself to let the Spanish fleet keep on her way; albeit at the first he was minded to give them a strong assault upon the second of August. . . . The Lord Admiral resolved to put into the Firth in Scotland. . . . But the wind being much westward and against him, the day following changed his course, and returned to England with his whole fleet, the 7th of August. The Spanish fleet, passing as aforesaid towards those seas . . . whether it were driven to and fro with contrary winds, or by some other fatal accident that fell out, it continued therein tossed up and down until the end of September, with fearful success and deadly shipwreck along the whole coast of Ireland. . . .”

“This is reported, that after her Majesty was thoroughly assured of the return of the Duke into Spain, and that her seas were free and clear from all her enemies . . . it seemed good unto her . . . that her people should render unto Almighty God as great thanks as might be”—which was performed on Nov. 19 of the same year.

The evidence of the sailors is self-consistent on some points—the date of the storm which severed the ships, Aug. 24 or 27; the place where this took place and the Duke was seen for the last time, being off the north-west point of Ireland; that the Duke kept further to the west off the west coast of Ireland, and was therefore supposed

to have escaped wreck in Dingle Bay, and to have reached Spain without disaster. If the most northerly point reached was 62° N. lat., they must have rounded the Shetlands as well as the Orkneys, and have turned westwards only when they saw a perfectly open sea northwards. The pause at an island, mentioned by Fremosa, evidently marks a change of direction, indicated by the Duke's charging all the ships to “haste then to the first place they could get to of the coast of Spain or Portugal.” If this island were North Ronaldsha, the most northerly of the Orkneys, they would pass through the channel between the Orkneys and Shetlands, and with this the estimate of the succeeding days might be made to agree. If, however, they circumnavigated the Shetlands also, these days would appear too few. Anyhow, these sailors say distinctly that the whole fleet kept together for ten days after the review, and that *then* came the storm which carried the Duke out of sight, and that this was off the north-west part of Ireland. The tract last quoted is not easily reconciled with some points of the sailors' evidence. It is not clear how the English admiral found out that the Spaniards were going as far as Orkney, when he was only in the latitude of Newcastle-on-Tyne (55°); and if the “Firth of Scotland” was the Pentland, and he was there on August 2, as is implied, he could scarcely have been back in England on the 7th. But if this part of Ubaldino's testimony must be rejected, another is important. The sailors, being in Ad. Ricalde's squadron, could only guess at the fate of the Duke's squadron. This writer says distinctly that the Spanish fleet, passing into those seas (*i. e.* those at the north of Scotland, about the Orkneys), was tossed up and down there until the end of September, with fearful success and deadly shipwreck along the whole coast of Ireland. As the sailors do not mention this at all, may we not conclude that it was the Duke's division, or a part of it, which was so beaten about? and may not the Duke himself have been thus behind, rather than before, Ad. Ricalde? The ships that parted company about the north-west point of Ireland may have been some, but not all, of the Duke's division, and the Duke may have been still far away in the north.

This hypothesis I hazard as the easiest mode of harmonising the previous accounts with that which I am about to bring forward, which has been little known out of Shetland, and unnoticed by historians, yet which seems to defy any attempt to reject it as simply baseless. The Shetland story affirms that the Duke himself was wrecked on the wild rocks of Fair Isle (between the Orkneys and the Shetlands, but belonging to the latter), and compelled to winter there. I quote from the *Description of the Islands of Orkney and Zetland* by Robert Monteith, 1633; repub-



lished under the superintendence of Sir Robert Sibbald (and often called his) 1711; reprinted in 1845. Speaking of Fair Isle he says (p. 53):—

"One memorable accident here occurs, namely that the Duke of Medina, Admiral of the formidable Spanish Armado (in the reign of Queen Elizabeth, Anno 1588), here suffered Shipwreck in a creek on the east side of this isle, where the ship split, but the Duke with 200 men came to shore alive and wintered here in great miserie, for the Spaniards at first eating up all they could find, not only neat, sheep, fishes, and fowls, but also horses, the Islanders in the night carried off their beasts and victual to places in the isle, where the Spaniards might not find them: the Officers also strictly commanded the Souldiers to take nothing but what they payed for, which they did very largely, so that the people were not great losers by them, having got a great many *Spanish Ryalls* for the Victuals they gave them, but now the People fearing a famine among themselves, kept up their victuals from the Spaniards: thus all supply from the isle failing them they took their own bread (which they had preserved) which being dipt in fish oyl, they did eat, which being also spent, it came to pass that many of them died for hunger, and the rest were so weakened, that one or two of the Islanders, finding a few of them together, could easily throw them over the banks, by which means many of them died; at length all sustenance failing, not only to the Spaniards, but also to the Islanders, they sent a small boat or Yole to *Zetland*, desiring a ship to carrie them out, lest all the inhabitants of the isle should be famished. Notice came to *Andrew Umphrey of Burry* [on west coast of Mainland] then Proprietarie of the isle, who having a ship of his own, instantly went to the isle, and brought them to *Zetland*, where for the space of 20 days or a moneth they met with better entertainment. The Duke stayed at Quendale [bay at south of Mainland, between Sumburgh Head and Pifful Head] till the ship was readie, where (imagining the people did admire him) he made his interpreter ask *Malcolm Sinclair, of Quendale*, if ever he had seen such a man? to which *Malcolm* in broad Scots (unintelligible to the Interpreter) replied, 'Farcie in that face, I have seen many prettier men hanging in the *Burrow-Moor*' [the Edinburgh 'Tyburn.']

"From *Zetland* *Andrew Umphrey* carried them in his little ship to *Dunkirk*, for which the Duke rewarded him with 3900 Merks."

I have myself visited the Shetlands this summer; and though unable to see Fair Isle, which is very far out at sea and difficult of approach, learned enough to convince me that the above is a genuine tradition, believed in as honestly by the present generation as it can have ever been in earlier times. But for further confirmation I will quote a letter since received from Thomas Edmondston, Esq. of Bunes, Unst, a well-known investigator of Shetland antiquities, usages, and language:—

"I have this morning [Sep. 22, 1869] received a letter from a friend who is an Orkney proprietor, and who was lately on a visit to David Balfour, Esq. of Balfour. He writes:—'I have just come from a visit to Mr. Balfour, and when there, I mentioned to him your wish to obtain information about the Spanish vessel wrecked at Fair Isle. He showed me a silver cup with various heraldic shields &c. on it, and initials; and among them M.S., or Malcolm Sinclair, who is said to have received the cup

from the Spanish Admiral. A marriage with a Balfour introduced the cup into their family. Mr. Balfour seems to value the relic as an historical heirloom, and appears to have no doubt of its authenticity. He is also possessed of an old paper, which I saw, viz. a contract between Earl Patrick and William Irving of Sebay for recovering the ordnance 'tint [lost] in the Spanyzert ship at the Fair Isle.' 8th March, 1593, is the date of the paper . . . I have also heard of a chair (now, I suppose, somewhere in Shetland) that had been in the Admiral's ship.' [In a subsequent letter Mr. Edmondston announces his discovery of the existence and ownership of this chair.] So much from my correspondent; I think quite sufficient to convince any reasonable person of the reality of the wreck. But besides all this, the features, complexion, &c. of many of the natives of Fair Isle give evidence of an admixture of southern blood; and a peculiar pattern still knitted by these islanders, it is asserted by them, has been transmitted to them by their ancestors—acquired from the wrecked Spaniards. . . The pattern is, I think, what is termed *Arabesque*."

The Fair Island knitting which I saw in Shetland certainly was in patterns and colours which resemble those of the Spanish men and women whom Calderon and Phillip render familiar to us, the colour being, however, duller. The evidence of the contract seems to me to be convincing, if the MS. be authentic; although it is curious that in the fifth year after the wreck they should still entertain hopes of recovering the ordnance. It is possible that either the records of the Spanish Government, or documents belonging to the descendants of the Duke, might contain some contemporary and authentic note as to the date of the Duke's arrival in Spain. If he was wrecked at Fair Isle, he must have arrived in Spain in 1589; if not, in 1588.

But the Duke's was not the only Spanish vessel wrecked on the Shetlands, according to the islanders' tradition. Dr. Hibbert, in his *Description of the Shetland Islands*, a standard work, mentions—

"Kirkholm, being an islet celebrated for the refuge that it afforded to the crew of a galleon belonging to the famous Spanish Armada, which sank on a haddock sand over Reawick Head, now called the Meeth. The Spaniards having effected their escape on the shore, took possession of Kirkholm, sank a well of good fresh water, fortified the banks with a wall, and built for themselves several huts. Sands-Voe—½ mile E.—is a small open bay, near to which are the ruins of a very neat chapel, erected by the Spaniards; it was originally dedicated by them to St. Mary."

I have collected this evidence on both sides, and offered a suggestion as to the mode of reconciliation which seems possible. But, aware that difficulties remain, I now leave the subject to be taken up by others, from whom I hope for the *mehr Licht* which is wanted to see the events of the invasion clearly.

RUSSELL MARTINEAU.

## HENRICK NICLAES: THE FAMILY OF LOVE.\*

Of works published by followers or elders of H. N., and the family of love, or in defence of their tenets, we find mentioned in Ames' *Typogr. Antiquities*, ed. Herbert, pp. 1643 and 1653:—

I. Fidelitas. A distinct Declaratio of the Requiring of the Loude and of the godlie Testimonies of the holie Spirit of the Loue of Jesu Christ. Set-fourth by Fidelitas, a Fellowe-elder with H. N. in the Familie of the Loue. Translated out of Base-almayne. 8<sup>o</sup> (C. [sic] in eights) [Quoted also in: A supplication of the Familie of Loue.]

II. A good and fruitfull Exhortation vnto the Familie of Loue | and vnto all those that are assembled ther-vnto, and rest goodwillinge to the Loue of God | and to y<sup>e</sup> Loue of their Neighbour | hauing a Lust to accomplish all Righteousnes . . . . Testified and set-fourth by Elidad | a Fellow-elder with the Elder H: N, in the Familie of the Loue of Jesu Christ. Translated out of Base-almayne. (Also quoted in: A supplication of the Familie of Loue.)

III. A Reproofe | spoken and geueen-fourth by Abia Nazarenus | against all false Christians | seducing Ypocrites | and Enemies of the Truth and Loue. Wherewithall their false Denices | Punishment | and Condemnation, together with the Conuention from their Abominations, and their Preservation in the Godlynes | is figured-fourth before their Eyes. Translated out of Nether-Saxon. Like as Iannes and Iambres withstood Moses, euen so do These | namely, the Enemies of H. N. and of the Loue of Christ | also resist the Truth, &c. Imprinted in the Yeaere . . . . M.D.LXXIX. 8 leaves 8vo.

IV. An | Apology | for | The Service of Love, | and | The People that own it, common- | ly called, The Familie | of Love. | Being a plain, but groundly Discourse, a- | bout the Right and True Christian Religion : | Set forth Dialogue-wise between the Citizen, the | Countryman, and an Exile : as the same was pre- | sented to the High Court of Parliament, in the | time of Queen Elizabeth; and penned by one of | her Majesties menial servants, who was in no | small esteem with Her, for his known wisdom and | godliness. | With another short Confession of their | Faith, made by the same people. And finally some | Notes & Collections, gathered by a private hand | out of H. N. upon, or concerning the eight Beatitudes. | London, | Printed for Giles Calvert, at the Black- | spread Eagle at the West end of Pauls, 1656.

Collation: A-E<sup>8</sup> F<sup>4</sup>, 44 ll. small 8<sup>o</sup>, Roman type. (Described from Dr Corrie's copy.)

F<sup>2a</sup>-F<sup>5b</sup> are separately paged, 1-12, and contain (pp. 1-9) A | Brief Rehersal | of the | Belief | of | The Good-willing in | England, which are named the | Familie of Love, with the Con- | fession of their upright Christian Religion, against the | false accusation of their | against-Speakers. | Set forth Anno 1575. . . . London, Printed for Giles Calvert . . . 1656.—(pp. 10-12) the Confession of our Religion. This work does not contain, as is said on the title-page, the Notes and Collections . . . upon, or concerning the eight Beatitudes.

Mentioned in the Bodleian Catalogue:—

V. Letters of the familie to John Rogers with their answers. Lond. H. Middleton, for G. Byshop (1579).

Mentioned by J. Rogers as seen by him:—

VI. A confession of their faith newly made.

After having given descriptions 1<sup>o</sup> of the works

written by H. N., 2<sup>o</sup> of those published by his followers, I now proceed to give a list of the works published against H. N. and his sect the Familie of Love. I give the description in full of those I have seen, of the others merely the titles as I found them quoted.

Dr. Corrie possesses:—

VII. The Displaying | of an horrible secte of | grosse and wicked Heretiques, | naming themselves the Fa- | milie of Loue, with the lues | of their Authours, and what | doctrine they teach in | corners. | Newly set fourth by | J. R. 1578. | ¶ Wherevnto is annexed a confession of certain Articles, which was | made by two of the Familie of Loue, | being examined before a Justice of | peace, the 28. of May 1561. tou- | ching their errors taught a- | mongest them at their assemblies. | ¶ Imprinted at London | for George Bishop.

Sign. A-I<sup>8</sup> K<sup>5</sup>, 75 ll., small 8<sup>o</sup>, partly in black letter.

The description of this book is as follows:—

Leaf 1<sup>a</sup> title; 1<sup>b</sup> blank; 2<sup>a</sup>-7<sup>a</sup> Preface of the Authour; 7<sup>b</sup>-9<sup>a</sup> Stephan Bateman to the Reader; 9<sup>b</sup> blank; 10<sup>a</sup>-12<sup>b</sup> The life of David George testified by the Magistrates of Basil; 13<sup>a</sup>-14<sup>b</sup> The life and doings of H. N. testified by certeine of the Dutch Church yet liuing, who knew the man; 15<sup>a</sup>-15<sup>b</sup> Articles taken out of the Booke of restauration which they in Munster held; 15<sup>b</sup>-16<sup>b</sup> Articles gathered out of the Bookes, of H. N. &c.; 17<sup>a</sup>-68<sup>b</sup> The displaying; 68<sup>b</sup>-75<sup>b</sup> A Confession made by two of the Familie of Loue . . . 28 . . . Maie 1561.

VIII. A Displaying of an | horrible Secte of grosse | and wicked Heretiques, | naming themselves the | Familie of Loue, with the | lues of their Authours, and | what doctrine they teach in | corners. | Newly set fourth by J(ohn) R(ogers). | ¶ Whervnto is added certein letters | sent from the same Familie main- | teyning their opinions, which letters are answered by the same | J. R. | ¶ Imprinted at London for George | Bishop | 1579. |

This title is transcribed from Dr. Corrie's copy, in which the title-page is supplied in MS. The contents, however, tell us that this ed. is later than the preceding one, for the first letter to J. R. commences thus: "I Haue bestowed diligence (M. Rogers) in perusing the Booke which ye set out, intituled, The displaying of an horrible sect of grosse and wicked heretiques," &c.

The book consists of sign. A, A-O<sup>8</sup>, 120 ll. small 8<sup>o</sup>, black letter, and contains nearly the same as N<sup>o</sup> VII.:—

As: 1-6<sup>b</sup> title and preface of the author; 7<sup>a</sup>-8<sup>b</sup> Stephan Bateman to the Reader; 9<sup>a</sup>-11<sup>b</sup> Life of David George; 12<sup>a</sup>-13<sup>b</sup> the life and doings of H. N.; 14<sup>a</sup>-16<sup>a</sup> Articles; 16<sup>a</sup>-67<sup>a</sup> The displaying; 67<sup>a</sup>-74<sup>a</sup> Confession; 74<sup>b</sup>-75<sup>b</sup> J. R. to the Reader; 76<sup>a</sup>-117<sup>b</sup> Letters; 118<sup>a</sup>-120<sup>b</sup> A briefe Apologe to the displaying of the Familie. At the end: Imprinted at London by Henrie Middleton for Geo. Byshop.

IX. J. Rogers, the displaying of an horrible secte of grosse and wicked heretiques, naming themselves the Familie of loue, with the lues of their authours, and what doctrine they teach in corners; Whereunto is annexed a confession of certain articles, which was made by two of the familie of loue, touching their errors, &c. 8<sup>o</sup> Lond. for George Bishop, 1578.

[This copy, described in the Catalogue of the

\* Concluded from p. 406.



Bodleian Library, seems to be different from the two preceding editions.]

X. The displaying of an horrible secte of grosse and wicked heretiques, naming themselves the Familie of Loue, with the liues of their authours, and what doctrine they teach in corners. 8<sup>o</sup> Lond. for Geo. Bishop, 1578.

[This edition, also described in the Cat. of the Bodl. Library, seems to be different from N<sup>o</sup> IX.]

XI. John Rogers a briefe apologie to the displaying of the familie. Lond. H. Middleton, for G. Byshop (1579). [From the Cat. of Bodl. Library.]

XII. An Answer vnto an infamous Libell made by Chr. Vitel, one of the Chiefe English Elders of the pretended Family of Loue, &c. in Defence of the Displaying of the Family of Loue; by J. Rogers. Lond. by John Daye, 1579. 8<sup>o</sup>. [This ed. thus described in Bohn's Lowndes is no doubt identical with that described in the Bodl. Cat. as follows: J. Rogers An answer vnto a wicked and infamous libel made by Chr. Vitel, one of the chiefe English elders of the family of loue; maintaining their doctrine and carpingly answeringe to certaine pointes of a booke called "The displaing (sic) of the fam." 8<sup>o</sup> Lond. by J. Daye, 1579.]

XIII. The description | And Confutation of mysticall | Antichrist the Familists, | Who in a mystery, as God, sitteth in the Temple of | God, shewing himself that he is God. | Sign. B-R<sup>4</sup> S<sup>2</sup>, 66 ll. 4<sup>o</sup>, Roman type. [This copy, in Dr. Corrie's collection, commences with sign. B; it is likely, therefore, that sign. A, containing perhaps title and preliminary matter, is wanting.]

XIV. A Confutation | of certaine articles | deliuered vnto the Familie of Loue, with | the exposition of Theophilus, a suppo- | sed Elder in the sayd Familie vpon | the same Articles. By William Wilkinson Maister of Artes . . . . Prefixed | By . . . J(ohn) Y(ong) Byshop of Ro- | chester, certaine notes collected out of their Gospel | and answered by the Fam. | By the Author, a description of the tyme, places, Authors, and | manner of spreading the same: of their liues, &c. At London | Printed by John Daye dwelling ouer | Aldersgate. An. 1579. | Cum Priuilegio Regiæ Maiestatis. |

Sign. \* 4, b<sup>o</sup> A-V, XY<sup>4</sup>, 98 ll. 4<sup>o</sup> black-letter.

The description of the book, taken from Dr. Corrie's copy, is thus:—

1<sup>a</sup> title; 1<sup>b</sup> imprimatur: 2<sup>a-4<sup>a</sup></sup> Epistle dedic. of W. W. to Rich. (Cox) Bish. of Ely; 4<sup>b-5<sup>b</sup></sup> to the Reader; 6<sup>a-7<sup>b</sup></sup> Hereticall affirmations of H. N.; 8<sup>a</sup> Brief view of the heresies and errors of H. N. confuted in this treatise; 8<sup>b-11<sup>a</sup></sup> Description of the first springing up of the Heresie termed, the Familie of Loue; 11<sup>b-16<sup>b</sup></sup> Notes vpon the booke entit. Euangelium Regni, gathered by J. Y., with the answer of the Familie vnto the sayd Notes; 16<sup>b-18<sup>b</sup></sup> Errours and absurde asseruations out of H. N. his Euangelie, gathered by Will. Wilkinson; 19<sup>a-91<sup>a</sup></sup> Articles which I (W. W.) exhibited vnto a friend of mine, to be conuaued vnto the Familie of loue that I might be certified of the doubtles in them contayned, Which for my further instruction one Theophilus sent me with a letter, and an Exhortation annexed vnto the sayd Articles; 91<sup>b-98<sup>a</sup></sup> Certaine profitable notes to know an Heretique, especially an Anabaptist; 98<sup>a</sup> imprint; 98<sup>b</sup> table of corrections.

XV. A confutation of mon- | strous and horrible here- | sies, taught by H. N. and embra- | ced of a number, who call them- | selues the Familie | of Loue. | by J. Knewstubb. | . . . . | seene and allowed, according to the Queenes | Maiesties Iniunctions. | ¶ Imprinted in London at | the three Cranes in the Vine- | tree, by Thomas Dawson, for | Richard Sergier. | 1579.

Sign. \* 8<sup>a</sup>, 16 ll. 1-16; A<sup>4</sup> B-L<sup>8</sup> M N<sup>4</sup>, 92 ll. 17-108; O<sup>2</sup>, 2 ll. 109-110; P-R<sup>8</sup> S<sup>4</sup>, 28 ll. 111-138, 138 ll. 4<sup>o</sup>, black letter. (Dr. Corrie.)

The contents are as follows:—

1<sup>a</sup> title; 1<sup>b</sup> blank; 2<sup>a-8<sup>a</sup></sup> Dedication to Ambrose, Earle of Warwick; 8<sup>b</sup> blank; 9<sup>a-14<sup>b</sup></sup> to the Reader; 15<sup>a-16<sup>b</sup></sup> The iudgement of a godly learned man touching this matter (signed W. C.); 17<sup>a-103<sup>a</sup></sup> the Confutation; 103<sup>b-105<sup>a</sup></sup> A Confutation of the doctrine of David George, and H. N. . . . . by M. Martyn Micronius, Minister . . . in the Dutche Church at London; 105<sup>b-108<sup>b</sup></sup> A Confut. of the Doctrine of D. George and H. N. . . . by M. Nicholas Charineus . . . who died . . . at London Minister . . . in the Dutch Church . . . Sept. . . . 1563; 109<sup>a-110<sup>b</sup></sup> The iudgement of an other . . . man touching the same matter; (signed L. T.); 111<sup>a-138<sup>b</sup></sup> Sermon preached at Paules Crosse the Fryday before Easter . . . 1576. By John Knewstubb. [This sermon has reference to H. N.]

XVI. A | Sypplicati- | on of the Fa- | mily of Loue (said to be presen- | ted into the Kings royall | hands, know- | en to be dispersed among his Loyall | Subiectes) for grace and | fauour. | Examined, and found to be derogato- | rie in an hie degree, vnto the glorie of God, the honour | of our king, and the Religion in this Realme | both soundly professed & firm- | ly established. | Printed for John Legate, Printer to the Vniuerstie of | Cambridge, 1606. |

As text on the title-page is chosen Revel. ii. 14, 15:—

"I have a fewe things against thee, because thou hast them that maintaine the doctrine of Balaam, &c. Euen so hast thou them, that maintaine the doctrine of the Nicolaitanes, which thing I hate."

Sign. A-H<sup>4</sup> I<sup>2</sup>, 34 ll. 4<sup>o</sup>, Roman type.

If we may infer from what is said on the title: "Known to be dispersed among his Loyall Subiectes," that this Supplication of the Familie of Love which is "examined" in this work has been printed, then no copy has yet come into the hands of those who have lately occupied themselves with the works connected with this subject. Dr. Nippold does not mention it; it is not in the collection of Dr. Corrie, and I can find no trace of it.

I find further in the Bodleian Catalogue:—

XVII. Ainsworth (or Aynsworth) (Henry) A refutation of the errors in an epistle sent unto two daughters of Warwick from H. N. 4<sup>o</sup>. Amst. 1608.

XVIII. A description of the sect called the Familie of Love, with their common place of residence, being discovered by one Mrs. Susanna Snow of Perford, Surrey, who was vainly led away, &c. 4<sup>o</sup>. Lond. 1641. (repg. in vol. III. of the Harleian Misc.)

XIX. Rutherford (Sam.) A survey of the spirituall Antichrist opening the secrets of Familisme and Antinomianisme in the Antichristian doctrine of John Saltmarsh and Will. Del, &c.; in two parts. 4<sup>o</sup>. Lond. 1648.

XX. The Belief of the Familie of Love. 12<sup>mo</sup>. Lond. 1656. [Mentioned in Bohn's Lowndes.]

Nippold makes mention of the following authors who have written against H. N. or against Familism, but whose treatises were totally unknown to him:—

XXI. J. Etherington, who is said to have been a member of the sect, and refutes a certain Randall.

XXII. Benj. Bacernius, who described and refuted familism about 1646.

XXIII. Rob. Basilicus about 1646.

[J. H. HESSELS.

Chesterton Road, Cambridge.

#### BALK: A FRAGMENT ON SHAKSPEAREAN GLOSSARIES (ED. REV. No. 265).

"BALK logic, (according to some) chop logic, wrangle logically, (according to others) give the go-by to logic."—A. DYCE.

One of the most notable specimens of oblique self-laudation set forth by our reviewer is contained in his remarks on the above *verb*. He is so considerate as to excuse Mr. Dyce for not *attempting* to explain it, and thus prepares the reader for his own triumph as a glossarist: "The *verb balk* is one of the great difficulties of Shakspearian critics, and it has not hitherto, so far as we are aware, received the smallest elucidation beyond a vague and unsupported conjecture as to its probable meaning." And what is the result? We are presented with a disquisition of imposing proximity, but of small pertinency—for I cannot, on any subject, admit *word-twisting* to be pertinency. The reviewer touches on various subjects, archaic, philologic, bucolic, architectonic, and domestic, with reference to *balk* as a *noun*—which is quite beside the question. He asserts, as if incidentally, that *balk* was a "well-established English *verb*"—but he fails to produce even one example of its use, in addition to that which I shall have occasion to quote. It should have been the prominent object of his QUERENDA! After three short notes, I shall close my review of the reviewer with regard to the *verb* in question. 1. He observes that the noun *balk* is from the Anglo-Saxon *balca*: very true, and so said Tyrwhitt in 1778, and so says the rev. Joseph Bosworth. 2. He asserts that from the noun comes the *verb* to *balk*: it may have been so, but the treatment of a conjecture as a fact is no part of sound literature. 3. He asserts, as the sum of his studies on this *perplexing* question, that "*Balk logic* is exactly equivalent to *chop logic*, meaning divide, separate—according to the forms and rules of logic:" so our critic, while admitting the existence of certain rules of logic, sets them at defiance in an attempt to explain one obscure archaism by another of equal obscurity; and over-anxious to establish his fame as a glossarist by a parade of etymologic guess-work,

"explains the meaning quite away."

I re-assert, on the authority of Christopher Wase, that the *verb balk* is equivalent to *avoid*; and, moreover, that the lines chosen by the reviewer as a text confute his own theory:—

*Tranio*—"Balk logic with acquaintance that you have,  
And practise rhetoric in your common talk."

*Taming of the Shrew, Act I. Scene 1.*

What is common talk but talk with acquaintance? Now, *balk* and *practise* must either be read as opposed to each other—or the second line, its subject excepted, must be mere repetition. Certes, *TRANIO* could not mean to commend the "dreary subtleties" of the logicians of that period—so the context harmonises with the interpretation of Wase.

BARNES, S. W., 13 Nov.

BOLTON CORNEY.

#### THE APPARITIONS IN MACBETH.

These apparitions are generally spoken of as if they were *real* spirits (like that of Hamlet's father), and they are introduced so strikingly, and are so impressed on us, through their keen impression upon Macbeth, that we are apt to see with *his* eyes, and to take mock ghosts for true ones. "The ghost of Banquo," and the apparitions of the armed head, the bloody child, the crowned child, and the eight kings, in the fourth act, were, we know, simply magical delusions—"artificial sprites," as Hecate calls them. Preparing for *this* display she had spent the night, and in it certainly manifested "the glory of their art," not only through its variety and extent, but also through some of the phantoms, uttering words, and pointing and smiling. These, then, not being true, but imitation spirits, the question comes, are "the ghost of Banquo" at the supper, and the air-drawn dagger on the night of Duncan's murder, not also the creation of the witches? There seem grounds for considering that this was part of Shakespeare's design, and I, at least, must own a feeling of relief through the opinion that there is only *one class* of appearances employed in the tragedy; that the dead are noways disturbed; that through all its stormy transactions, Banquo, like Duncan, "sleeps well;" that what has twice appeared in his likeness is a false spectre; and that there is no supernaturalness in the tragedy higher than that which belongs to "the black art."

There seems a difficulty. The centre of the arch of Macbeth's rise and fall is in the fourteenth line of Act III. Sc. 5. Hecate (at one time called by Macbeth *pale* Hecate, and at another *black* Hecate) is angry with "the weird sisters." They have been, she upbraids them, trading and trafficking with Macbeth, in riddles and affairs of death (the riddles, doubtless, referring to their prophetic and double-meaning greetings, and the affairs of death to the two murders), and she, their mistress, has been left out. What is worse, all they have done, she tells them, has been for this wayward son; but they are now "to make



amends," and to work against him and towards his ruin. If, however, they, by their sorcery, created and exhibited the semblance of Banquo's ghost at the supper, and the fatal vision of the dagger, they do not seem to have been altogether in his favour; for the former sight, as we know, maddened him with terror almost leading to exposure, and the latter apparently served no end except to increase agitation upon the verge of his first crime.

ALLAN PARK PATON.

Greenock Library, Watt Monument.

### PEPPYS AND FIRMIN.

The biographers of Pepys have referred generally to the part he took in endeavouring to correct the abuses of Christ Church Hospital, but the following extract from a letter he wrote to the Lord Mayor on the subject appears to have escaped their notice. It is interesting as containing his opinion with regard to Thomas Firmin, and is given in a pamphlet, by no means common, entitled:—

"A Vindication of the Memory of the late excellent and charitable Mr. Thomas Firmin from the injurious Reflections of Mr. Luke Milbourn, in his Sermon before the Court of Aldermen at St. Paul's Church, Aug. 28, 1698, wherein his notorious wrestings of the Words of St. Paul are laid open, and the true sense cleared:—

'Nay, in my Holy House the Plague prevails,  
No little Priest for small preferment fails,  
To go to, run, to fly, but scarce can crawl,  
When I to holy pains and sharp repentance call.'

Milbourn's *Christian Pattern*, p. 105.

London: Printed in the Year 1699, 8vo," p. 52.

Milbourn's Sermon bears the general title of "A false faith not justified by care for the poor," and he takes as his text—"And tho' I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing"; which he explains—"Tho' I bestow all my goods to feed the poor, and have not true, justifying, sound faith, it profiteth me nothing,"—an explanation which the pamphlet writer, with some reason, controverts. I now give the extract from Pepys's letter:—

"Lastly, let it be no offence to your Lordship that I end with an observation impossible for me to overlook, namely, that while I am here lamenting the misfortunes of our poor, from the suppression of this Report of mine, calculated for their relief, I find so much of it (and so much only) as seem'd to me the properest introduction to it, in advancement of Charity, transferr'd in *terminis* to the head of a Sermon and made the text of it, preached before your Lordship, and publish'd by your command in *express diminution thereof*: and not that only, but to the doing violence to the Memory of one (Thomas Firmin) scarce yet cold in his grave, whose good works have been too many and too conspicuous not to have covered errors of a much greater magnitude (for no man thought him infallible) than any I hear him charg'd with, especially in a point of faith. Wherein it is hard to say, which rais'd the greater dust and most to the offence of weaker eyes,

his single departure from the doctrine of our Church toward the wrong, or that of our own Doctors from one another in their determinations touching the right. So far only I shall adventure to interpose in the particular doctrine advanc'd in the Sermon by your Lordship's Chaplain, whom I take to be the first that ever rais'd it from that text, as with all deference to recommend it back to your Lordship, with this only improvement for the rendering it more apposite and edifying in the present case, viz. That the neglect of the poor is as little an evidence of a true faith in anybody else, as the care of them is a justification of a mistaken one in Mr. Firmin.

I am most respectfully,

My Lord,  
Your Lordship's most obt. Servant,  
S. PEPPYS."

The passing remark of Milbourn (whom Pope styles the fairest of all critics), in his sermon, in referring to Firmin's dying expressions to Bishop Fowler—

"I trust that God will not condemn me to worse company in the other world than I have loved and delighted in in this"—

is too characteristic not to be quoted:—

"We need not wish that an angry judge after death would condemn them (Mr. Firmin and those of his persuasion) to worse company."

JAS. CROSSLEY.

GLADSTONE ON THE LAW OF MARRIAGE.—A right honorable novelist was some years ago called to account for having introduced the impossible incident of an English criminal trial in the absence of the accused. The slip was important from the position of the writer; and for the same reason we must not allow our premier to promulgate loose notions on the law of marriage. The learned and accomplished author of *Juventus Mundi*, at p. 406 of that work, makes a disadvantageous comparison of our respect for monogamy with that of the Greeks of the Homeric age. Referring to Penelope's resistance to the importunities of the suitors during the prolonged absence of her lord, he observes that—"A shorter period of absence than that assigned to him is recognised by the law of England as making re-marriage legal." Mr. Gladstone no doubt refers to the rule of law presuming death from seven years' absence without being heard of, and the exception from the statutory felony attaching to the crime of bigamy, in favour of "any person whose husband or wife shall have been continually absent during seven years, and shall not have been known by such person to have been living within that time." But to exempt from the punishment of bigamy is one thing, to legalise the bigamous marriage is quite another. Mrs. Enoch Arden ran no risk of transportation or imprisonment, but she did not become the wife of Philip Ray; and if either she or the Laureate, or the Premier himself, imagined her child by that gentleman was born in lawful wedlock, it was a sad mistake.

J. F. M.

**HUSSAR.**—In his note on "Old French Words" (4th S. iv. 341), BALCH incidentally derives the word *hussar* from an old French word *heuse*, which he connects with our English *hose*. This derivation of *hussar* is evidently incorrect. The horse-soldiers called *hussars* had their origin in Hungary, and to Hungarian, therefore, we must look for the derivation of the word. *Huszár* (pron. *hóssar*, with the accent on the first syllable), the Hungarian form, is derived from *husz* (pron. *hooss*) twenty, "because under King Matthias I. (Mathias Corvinus?) in the fifteenth century, every twenty-houses had to furnish one horse-soldier (Webster's *Engl. Dict.* edited by Goodrich and Porter, London, 1864). That this is the current derivation in Hungary, I am informed by a Hungarian friend of mine. He tells me also, that the term *hussar* is, in Hungary, not confined, as it is in England and other European countries, to one particular kind of light horse-soldier, but that all the cavalry furnished by Hungary and its crown-lands (Croatia, Transylvania, Dalmatia, &c.) are there, and in the Austrian army, called *hussars*. *Huszár*, therefore, in Hungarian is a general term, and means nothing more than *horse-soldier* does in English. The boots which *hussars* wear are not peculiar in Hungary, as there they merely form a part of the national costume.

Wedgwood does not give this derivation of *hussar*, but connects it with the Hung. *uszítani*, *huszítani*, to set (dogs) on anything = the Germ. *hetzen*, *anhetzen*: probably merely because he happened to find the verb *huszítani* (or rather *huszítani*) in the dictionary two or three lines after *huszár*.

With regard to *heuse*, it may, perhaps, in this particular instance, be a form of *huisse*, and mean a *door-post* or *jamb*; but the *heuse* which is connected with our *hose*, and *huisse* meaning a *door-post*, can scarcely be connected, as BALCH would seem to imply; for *huisse*, like the French *huis*, evidently comes from the Lat. *ostium*, and our *hose* has never been considered to have any connection with that word. F. CHANCE.

**LLANDUDNO.**—A correspondent of *The Times*, writing of this "queen of watering-places," as he terms it, touches on the subject of its *aborigines*, although I fancy that Llandudno, as such, never had *aborigines*. "The modern town," he says, "stands between the two bays of *Conway* and *Llandudno*," having been originally part of the sea, and until within a recent period a "marshy unprofitable swamp."

Llandudno is unmistakably one of those names imposed by the Northmen. *Landöde*, a proper name, prefixed to the Danish definite article *en*, by elision *n*, gives *Landöden*—*o*, a corrupt form of Icelandic *á*, signifying water, also a river. We find a similar transformation in the Scotch river name *Lossie*, in old records *Loxa* (see Dr. Cowell's

*Words and Terms*, London, 1701), Old Norse *Lax* = salmon, *á* = river.\* *Conway*, Old Norse name *Kon-r*, pronounced *Kon* (Lowland Scotch name *Con*)—the *r* final being no part of the name—and Icelandic *Vag-r*, a bay, as in the river name *Solway*, sometimes *Subway*, from the Scandinavian personal name *Sol*, *Sul* (the sun), and Icelandic *Vagr*. The bay called *Garvagh*, co. Antrim, may be cited as an example of this postfix nearly in its original form. Norse proper name *Gar* and *Vagr*, as before.

Expeditions of the Danes into Wales or "Britland" are mentioned in the sagas. We learn from Mr. Worsaae that Norwegian kings had made themselves masters of Wales from the north bank of the Severn to the Isle of Anglesey, which latter, according to the same authority, was visited by the Norwegians in their piratical voyages to the Hebrides and Ireland. "Yellow-haired men," believed by Vegetius and Sidonius Apollinaris to have been "really Picts," are said in Welch tradition to have settled in Wales "long prior to the invasion of the Romans." Boswell mentions that when Dr. Gerrard was in Wales, he was shown a valley inhabited by Danes, who still retained their own language. The Welsh, according to Pinkerton, "even in its most ancient remains, is full of Danish and English words." J. C. ROGER.

**VELOCIPEDE.**—The vehicle on which plate-layers propel themselves along a railway by the action of their feet against the ground, is known as a "speed lorry." By the way, is "lorry" (=dray) a northern provincialism? I do not find it in the dictionaries. The object, however, of my note is to suggest the question whether "speed" may not here be a corruption of *velocipede*, the action being very similar to that of propelling the old dandy-horse. If so, it furnishes another instance of corruptions being aided by the fact of the altered sound suggesting an apparent derivation in sense. J. F. M.

### Queries.

**ANDREWS FAMILY.**—James Andrews was Rector of Milden, Suffolk, from 1703 to 1751. Can any of your readers give me information as to his parentage and descent?

Lancelot Andrewes, Bishop of Winchester, had four nephews—William, Thomas, Nicholas, and Roger Andrewes. Is anything known of their descendants? J. E. A.

### ANONYMOUS.—

1. "The Secret History of the Present Intrigues of the Court of Caramania. The Second Edition Corrected. London, Printed: And sold by the Booksellers of London and Westminster, M.DCC.XXVII." 8vo, pp. 348.

\* No doubt the river name *Lissa*, in the district of Cumberland, is derived from the same source. *Laxey*, salmon-water, occurs in the Isle of Man.



After the title comes "A Key," with the initial and final letters only of the names.

[By Eliza Haywood.]

2. "Essay for a General Regulation of the Law, and the more speedy Advancement of Justice, by a Gent. of the West Riding of the County of York, 1727." 8vo.

3. "Churches and Church Services. By a Priest of the Church of England. Oxford: John Henry Parker. Leeds: T. W. Green. 1842." Sm. 8vo, pp. 63.

A preface, signed "D. P.," states that the book is a reprint of papers in the *British Magazine*, 1840-1.

W. C. B.

"AUT CÆSAR AUT NULLUS."—Can you tell me the origin of this proverb?

F. E.

NAPOLEON BONAPARTE.—A letter is preserved in the archives of France (bearing date 1802) from Bonaparte, First Consul, to the Comte de Provence (Louis XVIII.), which begins with acknowledgments of the king's courteous letter (which must have preceded it). Wanted the said letter to Bonaparte; also, the letter from the king, in which is a passage commencing thus: "You may usurp the throne of my fathers," and ending, "royal family of Europe."

G. M.

THE BOURBON FAMILY.—Will you or any of your readers kindly give me a list of all the existing members of this family in the male line, of all the branches, together with some explanation as to their marriages, &c.

THOS. B. ROBERTSON.

MR. BRYANT'S PRIVATE PLATES OF VIEWS IN SURREY.—In the list of illustrations given by Manning and Bray, *Hist. of Surrey*, vol. iii. app. p. 84, &c. several private plates are mentioned as being in the possession of this gentleman, then living at Reigate, who, I understand, had them engraved for a work which he had in contemplation on the history of the hundred? I have twelve of these engravings, with a map of the hundred of Reigate, by Woodthorpe, which I am told are all that were engraved. I subjoin a list of the rest, and I shall feel indebted to any of your readers who can tell me whether any such work was ever published, or any of the plates in this list engraved, and what became of Mr. Bryant's collections:—Betchworth, monuments in the church, Tranquil Dale (Mr. Petty's); Buckland, monuments, font, and window; Burston, font and parsonage; Chipstead, font and monuments; Crowhurst, church door, &c.; Gatton, font; Merstham, font; Newdigate, church and monuments; Reigate, monuments, priory arms, clock house, market house, and industry house.

CPL.

DR. WILLIAM FULLER, BISHOP OF LINCOLN.—In the will of this bishop, who died in 1675, he says, after bequeathing his property:—

"Item, I doe declare that I dye praying for the prosperitie of the Church of England, beseeching Almighty God that she may overcome all her enemies, whether of

the Romane or Fanaticall Communion. And I do more-over declare that I have beene engaged in some law-suits not at all out of neglect of peace and charitie, but wholly and solely to vindicate the Rights of the Church of my Episcopall See from the encroachments of ungodly men."

What was the nature of the litigation here referred to?

JOHN E. BAILEY.

8, Warwick Street, Hulme, Manchester.

JOHN KNOX.—In an account of the siege of Edinburgh Castle in 1571, I have uttered an opinion which I am desirous to ventilate among your readers before it is finally printed off. A committee of clergymen waited on Maitland of Lethington and Kirkcaldy of Grange, to deal with them about their change of sides in the great political question of the day. In the extremely curious discussion that ensued, the chief part is taken by Lethington and a "Mr. John," whom I take to be John Knox. I enclose a proof of my note stating my reasons for this belief. If I am wrong I would rather be corrected now than afterwards. If any of your readers can give a good reason for holding that Knox is *not* the person who spoke for the clergymen, he will do a service by stating it.

J. M. BURTON.

PATENT ROLLS IN IRELAND.—Can any one inform me if the publication of the Patent and Close Rolls of Chancery in Ireland, of which Mr. James Morrin edited three volumes, will be continued; and if so, when the next volume may be expected to appear?

OSWALD.

RANDOM.—What is the etymology of this word? Webster and others maintain that it is derived from the Norman-French *randun*. I should rather imagine the origin of the word to be the Dutch and Flemish *rond om*, round about.

H. W. R.

ROMAN NOBILITY, ETC.—Can any reader of "N. & Q." kindly inform me where I can find descriptions of—1. The manners and *dress* of the Roman nobility since 1800; 2. The ways of living generally of the Roman upper classes since 1800; 3. The state of lunatic asylums in Italy since 1800; 4. Any insurrections or conspiracies in which the priests or nobles of Italy have been engaged since 1800?

COPTIC.

WAYLING OR WAYLAND FAMILY.—An Essex or Kent family. Can any of your readers inform me which county, and whether the former name is a corruption of the latter or not?

W. C.

"THY WISH WAS FATHER, HARRY, TO THAT THOUGHT."—Is this proverbial expression of Shakspeare's (*Henry IV. Part II.*, Act IV. Sc. 4) to be traced to any earlier writer of modern times? I do not know whether we may consider the following passage of Demosthenes (*Olynth.* iii. 19) to have much the same meaning, and to be the earliest trace of the idea:—

Διόπερ βῆστον ἀπάντων ἐστὶν αὐτὸν ἐξαπατῆσαι· ὃ γὰρ βούλεται, τοῦθ' ἕκαστος καὶ οἶεται, τὰ δὲ πράγματα πολλὰκις οὐχ οὕτω πέφυκεν.

"So that nothing is so easy as to deceive one's self; for what we wish that we readily believe; but such expectations are often inconsistent with the real state of things."

In a fragment of Menander (*Ex Clhyp.* p. 24, ed. Cleric. 1709) we have the same idea:—

Ὁ βούλεται γὰρ μόνον ὁρᾶν καὶ προσδοκῶν,  
Ἀλόγιστος ἐστὶ τῆς ἀληθείας κριτής.

"He who sees and expects only what he wishes, is a foolish judge of what is true."

And we find the same thought in Cæsar (*B. G.*, iii. 18):—

"Quod fere libenter homines id, quod volunt, credunt."

Roche foucauld says (*Second Supplément*, vii.):—

"Ce qui fait croire si facilement que les autres ont des défauts, c'est la facilité que l'on a de croire ce que l'on souhaite."

CRAUFURD TAIT RAMAGE.

### Queries with Answers.

DID DRAKE INTRODUCE POTATOES? — In a former number of "N. & Q." (3rd S. xi. 195) I called attention to the monument erected at Offenbourg, in the Duchy of Baden, to "Sir Francis Drake, the introducer of the potato into Europe"; but though numerous replies have been elicited, nothing as yet has appeared to satisfy me of the fact that Sir Francis Drake introduced the potato either into England or upon the Continent. I have had, in the old libraries and the old book-stores for which this city is famous, good opportunities for examining old books in German upon the discovery of America; but though they speak of the various vegetable productions, among them the potato, there is nothing given to show who brought this esculent to Europe. The date of its introduction into Europe is doubtless uncertain, as I said before, because the sweet potato was confounded with the common potato. It has of course been asserted in history that Sir Walter Raleigh took it to England on one of his return voyages in 1586, and cultivated it upon his estate sometime about the year 1600. Can your readers inform me where Sir Walter's estate was in Ireland? T. C. Abbott, President of the Michigan State Agricultural College, U.S.A., has lately given a very interesting account of the potato in a Detroit journal. He states that it was introduced about 1586 by Sir W. Raleigh into England, and raised in 1610; that previous to 1684 it was only grown in the gardens of the nobility and gentry as a luxury; and that in 1613 James I.'s wife Anna bought a quantity at 2s. per pound. Later in France, he asserts, courts and tribunals prevented by law its culture. The

provincial parliament of Besançon in 1630 prohibited its introduction under the penalty of an *amende arbitraire*, "for the reason that it caused leprosy." President Abbott derives the name of potato from the Spanish *battata*, and that is derived from the Indian word *papas*. Do the readers of "N. & Q." agree in this origin or derivation of the name of the potato? W. W. M.

Frankfort-on-Main.

[The introduction of the potato here, and, we believe, in most other European states, has been very generally attributed to the sagacity and good taste of that "shepherd of the ocean," Sir Walter Raleigh; but no proof of the fact exists, nor is it possible to establish it after the lapse of three centuries. It is extremely difficult to conceive, moreover, that he was the first adventurer in the New World to make known the value of the esculent in the Old; for Humboldt in his *Essay on the Kingdom of New Spain* (book iv. chap. 9) has clearly shown that previously to the Spanish Conquest it was unknown in Mexico, and farther north of course. At the period, therefore, when Raleigh founded his colony in Virginia (1584), the potato must have been but a comparatively recent importation from the western shores of the southern continent, its true birthplace; whence it must have been brought by those who had preceded him in the same direction. There is a tradition to the effect that when Raleigh's unfortunate colonists were most opportunely rescued by Sir Francis Drake (1586), they brought back with them to this country the primary stock of potatoes—the veritable patriarchs of that prolific race which has since overrun the whole of the British Isles. We are unable to say whether our German neighbours are indebted to us for their first supplies of the article, but they have adopted the tradition just referred to, and signalled their gratitude for the boon by erecting the statue in question. The Irish estates of Raleigh, comprising about 12,000 acres, and forming a portion of the confiscated demesnes of Desmond and his adherents, were situated in the counties of Cork, Waterford, and Tipperary. Sir Walter acquired them in 1584, and sold them in 1602 to Richard Boyle, afterwards Earl of Cork, a much more fortunate "gentleman-undertaker" in Ireland than himself. Raleigh, when visiting the country, usually resided at his Castle of Lismore, co. Waterford, and at his manor-house, Youghal. Mr. Edwards remarks, in his recently published *Life of Raleigh*, "It is not without interest to remember that the possessions which thus passed from Raleigh to Boyle included the land on which he had planted the first potatoes ever set in Ireland"; but he does not indicate the precise locality of the primary experiment. "These and other fruits (he adds) of his distant colony in Virginia had been quickly turned to the advantage of his colony in Munster."

There can be no question about the true etymology of potato. The Spanish *patata* is the same as the American *battata*. Our designation has been derived from the French *potade*. In the days of the Stuarts the name was commonly spelled *potado*.]



**A POPE'S BULL.**—When President Lincoln was first asked to issue a proclamation abolishing slavery in the Southern States, he replied that such an act would be as absurd as the pope's bull against a comet. Did any pope ever issue a bull against a comet; and if so, who and when?

BAR-POINT.

Philadelphia.

[Any one who can seriously imagine the pope's fulminating a bull against a comet, might as soon suspect his Holiness of "shooting the moon." Nevertheless we find, on conferring with our friends, that this story of bull v. comet has been heard of before; and we call to mind that many incredible statements have found their origin in some matter of fact. For instance, there was an Italian game of cards called *cometa* (in French *comète*, in English *comet*, see "N. & Q." 2nd S. vi. 269). May not this game have acquired at Rome an extravagant rate of play? May not the pope have deemed it expedient to publish some monition or rescript moderating the excess, or even forbidding the game? And may not this fact have given occasion to the report of his issuing a bull against the comet?

Or again: In the year 1680 there was seen at Rome a notable comet, which so frightened a Roman hen that, after much clucking, she laid an extraordinary and portentous egg, the fame of which extended even into Germany. If this prodigy, connected with the appearance of the comet, excited general alarm (as very probably it did) among the superstitious Romans, in such case also his Holiness, wishing to allay their fears, may have parentally and benevolently pronounced, with the same result as before. The story may have grown into a report that he had set Taurus against Cometa, and against the terrors to which Cometa gave occasion. On the comet, the egg, and the hen, see De Blegny, *Zodiacus Medicus-Gallicus*, Annus Tertius, p. 30.]

**BOSAVERN PENLEZ.**—

"A True State of the Case of Bosavern Penlez, who suffered on account of the late Riot in the Strand, in which the Law regarding these Offences and the Statute of George the First, commonly called the Riot Act, are fully considered. By Henry Fielding, Esq., Barrister-at-law, and one of His Majesty's Justices of the Peace for the County of Middlesex and Liberty of Westminster. London: Printed for A. Millar, opposite Katherine Street in the Strand, 1749. Price One Shilling." Small 4to, pp. 54.

Bosavern Penlez was executed for causing a riot in the Strand, and was buried by a private subscription of St. Clement Danes. Is there any contemporary account of this event besides Fielding's narrative? Who was Bosavern Penlez? Both his names point him out as a Cornishman, but the *True State* is silent on this particular.

G. C. BOASE.

[Bosavern Penlez was the son of a clergyman, and received a good education; but from choice was trained a barber and peruke-maker. After his execution at Tyburn on Oct. 18, 1749, his body was taken to an undertaker's,

and interred the same evening in St. Clement's church, Strand, at the expense of the parish. See a monumental inscription intended for him in the *Gentleman's Magazine*, xix. 465; consult also pp. 474, 512, 522. Some farther personal particulars of him, and his indiscreet zeal for assisting to demolish the bawdy-houses in the Strand, may be found in *The Penny London Post* of Oct. 20, 23, 25, 27, 1749.]

**"EPHEMERIS PARLIAMENTARIA."**—What is known of William Fuller, the writer of *Ephemeris Parliamentaria*, of which there appear to have been three editions, viz. in 1654, 1663, 1681?

J. C. J.

[There is some uncertainty respecting the authorship of this work. Watt attributes it to William Fuller; but the Preface is signed 'T. F.,' which according to the Catalogue of the British Museum are the initials of Thomas Fuller. So also in the Bodleian Catalogue the work is entered under T. F. forsan Thomas Fuller. The same work was republished in 1675, and entitled *The Sovereign's Prerogative and the Subject's Privilege discussed betwixt Courtiers and Patriots in Parliament*. To increase the perplexity, Watt has attributed the latter work to Edward Littleton, Lord Keeper of the Great Seal temp. Charles I.]

**DUNROBIN CASTLE, N.B.**—Wanted, the derivation of this name. B. C. L.

[The most probable derivation of the name Dunrobin is *Dunrobbain* or *Dunreubain*, which signifies in Gaelic the castle of robbery or plunder. Dunrobin Castle was built in the thirteenth century by Robert Earl of Sutherland; and the locality on the east coast of Sutherland is well known, like the adjoining territory of Caithness, to have been settled by the Norse vikings or pirates. Nothing is more likely than that the appellation should have originally been bestowed in reference to the history of some freebooting chieftain.]

**COUNT DE BOURNON.**—

"Description of a Triple Sulphuret of Lead, Antimony, and Copper from Cornwall, &c. By Jacques Louis, Comte de Bournon, F.R.S. (*Philos. Trans.* xciv. 30-62, 1804.)

Who was the Count de Bournon, and when and where did he die?

G. C. BOASE.

[Jacques-Louis, Comte de Bournon, was born at Metz, Jan. 21, 1751, and died at Versailles, August 24, 1825. See *Biographie Universelle*, ed. 1843, v. 327, and *Nouvelle Biographie Générale*, ed. 1855, vii. 104; and for a list of his works, Watt's *Bib. Britan.*]

**GIULIO CLOVIO.**—Can any one recommend me any book wherein I should find an account of Giulio Clovio the illuminator?

H.

[There is an excellent account of Don Giulio Clovio in Vasari's *Lives of Eminent Painters*, &c., Lond., 1852, vol. v. pp. 443-452; consult also "N. & Q." 2nd S. vi. 70. Baglioni has written the Life of this celebrated miniaturist, as well as Ivan Kukuljevic Sakcinski, Agram, 1852.]

### Replies.

WHO WERE THE COMBATANTS IN THE CLAN BATTLE ON THE INCH OF PERTH, A.D. 1396?

(4th S. iii. 7, 27, 177, 315, 410; iv. 321.)

Having on former occasions ("N. & Q." 4th S. iii. 7, 27, 410) endeavoured to analyse what the earliest writers Wyntoun, Bower, and the Regist. Morav. have said of the names of the parties who contended at Perth, I arrived at the conclusion, that they mentioned only two closely connected clans, the one clan Quhewil, the other clan Ha or Sha; and further, that no clan Yha was ever intended to be mentioned any more than a clan Kay. I hope that this view has been made out to the satisfaction of most, if not of all of your readers. The statements on the subject of the next historians in point of time, of Major and of Boece, may be now examined.

Major agrees with Bower in saying that the combatants were clan Kay and clan Quhele, and in so far adds nothing to the statements of earlier writers; but in another place, while mentioning the clans who deserted Alexander of the Isles in 1429, he introduces the name of clan Kael: a fact having so strong a bearing on the question of the relation of clan Quhele to clan Katan, and on the supposed connection between clan Cameron and clan Katan, that I think it worth while to reproduce his words, and the more so, because their original form seems to have been overlooked. The passage in the first or Paris edition of Major, of 1521, stands thus verbatim, including three slips of the printer:—

*"Duae tribus sylvestrium, scilicet Clankatan et Clankael, Alexandrum insulatum reliquerunt, et partes regis et probe sequuti sunt. In festo palmarum sequenti usque adeo debacchatum est; ut totam progeniem Clanbrameron tribus Clankatam extinxerit. Tribus hæ sunt consanguineæ, parum in dominiis habentes, sed unum caput progeni tanquam principem sequentes: cum suis affinibus et subditis."*

Which may be translated thus:—

"Two tribes of the forest people, to wit clan Katan and clan Kael, left Alexander of the Isles, and followed the side of the king, and to good purpose. At the following feast of palms things raged even so furiously, that the tribe clan Katan destroyed the whole race of clan Brameron. These tribes are of the same blood, holding little in lordships, but following one head of their race as chief, with their allies and dependents."

I think that in the foregoing passage the "duæ tribus" and the "hæ tribus" must be considered to refer to the same people. It would therefore appear, according to Major, that on one occasion, being together and under one leader, the two tribes clan Katan and clan Kael joined the king, and that subsequently the tribe clan Katan made the murderous attack on the race of Cameron, which others have described as having been made in a church. Any proof that Kael is merely another

form of Quhewil or Chewil seems scarcely to be required.

But in the Edinburgh revised edition of Major, the phrase clan Cameron has been substituted for clan Kael (the editor assigning no reason for the change, but probably in 1740 being unacquainted with the forgotten name of Kael), and following Bower, who says that clan Cameron went over along with clan Katan; and the Edinburgh edition appears to be the one which has been followed by all writers on the subject. The sense of the whole passage is altered by the change, and, I think, distorted. It may be presumed, although the great variety of ways in which the names have been altered by spelling has been alluded to, that no possible error of scribe or printer could convert Clanbrameron into clan Kael; and the view once entertained, that clan Cameron and clan Quhele were synonymous, is now less than ever tenable.

Whether or not Major made a mistake in not saying that it was the Camerons who joined clan Katan in deserting the Lord of the Isles, is for our present purpose immaterial; but it is of much interest, to find any one in 1521 writing of clan Kael at all, and still more so in juxtaposition with the names of clan Katan and of clan Cameron, and not as synonymous with either, just as the three names occur separately next each other in the Act of Parliament of 1594. Now, a strong presumption (in addition to that from the natural translation of the passage) that Major did not mean the clans Cameron and Katan to be the "two tribes" is to be found in his saying at the time when he wrote, or about 1521, that these two clans followed the same leader, not merely that they had once done so; while it is historically known that long before the period of his writing, the Camerons were distinct from clan Katan, if indeed they had ever been united to it; and though there are some indications of former connections between the two races, the main argument for their being of the same stock is derived from this very altered passage of Major. It is also scarcely likely that Major, while mentioning the close relationship of these races, could have refrained from some expression of surprise, that nevertheless these allied races had slaughtered each other in so wholesale a fashion. I return now from what may appear a digression from the main subject—justified, however, by the scarcity of notices of clan Quhewil, and by the fact that the Camerons have often been considered to have been one of the contending parties at Perth.

Before leaving Major, it may be well to observe that the Lindsay employed with the Earl of Moray in arranging the combat was, according to him, not James Earl of Crawford, the Justiciary of Scotland, but David Lindsay, afterwards earl, who indeed had lately, as pointed out by Mr. Skene,



acquired through his wife lands in Strathnairn in the clan Katan district, but had also been recently engaged, to his cost, at Glasklune with a band of Highlanders, among whom were the clan Chewil.

Coming next to Hector Boece, he is usually quoted as the first introducer of the name of clan Katan into the arena; but in the original edition of his book he only speaks of a clan Quhete. Obviously though *t* is merely a misprint for the *l* of Quhele, Bellenden in 1530 translated Clanquhete, Glenquhattaneis, and thus for the first time was the name of clan Katan made to appear in the fight—134 years after that event. There are various reasons why such a name, by the time of Bellenden a well-known one, and possibly the generic name of both the combatant races, should, when once introduced, be retained. For the present it is enough to say, that probably the first mention of the name of clan Katan in written history occurs in Bower, who, writing about 1440, recorded its desertion of the Lord of the Isles twelve years before, and that the name seems to occur first in a deed in 1467. As yet, I believe there is no written evidence that clan Katan existed under that name in 1396.

By an examination of the text of the early historians a link has thus been supplied in the scanty history of clan Quhele, and the accident which has brought the name of clan Katan into the lists at Perth has been explained.

In the foregoing papers an attempt has been made to bring together the few ascertained facts respecting the clans that contended at Perth. The chief facts are shortly these:—There was a fight at Glasklune in which the sheriff of Forfar and other gentry were slain, and Sir David Lindsay was wounded. This is connected in Wyntoun's mind with the combat at Perth before the court, which took place about four years after. He states that one of the clans at Perth was clan Quhele, and one of the leaders Sha Ferquhar's son. Now the clan Chewil, under Slurach (doubtless Scheach), was one of the clans, chiefly their neighbours, put to the horn along with the Duncansons for their share in the raid on Forfarshire. It is also known that the Duncansons and clan Chewil were connected by a marriage of the daughter of a Duncanson with a Farquhar, or Shaw Farquhar, in Braemar. The people on the two sides of the Grampians were closely allied parentele.\*

If these facts look dry and meagre, they have at least the merit of having a foundation in real history—a merit which can scarcely be assigned to the very conflicting traditions on the subject, many of which have the appearance of having

been shaped to fit the dry bones of the earlier annalists.

Upon these traditions I shall offer a few observations. It is remarkable that while various clans have traditions of their being the victorious, none have any of their being the defeated party.

Only two clans have attempted to identify the particular names of the leaders—the Macintoshes by an elaborate genealogy; the Shaws in a simpler way. But little is known of the evidence on which these identifications are grounded.

With respect to Highland traditions, I have contented myself with showing, that there is nothing in some of them inconsistent with the historical facts now brought together. While these traditions are so various, and often of apparently recent origin, it is impossible to accept those of any one family exclusively. But traditions confirmatory of the probability of the suggestions thrown out by me have, singularly enough, been recently brought to light by Miss Taylor in her interesting book on the Braemar Highlands, where she gives some curious notices of fights between the Shaws on Speyside, and the Farquharsons, or whatever at that time was the designation of the inhabitants of Braemar. They were connected with the recent settlement of some of the Shaws in Braemar, and were protracted through two generations. Their exact date, as in the case of most Highland traditions, is somewhat uncertain; and deeds which must have extended over a considerable period are grouped round one hero. But most leading Highland families have one great hero, and have also, as in Miss Taylor's tradition, acquired lands by marrying an heiress.

And while alluding to traditions, I would venture to suggest again, that it would be very interesting if the Macphersons would explain to us how their black chaunter (called black, their respected *caput progenei* has informed me, from the colour of the wood, and said to have fallen from the clouds) came to be so long in the keeping of the Grants of Glenmoriston: whether it is believed to have belonged to the victors at Perth, or to have been taken from the defeated party. Whether also, in the story of the thick-set saddler settling in Badenoch, and his descendants being called the sons of the crooked smith, they have not confounded the saddler, who at most was only bandy-legged, with the Gow Chrom, an established personage in their genealogy. Can they tell us nothing of the now extinct race of the clan Dhail at Invernavon, in the heart of their own country, which seems to have been absorbed by the name of Macpherson? Were they ever themselves designated clan Heth, or Ha, or Quhele?

Is it impossible to make out in an intelligible way the relations of Shaws, Mackintoshes, and Farquharsons to each other? The names Shaw and Mackintosh seem to have been long inter-

\* There is a certain amount of analogy between the names Quhevil, Kanel, Jaula, and Janla; and it is worthy of observation that some forty years before the fight the Duncansons had dealings with a clan Jan la.

changeable at Rothiemurchus, and the names of Mackintosh, Shaw, and Farquharson on the other side of the Grampians. It would appear that for a long time the connection between the names Sha and Mackintosh has been a puzzle, for the minister of Kilranock writes thus about 1680: "Mackintosh got the better at the Inches, and being formerly surnamed Shaw Mackintosh, he took the patronymic only for his surname, not using that of Shaw any more." Then, in the case of patronymics, it is extremely difficult to determine when a name, from belonging simply to a particular leader, came to represent his followers also. For instance, of the names introduced into the present question, there were Ferquhar son of Seth, Scayth son of Farquhar, Ferquhar Mackintosh, and probably Shaw Mackintosh, whose names were known by writings before that of the Sha Ferquhar's son of the fight; but has any one determined when any set of people were first called Shaws, or Mackintoshes, or Farquharsons? I may remark in passing, that if one of the leaders at the Inches had the specific name of Mackintosh, one already as well known as that of son of Ferquhar, it is surprising that none of the annalists should have recorded that name.

In this complicated subject of inquiry, I have regarded the primary facts from historical sources as more important than mere traditions: I have no wish to assert anything dogmatically, but rather to invite further inquiry on the part of those who have opportunities of studying the subject more deeply. JOHN MACPHERSON.

#### ROTHWELL CRYPT AND NASEBY BATTLE.

(4th S. iv. 295, 374.)

It appears to me that Mr. CHERRY has misunderstood the query of B. H. C. As I understand the question, he suggested that the bones, not the bodies, of those who fell at Naseby were collected and transferred to this crypt. If they were collected, it must have been done some years after the battle, probably soon after the Restoration. It is easy to understand the feeling which would prompt such a course. The flower of England fell at Naseby; was it fitting that their bones should remain to be turned up by the plough or become "as dung upon the earth"? Rothwell crypt, useless after the Reformation, would present itself, and what so natural as that the bones should be deposited there, the entrance walled up, and the whole subject forgotten? If such were the case several of Mr. CHERRY's objections will vanish. No traces of skin or integument would be looked for: all that was left on Naseby field. The crypt would not have held the bodies, but it would have been amply large enough to contain the bones. No perfect skeleton is found, because the

bones were collected from the trenches in which the bodies were probably laid, and carried to the crypt, where they were piled with the precision visible even now. No one looking at the bones could imagine for a moment that they were placed there as bodies; they lie in regular order, layers of skulls alternating with layers of bones.

MR. CHERRY's explanation calls for a few remarks. Rothwell may have been of more importance in the middle ages than it is now, but whether its population was very much larger is open to doubt. It had a market, and a market-house was begun in Elizabeth's reign, but never finished, and it remains unroofed to this day. That it was a municipal town and walled is new to me. I presume MR. CHERRY has authority for the statement. There was a religious house, and I believe some twenty-six brothers reside on the foundation now; but that Rothwell was ever the ecclesiastical centre of a considerable district is only correct in so far as it gives name to a rural deanery. MR. CHERRY's "conjecture that one of the several graveyards in the town and neighbourhood was appropriated to a secular use" sounds strange. Can he point to a single parish which has lost both church and churchyard, or to any tradition or any written authority in support of his conjecture?

If it be granted that the bones came from a churchyard another difficulty presents itself. It is acknowledged that all the bones are the bones of male adults—of *men*, not of men, women, and children. This is fatal to the churchyard theory. The conjecture that they came from a religious house is inadmissible. The bones belong to a single generation, and many still bear the marks of sword cuts and bullet wounds and other tokens of violent death. One skull is shown where the blood ran into the fracture, and still remains to witness that the wound was made during life, and not by the chance blow of a sexton's pick. There are other evidences of violence, and what is curious, of violence some time before death—so long indeed, that the man must have recovered probably from a wound received in a previous battle. The number of these bones is a difficulty which only a battle theory can overcome. How many were placed in the crypt will probably never be known. It has been said that there were thirty thousand skulls, but the actual number now is much less—those at the bottom of the pile gradually crumbling into dust.

From a list of the abbots of Faversham, I find their tenure of office from 1148 to 1539 averaged eighteen years. If we put the average monastic life at twenty years, then in three hundred years the monks would be renewed fifteen times. Now, suppose the number of skulls to have been fifteen thousand, or one half the number stated, a monastery of one thousand persons must have existed three



hundred years to produce the bones in Rothwell crypt. These figures are conclusive.

J. M. COWPER.

Last summer I saw the bones at Rothwell (or Row'el, as the local folk have it). I was puzzled to account for their presence, and have never met with a satisfactory explanation. I dissent, however, from the theory that the bones were collected at one time from an old graveyard (p. 374), as, in that case, some of them would be more decayed than others, but all belong apparently to the same period. The bones are, besides, those of *adults*. I incline to the belief expressed by the querist (p. 295), that they are from some battlefield, and this opinion is confirmed by the fact that some of the skulls which I examined were *fractured*. In addition to Naseby, Bosworth-field in the adjacent county might be mentioned. Might not some zealous Old Mortality—a combatant, it may be, in one of these engagements—have piously dug up in his later years the bones of his old comrades and got them preserved in the crypt? It appeared to me that by far the greater portion of the bones were those of the arms and legs. When in the crypt the sexton told me an appropriate tale: how that, on the night of the death of his father, the bones fell down with a crash, filling up the present passage through their midst, and that it was one of his first duties, as the new sexton, to pile them up again.

JOHN E. BAILEY.

Your correspondent B. H. C. may be glad to be referred to an interesting article entitled "Wanted an Owner: some Account of certain Bones found in a Vault beneath Rothwell Church, Northamptonshire," in vol. xlviii. of *Fraser's Magazine*, July, 1853.

At a meeting of the Architectural and Archaeological Societies of the Archdeaconry of Northampton, &c. &c., at Peterborough in May 1855, a paper was read by M. W. Bloxam, Esq., of Rugby, "On the Charnel Vault of Rothwell," in which that gentleman expressed his conviction that the contents of the vault are nothing more than the exhumed bones of those who had been buried in the graveyard or burial-ground surrounding the church. A report of this meeting will be found in the *Gentleman's Magazine*, Sept. 1855. There is also some information in "N. & Q." 1st S. i. 171; ii. 45.

J. MANUEL.

Newcastle-on-Tyne.

#### DECORATION OF HONOUR: GORMOGONS: FREEMASONS.

(4th S. iv. 253, *passim*.)

From my collections respecting the secret and convivial societies of the last century, I am able to solve the query of M. D. respecting his decora-

tion of honour. It is the cast or mould of a medal belonging to the most august and ancient order of Gormogons, for so they styled themselves, and most probably was one worn by the Volgi, the chapter or heads of the order. As the order is long extinct, it would be impossible for me to give a full explanation of the inscription, but the words OECUM. VOLG. ORD. GOR.—Go., evidently refer to the Œcumenical Volgi of the order of Gormogon, and are quite sufficient to show what it really was intended for. I consider that the words AN. REG. may refer to the date of the foundation of the *ancient* order in the reign of Queen Anne, some years previous to that of the nearly as *ancient* order of Free and Accepted Masons, who only date from a meeting held at the "Apple Tree" tavern in Charles Street, Covent Garden, in February 1717. The words UNIVERSUS SPLENDOR on the reverse refer to the sun, one of their favourite emblems; and UNIVERSA BENEVOLENTIA refer to the large sums of money raised by the order and dispersed in universal charity, a mode of action partly followed by the Freemasons, who at the request of the Earl of Dalkeith, their Grand Master in 1723, instituted a Committee of Charity, and raised funds, which they took care, however, only to distribute amongst themselves.

The following advertisement from the *Daily Journal* of Oct. 28, 1731, throws a glimmer of light on the Gormogons:—

"BY COMMAND OF THE VOLGI.

"A general Chapter of the most august and ancient order of Gor-mo-gon will be held at the *Castle* tavern in Fleet Street, to commence at 12 o'clock, of which the several graduates and licentiates are to take notice, and give their attendance.—F. N. T."

Pope, in his noble poem the *Dunciad*, speaks of the Freemasons and the Gormogons, with all the contempt that such silly secret societies deserve. When the Goddess of Dulness bids all her children to draw near, on their bended knees, to receive their titles, he says:—

"Some deep Free-masons join the silent race,  
Worthy to fill Pythagoras's place:  
Some botanists, or florists at the least,  
Or issue members of an annual feast.  
Nor passed the meanest unregarded, one  
Rose a Gregorian, one a Gormogon."—(iv. 571.)

Of course a bitter enmity subsisted between the order of Gormogons and the Society of Free and Accepted Masons, as we may see from Hogarth's well-known caricature entitled "The Mystery of Masonry brought to Light by the Gormogons." In it one of the Gormogons appears to be wearing the very badge, with the representation of the sun upon it, noticed by the querist; he is no other than the sage Confucius; the Œcumenical Volgi is also present, but his badge appears to have a bird upon it, probably a goose. The bitterness between the Freemasons and the Gormogons is exposed by one of the Freemasons.

holding forth a book! This most probably refers to the *Grand Mystery of the Gormogons*, published in 1724; or it may have reference to the *Masonry Dissected* of Samuel Prichard published in 1730, for both the order and society accused each other of publishing their secrets. This last-mentioned book actually gave Orator Henley a subject for an oration, which is advertised in the *Daily Post* of Oct. 30, 1730, in his usual style, as follows:—

“This day, at large, a New Oration, in reply to *Masonry Dissected*, on the Free Mason’s triumph; or Hod and Trowell beat the whole field, for wager against Prichard’s jaw bone of an ass; being a defence of Masonry against the yelping, braying, burring, snapping, snarling, grinning, barking, growling, huffing, blowing, tearing, staring, strutting, snorting, and petulant clatter of late about it in papers and pamphlets. Non-pareil.”

The man partly undressed, seated on an ass, and the person in close proximity to him, refers to a practice said to be common among the Freemasons at that time, but which I must be excused for explaining here. However, a full account of it will be found in a poem published in 1723, and called the *Free Masons, a Hudibrastic Poem*. The tall Quixotic-looking figure partly dressed in armour, with a shield but no sword, is probably intended for the Duke of Norfolk, who presented to the society in 1729 the sword of *Gustavus Adolphus*, to be used for ever as a sword of state by the Grand Master. I may observe that swords of the Protestant champion were common relics during the last century, and as plentiful as heads of Oliver Cromwell.

Hogarth, as a plain honest Englishman, hated, and lost no opportunity in exposing, the false pretensions of Freemasonry. In his picture of “Night” he shows up a drunken Freemason, and there is little doubt that he had a hand in the celebrated caricature of the procession of the “Scald Miserable Masons” in 1742.

Carey, in the third edition of his *Poems*, published in 1729, attempts to “moderate” between the Freemasons and the Gormogons, in the following truthful words:—

“The Masons and the Gormogons  
Are laughing at one another,  
While all mankind are laughing at them,  
Then why do they make such a pother?”

“They bait their hooks for simple folks,  
And truth with bam they smother;  
And when they’ve taken in their culs,  
Why then ‘tis welcome brother.”

WILLIAM PINKERTON.

Hounslow.

SMALLWOOD: WEBSTER (4th S. iv. 208.)—Biographical notices of Wm. Frome Smallwood may be found in *The Annual Biography and Obituary* (1835), xix. 453, and the *Gentleman’s*

*Magazine*, June 1834, p. 661. Some account of Thomas Webster is given in the *Dictionnaire Universel des Contemporains*, par G. Vapereau, third edit. Paris, 1865.

CHARLES VIVIAN.  
41, Eccleston Square.

HENRICK NICLAES: THE FAMILY OF LOVE (4th S. iv. 356.)—A little book in my possession gives a portrait of this religionist, and a brief—a very brief—notice of him, denouncing his opinions, but containing no biographical fact worth mentioning. The book is named

“Apocalypsis; or the Revelation of Certain Notorious Advancers of Heresy, faithfully and impartially Translated out of the Latin by J. D. The third edition. Printed for J. Williams at the Crown, in Cross Keys Court in Little Britain, 1671.”

The portrait (in this and other instances) is evidently copied from some much better original, earlier in date by half a century or more. I can scarcely suppose that so slight a little book could be of any use to Mr. HESSELS; but, were this the case, it would be much at his service.

W. M. ROSSETTI.

56, Euston Square, N. W.

BENEDICTIONAL QUERIES (4th S. iv. 294, 365.) The only information I can find about S. Athulf is, that he was a Saxon saint, and buried in the Abbey Church of Thorney, Cambridgeshire.—(*Dugdale*, vol. ii.). According to Alban Butler, S. Etheldritha was the daughter of Offa, king of Mercia and Queen Quindreda. Having refused to marry Ethelbert, king of the East Angles, from an ardent desire to give herself to God, she retired to a cell near Croyland in Lincolnshire, where she lived forty years. She died about the year 834, and her festival is kept Aug. 2; consequently I do not think she can be the same person as S. Etheldryda, whose festival is June 23.

FRÖOME-SELWOOD.

The name printed “Judabel” in my communication, p. 366 (the name of the father and brother of St. Judocus) should be “Judaël.”

W. M. ROSSETTI.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*International Congress of Prehistoric Archaeology: Transactions of the Third Session which opened at Norwich on August 20 and closed in London on August 28, 1868; containing the Papers read at the Congress, with Illustrations chiefly contributed by the Authors, and an Abstract of the Discussions.* (Longman.)

Prehistoric archaeology, though a science of very recent growth, is already producing very remarkable results. At a meeting of the Société Italienne des Sciences Naturelles, held at La Spezzia in 1865, it was proposed to found an International Congress “pour les études préhistoriques,” under the title of “Congrès paléolithologique.”



gique." Such Congress met at Neuchâtel in 1866; and in the following year at Paris during the Exposition Universelle, under the appellation of "Congrès international de l'Anthropologie et de d'Archéologie Préhistorique." In 1868, England having been fixed upon as the place of meeting, under the title of "International Congress of Prehistoric Archaeology," the Congress assembled at Norwich on August 20, at the same time as the meeting of the British Association for the Advancement of Science, and terminated at London on the 28th of the same month. The papers read at this Congress, with abstracts of the discussions to which they gave rise, form the subject of this deeply interesting and profusely illustrated volume. So wide a range is covered by the various papers read before the Congress, and they touch on such an infinite variety of points, that it is impossible to give here even a summary of their results. We must, therefore, refer our readers to the volume itself, confident that they will agree with us that it is an important contribution to a branch of knowledge destined eventually to throw much new and hitherto unexpected light on the physical and social history of the various branches of the great human family.

*The Universe; or, the Infinitely Great and the Infinitely Little.* By F. A. Pouchet, Corresponding Member of the Institute of France, &c. Translated from the French. Illustrated by 343 Engravings on Wood and Four Coloured Plates. (Blackie & Sons.)

It was in sight of the sea on the magnificent beach of Treport that M. Pouchet, a distinguished Member of the Institute of France, conceived and carried out the idea of this handsome and instructive volume, the object of which is to inspire and to extend a taste for Natural Science. In furtherance of this view, the book is, designedly, not a learned treatise, but a simple elementary sketch calculated to induce the reader to seek in other works for more extensive and more profound knowledge; and, by the title which he adopted, M. Pouchet desired to indicate that the whole range of creation came within his scope, so as to enable him when desirable to contrast the smallest of its productions with the mightiest. While, as the facts of Natural History are best conveyed to the mind by a series of pictures, he has endeavoured to represent pictorially as many objects as possible. These, which are admirably executed by some of the most eminent artists of France, are nearly four hundred in number, and form a most attractive feature in the book as well as contribute essentially to the object for which it was written. A glance at the contents of the volume will serve to show more distinctly how varied, interesting, and extensive that object is. In treating of the Animal Kingdom, M. Pouchet divides the subject into the Invisible World, the Architects of the Sea, Insects, Ravagers of Forests, Protectors of Agriculture, and the Migrations of Animals. In considering the Vegetable Kingdom, he explains the Anatomy and Physiology of Plants, the Seed and Germination, Extremes in the Vegetable Kingdom, and the Migration of Plants. Under Geology, we are instructed as to the Formation of the Globe, Fossils, Mountains, Cataclysms, and Upheaving of the Globe; Volcanoes and Earthquakes, Glaciers and Eternal Snows, Caverns and Grottoes, Steppes and Deserts, and the Air and its Corpuscles. After treating under the head of the Sideral Universe, of the Stars, and Immensity, and the Solar System, M. Pouchet brings to a close, with a short but appropriate chapter on Monsters and Superstitions, a volume, which, in its translated form, is calculated, we should think, to enjoy a wide popularity in this country, which affords a graphic *résumé* of the more striking phenomena of physical science; and is especially adapted as a gift-book to those in whom it is desired to encourage a

taste for this ennobling study. The book is altogether beautifully got up.

*A History of Wales, derived from Authentic Sources,* by Jane Williams, Ysgafell, Author of a "Memoir of the Rev. Robert Price," and Editor of his "Literary Remains." (Longman.)

Time was when sober English critics looked with as much dread at the work of a Welsh antiquary, as Sir John Falstaff at Sir Hugh Evans in the guise of a Welsh fairy; but that time has disappeared, and the authoress of this *History of Wales*, in a very modest and intelligent preface, discusses the value of the early authorities for Welsh history in a manner which would have satisfied that earnest inquirer after historic truth, the late Sir G. Cornwall Lewis himself. Having done so, she proceeds to narrate the principal events of Welsh history in a simple unaffected manner, dwelling more fully on the earlier and less familiar portions of it, quoting her authorities clearly and distinctly, and thus producing a volume which those anxious for a concise and intelligible history of the Principality may consult with advantage.

#### BOOKS RECEIVED:—

*A Tale for a Christmas Corner, and other Essays* by Leigh Hunt. From "The Indicator," 1819-1821. Edited, with an Introduction and Notes, by Edmund Ollier. (Hotten.)

Mr. Ollier has done good service, not only to the memory of his old friend, but to all lovers of good thorough English and genial essay writing, by this republication of some of Leigh Hunt's most genial papers.

*The Law relating to Industrial and Friendly Societies (including the Winding-up Clauses), with a Practical Introduction, Notes, and Model Rules: to which is added the Law of France on the same Subject, and Remarks on Trades Unions.* By Edward W. Brabrook, F.S.A., Barrister-at-Law. (Butterworth.)

A work on this important subject, by a recognised officer of the Friendly Societies Registry, carries its recommendation on its title-page.

THE LATE REV. WILLIAM HARNESS.—All who knew the late Incumbent of All Saints, Knightsbridge, and Prebendary of St. Paul's—the school-fellow and friend of Byron—the friend of Milman, and we might say of every man of letters who has lived during the present century—will learn with deep regret that this accomplished scholar and true Christian gentleman died suddenly from an accident on Thursday the 11th, in the eighty-second year of his age.

THE CAMDEN SOCIETY: THE LATE MR. BRUCE.—At the Meeting of the Council held on Wednesday the 10th, Sir William Tite, the President, in the chair, the following tribute to the Memory of the late Director of the Society was unanimously agreed to:—

"Resolved,

"That, before proceeding to any other business, there be entered on the minutes an expression of the deep regret felt by the Council at the lamented death of Mr. BRUCE, for whom they all felt the warmest attachment, not only as a colleague, but as a personal friend, and of their sense of the irreparable loss which the Camden Society has sustained by his decease. The thirteen volumes which Mr. BRUCE has edited for the Society, in addition to the papers contributed to the *Miscellany*, great as is their number, and valuable as they are for the care and learning which they exhibit, constitute far from his highest claims to the gratitude of the Society.

"MR. BRUCE took an active part in the formation of the Camden Society; and from the 15th of March, 1838,

when it was established, there have been very few Councils held at which he has not been present. To his careful discharge of the duties of Treasurer the Society owed much of its early success; and the great services he has rendered it during the nineteen years he has held the office of Director cannot be overated. But great as were the acquirements which peculiarly fitted Mr. Bruce for that office, and clear as was his judgment, and wise his counsel, he will be still more endeared to the memory of his colleagues by the noble simplicity of his character and the warmth of his friendship."

At a later period of the Meeting Mr. Samuel Rawson Gardiner, author of *The History of England, from the Accession of James I. to the Disgrace of Chief Justice Coke*, and also of *Prince Charles and the Spanish Marriage*, who has edited several volumes for the Society, having at the invitation of the Council consented to act, was elected Director of the Society.

**THE WESTMINSTER PLAY.**—The experiment of substituting the *Trinummus* of Plautus for one of the plays of Terence, first tried in 1860, is to be repeated this year. Though the result was then considered satisfactory, a strong feeling in favour of Terence prevails among old Westminsters. One of these, no less distinguished for his scholarship than for the interest taken by him in everything connected with Westminster School, is said to have offered to "Bowdlerize" the exceptional passages in the Terentian repertory, an offer well deserving the consideration of the authorities.

**MR. WILLIAM CHAPPELL, F.S.A.**, whose investigations into the history of music and musical literature have already produced such admirable results in his "Popular Music in the Olden Time," is engaged on a History of Greek Music, and on the Origin of the Music of the Christian Church: subjects which have occupied the attention of many eminent scholars, and in connection with which Mr. Chappell is understood to have made some very interesting discoveries.

**SIR ALBERT W. WOODS** (for such is now the proper title of Garter Principal King of Arms) was presented to the Queen at Windsor on Thursday the 11th instant, when Her Majesty was pleased to confer upon him the honour of knighthood, to invest him with the Gold Chain and Badge, and to deliver to him the sceptre of the office of Garter.

**MR. MURRAY'S TRADE SALE.**—Mr. Murray's annual trade sale to the booksellers of London, which was held at the Albion, in Aldersgate Street, on Thursday, the 11th inst., was very successful, as will be seen by the following statement of the number of new works for the present season which were shown and subscribed for:—Earl Stanhope's *Reign of Queen Anne*, connecting Lord Macaulay's History with his own (900); Mrs. Paliser's *Account of Brittany and its Byeways* (500); a new edition of Grote's *History of Greece*, to be published in monthly volumes (1,500); Mr. Loch's *Narrative of Events in China during Lord Elgin's Second Embassy* (400); New Series of Sir Charles Eastlake's *Literature of the Fine Arts* (350); Mr. McGregor's *Rob Roy on the Jordan* (2,000); Mr. Van Lennep's *Travels, Researches, and Discoveries in Asia Minor* (400); Mr. Robinson's *Parks and Gardens of Paris* (450); Mr. Smiles's popular edition of *The Huguenots* (2,000); Our *Ironclads*, by Mr. Reed, Constructor of the Navy (350); Dean Stanley's *Historical Memorials of Westminster Abbey*, third and enlarged edition (700); Parkman's *Discovery of the Great West* (300); Sir Leopold McClintock's *Popular Account of the Voyage of the Fox in the Arctic Seas* (500); Fourth edition of Lord Hatherley on the *Continuity of Scripture* (500); Dr. Child's *Benedicite*, third edition (700). During the evening

the following standard and popular works were also sold: Lord Byron's *Life and Works* (1,300); Dr. Livingstone's *Missionary Travels* (500); Little Arthur's *History of England* (10,000); James's edition of *Æsop's Fables* (600); Professor Blunt's *Works* (1,100); Mrs. Barbauld's *Hymns* (300); Dr. William Smith's *Bible Dictionaries* (1,400); Dr. William Smith's *Classical Dictionaries* (2,600); Dr. William Smith's *Latin Dictionaries* (4,000); Lord Derby's *Homer* (400); Mrs. Markham's *Stories* (10,000); Darwin's *Origin of Species* (400); Lyell's *Principles of Geology* (300); Dr. Smith's *Greek Course* (5,000); Dr. Smith's *Latin Course* (15,000); Maine on *Ancient Law* (400); Dean Stanley's *Historical Works* (1,200); Mr. Smiles's *Self Help* (2,800); Murray's *Select Reprints* (1,200); Dr. Smith's *Smaller Histories* (8,500); Murray's *Series of Students' Manuals* (11,000).

**REV. CHARLES J. ROBINSON, M.A.**, Vicar of Norton Canon and Chaplain to the Earl of Caithness, announces for publication (by subscription; to subscribers 20s., to non-subscribers 25s.) "A History of the Castles of Herefordshire and their Lords, from the Norman Conquest to the Present Time." The work will be printed in demy 4to, and illustrated with twenty-five engravings.

Philological students will be glad to hear that the First Part of a third edition of F. Diez's "Grammatik des Romanischen Sprachen" has just been published.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

ROBERTSON'S HISTORY OF SCOTLAND. Small folio edition, 1793. Printed by A. Millar, Strand. 2 Vols. Vol. II. wanted to buy, or Vol. I. to sell.

Wanted by Mr. J. Wilson Holme, Downwood, Beckenham, Kent.

SOUTHEY'S COMMON-PLACE BOOK.

DIDDY'S TYPOGRAPHICAL ANTIQUITIES. Vol. II. HEIRESS OF VERNON HALL.

Wanted by Messrs. E. Clulow & Son, Derby.

HASTED'S HISTORY OF KENT. 1 Vol.

BLAKEFIELD'S HISTORY OF NOTFOLK. 5 Vols.

LYSON'S MAGNA BRITANNIA. 10 Vols.

HOARE'S HUNGERFORDIANA.

WHITTAKER'S HISTORY OF WHALLEY.

CRAN.

GUTH'S SEPTICENTRAL MONUMENTS. 5 Vols. folio.

Wanted by Mr. Thomas Beel, Bookseller, 15, Conduit Street, Bond Street, W.

## Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

J. G. CHILCOTT. The words of Bishop's song, slightly altered, are certainly to be found in The Taming of the Shrew, Act II. Sc. 1, where Petruchio says, "I pray you do; I will attend her here." &c.

E. L. H. FEW, B.A. A Plain Account of the Nature and End of the Sacrament of the Lord's Supper, 1795, is by Bishop Benj. Hoadly. This work gave rise to a keen controversy.

ADMRIRER. We must refer our Correspondent to the first three General Indexes to "N. & Q." for particulars respecting the present existence of the Order of St. John of Jerusalem.

H. cannot do better than consult and inwardly digest Hugh Blair's Lectures on Rhetoric and Belles Lettres.

CHARLES F. RECTLEIGH. Twelve articles on double Christian names appeared in the Second Series of "N. & Q."

F. A. COX. St. Paul's supposed visit to Britain has been discussed in "N. & Q." 2nd S. vii. 90, 158, 222, 319, 357, 482; vi. 310.

CAPT. JOHNSTON, R.N. The pretended as well as the real Simon Pure will be found figuring as characters in Mrs. Centlivre's comedy, A Bold Stroke for a Wife, Act V. Sc. 1.

J. M. P. A list of the English Sects appeared in "N. & Q." 4th S. i. 40, 113. For the official numbers of each denomination see the Census of Religious Worship, A.D. 1853.

ETHEL. The Afterglow (Anon.) was published by Smith and Elder at 5s.

"NOTES & QUERIES" is registered for transmission abroad.



LONDON, SATURDAY, NOVEMBER 27, 1869.

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## Notes.

FITZ-HARRY (PH.): "PROMISED SEED," 1647.

I possess a small volume with the following title, which appears to be unnoticed by bibliographers, nor do I find the author's name in any biographical or bibliographical work:—

"The Promised Seed, or the History of the Incarnation, Birth, and first Yeer's Life of our most blessed Lord and Saviour Jesus Christ. In way of an Heroicall Poem. By Ph. Fitz-Harry, Gent. Isa. vii. 14, 'Behold a Virgin shall conceive and shall bear a Son, and shall call his name Immanuel.' London: Printed by Fr. Neile for Henry Seyle, over against St. Dunstan's Church in Fleet Street, 1647." 12mo.

Title and preliminary matter twelve pages, remainder ninety-five. The book is dedicated by Henry Seyle, the publisher, to James Duke of York:—

"The author of this ingenious poem not finding it convenient in this conjuncture of time to wait upon your Highness in person, makes bold to do so by his proxie. By me he humbly doth present to your Highnesse hands this following Essay;" &c.

Then follows a very interesting "Preface to the Christian and ingenious Reader," by the author, in which he gives a short history of sacred poetry; and after noticing the earlier writers, he continues:—

"With like successe have others laboured in this kinde in these later ages. The Seigneur du Bartas amongst the French, Geo. Buchanan amongst the Scots, and one of our own countrey men of name and credit have left us

many evident and fair examples how compatible poetry may be with sacred storie. What Muse more fluent and divine than that of Geo. Sandys in his Paraphrase of David's Psalms? More easie and familiar than that of Quarles? More stately and sublime than Phinees Eleiticus? What work more excellently digested than Alexander Rosses canto out of Virgils work, in which, as one Ausonius made him loose and wanton, he hath made that heroic poet wholly evangelical? . . . Amongst these tumults and distempers of war, wherein I have been onely of the suffering party, I sought that safety to the privacie of a sweeter streath which I experimentally had found could not be got in fenced cities, or places of more publick and known resort. And in middle of these tumults, took some intermissions to ease my minde by such diversions as either the inclinations of my naturall genius or bias of my former studies did dispose me to. And at the last, I know not by the motion of what good spirit but sure I trust upon the motion of the blessed spirit, who as he breatheth where he listeth, so can he quicken where he pleaseth, I fell upon the present argument, in prosecution of the which I hope I have done no dishonour to the Holy Ghost nor to the blessed subject whereof I write. I know it is somewhat of the latest in this declining time of my life and studies to look for any praise or applause from men, in a performance of this kind in the way of poetrie; wherein I could never boast myself to have been fortunate in the most flourishing days of my wits and fancies. . . . One great want is that, living as I do remote from books and men, I could not help myself or enrich my fancies with such poetical descriptions and flowers of rhetorick as might both have enlarged and adorned the work, but was enforced to fashion it, as thou seest it now, out of the native strength of my brain and memory, which makes it come into the world with such imperfections as the want of all those helps and ornaments may expose it to."

The versification of Fitz-Harry, if that were the real name of the author, is very harmonious. The poem is written in lines of ten syllables, with an occasional insertion of shorter metres. As a fair specimen of the average quality of the verse, I will give part of his description of the Virgin Mary, and the first and last stanzas of the Virgin's Lullaby to the infant Saviour:—

"Mild are her looks and winning, yet severe,  
Not courtly in her garb nor yet austere.  
Her lips drop wisdom. Every word so weigh'd  
That when she speaks, she speaks as one afraid  
Lest any then should passe which may not be  
Seasoned with grace and grac'd with modesty.  
Her thoughts so void of earth and earthly toys  
So wholly fixt upon celestial joyes  
That even her mirth, her dreames, her very cares,  
Are more in heaven than other women's prayers.  
In all the tribes of Israel is there none  
Whom both the saints and angels joyn'd in one  
To make complete, but she. A saint for grace  
She seems to be, an angel in her face.  
So pure without, so sanctified within,  
There is no room for folly, lesse for sin."

"Be still my Babe and take thy rest,  
Afflict not thus thy mother's breast,  
Secure art thou from tyrant fell,  
And from the dreadful powers of hell.

Then do not crie,

No foe is nigh,

And God looks on thee from on high.

By, by, by, lullaby."

"Oh then lye still my Babie sweet,  
Thou on my knees, I at thy feet.  
Draw thou thy hands from off my breast  
Whiles I on thy fair eyes do feast.

Drop not a teare,  
No harm is neere,

And heres *God with us*, if it were.  
By-a-by, by, lullaby."

JAS. CROSSLEY.

### JOHN HARDYNG, THE CHRONICLER.

I have recently met with a document of some interest relating to John Hardyng the chronicler, which, although cited by Sir Henry Ellis in a foot-note in his preface to *Hardyng's Chronicle*, appears never yet to have been examined with attention. The main purport of this document is, indeed, correctly enough given by Ellis as being a grant of a pension of twenty pounds a year for life, charged upon the revenues of the county of Lincoln; and from its connection with another document which he has printed at full length (Preface, pp. xii. xiii.), it is sufficiently apparent that this annuity was conferred upon him for his services in obtaining from the Scots a number of documents relating to the homage of the Scotch kings. But it appears hitherto to have escaped notice that in obtaining these the chronicler sustained severe personal injuries, and returned from his hazardous mission "non absque mahemio incurabili," in other words, maimed for life. This, it will be seen, is expressly stated as one of his claims on the royal benevolence. The fact, indeed, that he had received such an injury is alluded to by Hardyng himself in his *Chronicle* (p. 421), but the occasion is here distinctly pointed out.

Another point of some interest contained in the patent, is the statement that Hardyng was offered a thousand marks by James I. if he would give the documents up again. To this also there is some allusion in the *Chronicle*. The following is a copy of the grant as it appears on the patent roll of 36 Henry VI., part 1, memb. 8:—

"*Pro Johanne Hardyng.*—Rex omnibus ad quos, &c. salutem. Sciatis quod nos, intime considerantes qualiter Johannes Hardyng de inimicis nostris Scotie certas evidencias et literas patentes Davidis et Roberti quondam Regum Scotie jus nostrum superior[it]atis et supremi domini [i] regni Scotie concernentes, in quibus predicti David et Robertus, reges heredes et successores sui tenentur et obligantur tenere predictum regnum Scotie de Regibus Anglie qui pro tempore fuerint imperpetuum per homagium ligium et fidelitatem, tanquam dominis superioribus regni Scotie, non absque corporis sui periculo et mahemio incurabili ac gravibus expensis adquisivit; quas quidem evidencias et literas patentes ac quamplures alias evidencias notabiles predictam superioritatem nostram approbantes, non obstante quod Jacobus nuper Rex Scotie pro eisdem sibi reddendis mille marcas ei dedisse optulit, nobis liberavit; De gratia nostra speciali concessimus eidem Johanni Hardyng quendam annuum redditum viginti librarum; habendum, tenendum et per-

cipiendum predictum annuum redditum viginti librarum ad terminum vite sue de nobis et heredibus nostris per manus vicecomitis comitatus Lincolnie qui pro tempore fuerit de redditibus, firmis, exitibus, commoditatibus, proficuis et reventionibus de predicto comitatu Lincolnie provenientibus, ad terminos Pasche et Sancti Michaelis annuatim per equales portiones imperpetuum; aliis donis seu concessionibus per nos aut progenitores nostros antea sibi factis, aut aliquibus statutis sive ordinationibus, consiliis, revocationibus, resumptionibus, aut aliis causis seu materiis quibuscumque in contrarium faciendis, non obstantibus. In cujus, &c.

"Teste Rege apud Westmonasterium, xvii die Novembris.

"Per breve de privato Sigillo et de data predicta, auctoritate parlamenti."

Three days before the date of this patent a receipt was given to Hardyng for the documents he had obtained with so much difficulty. This receipt was in the form of an indenture between Hardyng and the Earl of Shrewsbury, as Treasurer of England, of which indenture a counterpart was preserved in the Exchequer. This is the document above referred to as printed by Ellis; but it is rather strangely described by him as an indenture "for delivering into the Treasury such instruments relating to the homage as were still in his (Hardyng's) possession." The words of the indenture itself bear witness that Hardyng actually *had* delivered them by verbal order of the king. In fact, any one who will take the trouble to read the document for himself will perceive that this is absolutely its sole purport. Although in form an indenture, it is not in the least what Ellis calls it—a "contract"; it is simply the duplicate preserved in the Exchequer of a receipt given to John Hardyng.

JAMES GAIRDNER.

### ARGOS: ARGEIOS.

It is thought these words may owe their origin to another cause than those suggested by MR. GLADSTONE and MR. PICTON (*anté*, p. 209).

There can be no doubt that in ancient Greece, as in many other parts of the world, there were co-existing races of different complexions, or who may have had distinctive costumes of different colours, and to one or other of these causes may be ascribed the origin of the names under consideration.

We know that in Scotland and Ireland, in long past ages, the Fion Gall and the Dhu Gall—the white strangers or foreigners, and the black—played most important parts. In their case their different names have been ascribed to the difference in the colour of their garments, as they both came from the North, and it is therefore difficult or impossible to see how there could have been any difference in their complexions. In the case of the Argives, however, it is highly probable that their name arose from the whiteness of their complexions as compared with that of the other inhabitants of Greece.



That colonists or invaders from the East came into Greece is an historical fact. That they would be of a comparatively dark complexion is evident. That colonists or invaders from the North also came into Greece is not an historical fact—that is, not an expressly recorded fact—so far as I can recollect at present; but, judging from ancient history generally, it cannot be doubted that Northern invaders must have come into Greece, and that they would be of a comparatively white complexion, and hence, it is submitted, would originate their name of the Argivi, or white men.

The colonists or invaders from the East, it may be remarked, having brought with them the art of writing and comparative civilisation, the memory of their arrival in Greece was thereby preserved. But, while the colonists or invaders from the North would be stronger and more stalwart, they would be much further behind in civilisation; and the union of these two elements, combined with subsequent culture, no doubt gave rise in ancient Greece to as noble, perhaps a nobler, race of men than has ever been seen before or since.

It seems to be a fact, and it is certainly very curious, that the Greek word *argos* meant both strong and active, and also idle or lazy, as well as white. Now there can be no doubt that the white invaders from the North would be strong and active; but, being the dominant race, they would as a rule abstain from ordinary labour, and hence, in one point of view, they would be regarded as lazy. We have an old phrase in English and Scotch illustrative of this matter, namely "a lazy lurdan," meaning a lazy lord dane—the Danes having once dominated in this country in the same way as the Argives did in Greece; but while the Danes were in one sense idle as regarded ordinary work, they were also at the same time strong and active.

In determining the meaning of the word Argives it must be kept in view—

1. That there were two or three cities in Greece of the name of Argos, showing the Argives to have been widely spread over that country.

2. That Argeus—a name in all probability connected with the Argives—was the appellation of a king of Macedonia—a fact indicative, it is thought, of the Argives having at least come from the northern into the southern parts of Greece, however much further north they may have originally come from.

3. That the wind known by the name of Argestis was also known by the name of Leuconotus—the syllables Arg and Leuco having evidently the same meaning. There is, it appears, some doubt as to which direction this wind blew in, whether from north-west or south-west; but, considering that it was held to be a cold wind, it must have come from the north-west; and it is perhaps a point for remark, that taking into

account how Greece lies, the Argives must on our theory have come in the same direction. In any point of view, the convertibility of Argestis and Leuconotus into each other shows the meaning of the syllable Arg.

4. That the Leucosyri, a people of Cappadocia, had their name from the whiteness of their complexions—being a case, in ancient times, strictly analogous to that of the Argives. And

5. That in the United States and elsewhere in the present day we have also analogous cases, as we there find whites, coloured men, and blacks or negroes; and they are so called, though not perhaps so exclusively so as the Argi or Argives were called by their name.

On the various grounds now advanced, and also judging from the close relationship between the Greek and English languages, it is submitted that the Argives were a race of Northern and more specifically of Teutonic extraction; and that the word Argos, as the name of their towns, must have originated from the name of the people, and not, as commonly supposed, the name of the people from that of their towns. May Arg-os not have meant the *house* of the *Argi*, just as we find numerous analogous instances in Palestine in *Bethlehem*, *Bethsaida*, and so on?

HENRY KILGOUR.

Edinburgh.

#### LURCH: A FRAGMENT ON SHAKSPEAREAN GLOSSARIES. (*Ed. Rev.* No. 265.)

COMINIUS. [On Coriolanus] "His pupil age  
Man-enter'd thus, he waxed like a sea;  
And, in the brunt of seventeen battles since,  
He lurch'd all swords of the garland."

*Coriolanus*, act 2, scene 2. Ed. Dyce.

The reviewer, after the above quotation, and a short paragraph in which he remarks that the verb *lurch* "deserves a little *special illustration*," adds that Malone misinterprets it, and that Mr. Dyce approves the misinterpretation. I was amazed at this twofold censure. I cannot discover any circumstance that might seem to justify it. Whether a misconception, or a metamorphosis, or a slip of the pen, shall be left to *experts* in the solution of such problems. I shall first call attention to the verb *lurch*, as the illustration of Shakspeare is of more importance than the notions of the reviewer. He proceeds, rather soberly, thus: "Both noun and verb were in use among the ELIZABETHAN writers in the sense of seizure, robbery, and it is the more important to illustrate this meaning as the noun is *wholly unknown* to our *lexicographers*." This bold assertion led me to pause. A query then arose—a significant query. *Can he prove it?* I soon came to an opposite conclusion. Here is a banquet of word-rarities—and he is at liberty to partake of it *à son choix*:—

"To *lurch*. Subduco, subtrahō, surripio.—A *lurch*. Duplex palma, facilis victoria.—He was left in the *lurch*."

Sub cultro relictus est.—*Lurched*. Duplici pignore multatus, facile victus.—*A lurching*. Duplicis victoriæ reportatio.”

The storehouse whence the above samples were drawn was established, under royal sanction, about three-score years after the death of ELIZABETH; and, even at this time, the articles are as sound, as wholesome, and as savory, as are the articles prepared by Crosse and Blackwell.

The quiet pursuit of philology must now give place to criticism and controversy; essential parts of modern literature, for—

“Some carry tales, all in the telling grows,  
And every author adds to what he knows.”

We read, for example, that Mr. Dyce approves a misinterpretation! Here is the fact: Mr. Dyce reports two successive opinions of Malone, and reserves his own conclusion. I wish he had given the apt note which follows: “Ben. Jonson has the same expression [*lurch* etc.] in the *Silent Woman*;—you have *lurch'd* your friends of the better half of the garland.”—STEEVENS.

The defence of another editor is all that remains to be attempted, and this also must be carried out on a miniature scale. It was the cherished object of Malone to give a faithful and correct edition of the plays and poems of Shakspeare, and his success in procuring the requisite materials is proved by the collection preserved at Oxford. He made due use of his materials. In 1778 he contributed notes to the *Shakspeare* of Johnson and Steevens; and in 1780 he edited a *Supplement* to that edition, in two volumes 8o. In 1790 he edited, as an AMATEUR, the *Plays and Poems of William Shakspeare, with the corrections and illustrations of various commentators*, in ten volumes 8o.—comprising 6800 pages in small type. It was the labour of eight years! *Coriolanus* is contained in the seventh volume of this edition. The note of Malone runs thus: “To *lurch* is properly to *purloin*; hence Shakspeare uses it in the sense of to *deprive*.” He also quotes as an authority Tho. Nashe, 1594. I could almost call this a model-note.

The tenth volume contains many additional notes. We have one on *lurch*. It seems to have been written at two periods. Malone says, “I suspect I have not rightly traced the *origin* of this phrase. To *lurch*—signified to *win* a maiden set at cards, etc.” He does not prove it. He cites Florio: *Gioco marzo*. A maiden set, or *lurch*, at any game—but he does not add one jot of recantation. He then, in accordance with the MODEL-NOTE, sums up as follows:—

“See also Cole’s [Elisha Coles] Latin Dict. 1679: A *lurch*, *duplex palma*, *facilis victoria*. ‘To *lurch* all swords of the garland’ therefore was, to gain from all other warriors the wreath of victory, with ease and incontestable superiority.”—MALONE, 1790.

“When Spayne would sceptres *lurch*. [W. Warner.]

To *lurch* all swords of the garland, means therefore not only to rob all swords of the garland, but to carry it away from them with an easy and victorious swoop.”—*The Ed. Rev.* 1869.

I request particular attention to this matchless instance of parallelism! It appears that the solution of a Shakspearean problem, published by an author of note in 1790, may be unfairly stated, denounced as a *misinterpretation*, and re-produced by the same critic as a discovery, and as a *special illustration*, in 1869.

BOLTON CORNEY.

Barnes, S. W. 20 Nov.

ORIGIN OF THE WORD “ASMONEAN.”—We are usually told by writers on Jewish history, that the word “Asmonean,” applied to the Jewish princes of the race of the Maccabees, is derived from one Asmoneus, the ancestor of the family. I apprehend, however, that this same Asmoneus is merely a mythic personage invented by Josephus to account for an appellation the meaning of which he did not understand.

Mattathias of Modin, a priest of the sons of Joarib, was the first distinguished person of the family; and of him we read in 1 Maccab. ii. 1, that he was the son of John, who was the son of Simeon. Josephus, improving upon his author, tells us that Simeon was the son of Asmoneus; but, having very little respect for the authority of Josephus as to events previous to his own time, I hold this addition of the Jewish historian to be a mere unauthorised interpolation. Dean Prideaux, it is true, tells us (*Connex.* ii. 413), that the family had the name of Asmoneans from this Asmoneus, but it seems to me that a much more authentic derivation may be suggested.

On referring to the *Chaldee Dictionary* of Sebastian Munster, we find the word אֲסֻמְנִי, which he explains as follows:—“Machabæi, sic a Chaldæis vocantur.” The word is Syro-Chaldaic, the language spoken by the Jewish people after their return from the captivity. The Hebrew and Aramean Cheth, or Hheth, seems to have been a softer aspiration than the Greek χ; and therefore the Greeks seldom express the Semitic letter by χ, but either indicate it by the aspirate ‘, or omit it altogether. If we seek for the derivation of the word אֲסֻמְנִי we shall find it in the Syriac ܙܠܐܝܬ, *zelavit*. It is simply equivalent to the Greek ζηλωτής, a zealot [for the law]. How this title came to be given to Mattathias and his successors we can easily discern from the narrative in 1 Maccab. ii.:—Καὶ εἶδε Ματθαίας καὶ ἐξήλωσε (v. 24).—Καὶ ἐξήλωσε τῷ νόμῳ (v. 26).—Πᾶς ὁ ἐξῆλθεν τῷ νόμῳ (v. 27).

I am not aware that this derivation has been previously suggested; but if I am in error on this



point, some of your readers will probably be kind enough to correct me.

HENRY CROSSLEY.

**A PRINTER'S APOLOGY.**—In Arthur Hopton's *Baculum Geodeticum; or the Geodeticall Staffe*, printed at London "by Nicholas Okes for Simon Waterson, dwelling at the signe of the Crowne in S. Pauls Churchyard, 1610," I find the following poetical apology from the printer, craving the reader's indulgence for a list of *errata* extending to forty-four lines of minion type:—

"THE PRINTER TO THE READER.

"For errors past, or faults that 'scaped be,  
Let this collection give content to thee;  
A worke of art, the grounds to vs vnkowne,  
May cause us erre, though all our skill be showne.  
When points and letters, doe containe the sence,  
The wise may halt, yet doe no great offence:  
Then pardon here, such faults that do befall;  
The next edition makes amends for all."

The "next edition" has not yet appeared, and is now, perhaps, further off than ever.

W. E. A. A.

Joynson Street, Strangeways.

**THE UNION JACK HOISTED AT HALF-STAFF IN NEWFOUNDLAND IN 1857.**—In the year 1857 a convention was signed on January 14, in London, between the English and French Governments. By this treaty the people of France obtained the right of fishing in the Straits of Belle Isle, Labrador. There was a clause inserted in this document, that the consent of the Newfoundland Legislature was to be obtained in order to make it law, and accordingly it was transmitted to the colony for the above reason. Upon its arrival in St. John's, the inhabitants did not regard it as beneficial to their interests; in fact it was considered ruinous. By this arrangement the French obtained privileges which were not contemplated in the former treaties. The colonists were in a great ferment and a public meeting was convened, which was held in front of the Colonial Building, when this treaty was denounced in strong terms as being very detrimental to the interests of Newfoundland—whereupon one of the popular leaders proposed to hoist the "Union Jack" half-mast on the top of the Colonial Building. This proposition was carried, and it was accordingly done. By doing this they adopted the precedent of the Americans—(*vide*, George Bancroft's *History of the United States*, vol. v. ch. xix. p. 352, Nov. 1, 1765, and also vol. vii. ch. iv. p. 57, Philadelphia, June 1, 1774.) The islanders rejected this treaty, it being the only time in colonial history of a treaty being entered into by the imperial government and a foreign power not being ratified by a colony. This convention was payment for French services in the Crimean expedition. The practice of hoisting the ensign half-mast is well known to nautical men as the signal of distress. This incident of 1857 was the third time this primitive

mode of showing displeasure was resorted to by English subjects in North America. This strange incident is well deserving a corner of "N. & Q."

EDWARD PERCEVAL.

Bloomsbury.

**PORTSMOUTH LAND FORTIFICATIONS, HILSEA LINES.**—In 1756 our forefathers had a slight craze, *i. e.* a dread of foreign invasion, strong in them. Byng had been baffled, and Minorca had fallen. The French fleets, it was thought, would soon sweep the channel, and so, in addition to shooting Byng "pour encourager les autres," it was determined, in order to guard Portsmouth from a *coup de main* on the land side, to construct a moat and breastwork on the identical spot where now stands the modern Hilsea lines. Amongst the articles of news in the papers of August 1756 we find—

"The government have contracted for the purchase of a field near the forts at Portsbridge, to build barracks for 1,500 men, which are to be finished in six months; and a moat with a breastwork above two miles in length is thrown up on our land side, on which a great number of guns will be mounted, and a new and additional gate made to be prepared against any attack."

This moat and ditch was the germ of the "Portsmouth defences," and just a little more than one century after, in 1858, the present colossal earthworks and gateways were commenced, and will probably be completed at the end of the present year. It would be a curious thing to contrast the people of the moat and breastwork of 1756 with that of 1869.

The barracks mentioned were of a very temporary nature, and have been long since replaced by the excellent artillery barracks at Hilsea.

R. E. D.

Portsmouth.

**A PLEA FOR GRAMMAR.**—From the address lately presented to Dr. Temple at Rugby, I cull the following exquisite specimen of the English language:—

"We, the undersigned inhabitants of Rugby, desire to offer our congratulations on the honour which our *Most Gracious Majesty* has been pleased to confer upon you by appointing you to the see of Exeter."

Are they all kings at Rugby? I have seen this ludicrous phrase before in provincial newspapers, but, I think, never till now in the productions of scholars and gentlemen. The writer of the Court Circular is too fond of informing us that *Her Majesty* drove out this morning, without adding whose Majesty; but his sin against grammar is not to be compared with that of the right royal inhabitants of Rugby.

HERMENTRUDE.

**QUOTATION FOUND.**—Some years ago I asked your readers to say where are to be found four lines of poetry quoted by Mr. Dunlop in his *History of Roman Literature*. I find that Mr. Dunlop did not quote the lines accurately. He cites them

as a statement, whereas in the original they are in the shape of a precept, and run thus:—

"Learn to relish calm delight,  
Verdant fields and fountains bright,  
Trees that nod on sloping hills,  
Caves that echo tinkling rills.

They are part of a poem given in Mr. Robert Dodsley's account of the Leasowes. They were attached to a wooden seat in the open air by Shenstone, and seem to have been written by him. The poem is rather too long for "N. & Q.," and, with the exception of these four lines, there is nothing whatever remarkable about the poem, which belongs to that class which discards plot, plan, and even subject. THOS. L'ESTRANGE.

### Queries.

ANGELS' MUSIC: SAINT DUNSTAN.—Does any reader possess an English manuscript of the Church Services with music for the greater festivals, dating from the tenth to the fourteenth century? In the Chronicle which goes under the name of John Brompton, there is a curious passage about a "Kyrie, Rex splendens," sung to Saint Dunstan by angels. This kyrie seems to have been in use in the church so late as the reign of Edward III. (the supposed date of the writer), and perhaps later still. It would be curious now to revive any piece of music by Saint Dunstan, but of still greater interest to produce this, which he is said to have heard in a dream, sung by angels. The following are the words of the Chronicle:—

"Beatus eciam Dunstanus semel soporatus, audivit spiritus angelicos, cum suavi nota 'kyriel, kyriel,' psalentes; ejus modulos armonie adhuc continet tropus ille apud Anglos fumosus, 'Kyrie, Rex splendens,' qui in Sanctorum cantari majoribus solet festis." (Twysden's *Decem Scriptores*, p. 878-9.)

Should any reader possess a copy I should be much indebted for a transcript, and especially so if I might be allowed to make it for myself.

WM. CHAPPELL.

Heather Down, Ascot.

BLEWITT, PARRY, WHITAKER.—Will some correspondent of "N. & Q." kindly furnish me with the dates of the deaths of John Blewitt, John Parry (the elder), and John Whitaker? All three were known as musical composers at the times of their decease, but I have been unable to find the dates. Allow me to thank the gentlemen who have replied to my "Buffalo" query—in which I hope there is still some little vitality left, by the way—and to assure my friend DR. RIMBAULT that I am not yet quite ripe for *initiation*, or whatever the grand introduction is called.

W. J. WESTBROOK.

Sydenham.

RICHARD CRASHAW AND HIS PATRONS, ETC.—Can any reader of "N. & Q." inform me where I shall find a Memoir of Cardinal Palotta, the patron and friend of the poet of the *Steps to the Temple*? Further, I am anxious to know more of his bosom-friend Thomas Car, to whom Crashaw appears to have entrusted his manuscripts, and who is credited with the publication of the "Car-men Deo Nostro, Te decet Hymnus, &c.," at Paris in 1652. Finally, is anything known of the printer-publisher of that volume, "Peter Targa, printer to the Archbishops of [*sic*] Paris, in S. Victor's streete at the golden sunne." In passing, I note that besides a fine copy with all the delicate engravings, I have another large paper with blank spaces for the engravings. Is any other copy in this early state known? A. B. GROSART.

St. George's, Blackburn, Lancashire.

DELAMARE AND MILBOURNE FAMILIES.—In the Visitation of Berkshire 1664-1666 is a description of the arms then existing in the upper windows of the hall of Aldermaston House, among which were the arms of Delamare—Gules two leopards passant regardant argent collared azure; impaling Milbourne, Gules a chevron between three escallops argent. I shall also be glad of any information respecting this alliance.

T. MILBOURN.

11 Poultry, E.C.

ECUMENICAL OR ECUMENICAL.—Will you allow me to raise the question which of the two spellings is the more correct in English? The general rule which I learnt, when I learnt rules, was that whenever a word from another language suffered any change of form, however slight, by being adopted into English, it always lost its original diphthongs, if it had any. Another way of putting it is this:—There are no diphthongs in *English* spelling. The nearest example that occurs to me is the word *economy*, where the simple *e* represents the Greek diphthong *oi* and the Latin *o*. With regard to *ecumenical*, the dictionaries, as usual, differ among themselves. Webster, however, and Smart spell the word as I have written it, with a simple *e*. And I may add in confirmation of this view, that Dr. Smith in his *Latin Dictionary* translates the Latin word *ecumenicus* by the English *ecumenical*. G. R. K.

EPITAPH.—Can any reader of "N. & Q." kindly inform me of the name of the author of the following epitaph, and in what collection of poems it is to be found?

"Birth is a pain; life, labour, care, toil, thrall:  
In old age strength fails; lastly, death ends all.  
Whilst strong life lasts, let virtuous deeds be shown:  
Fruits of such trees are hardly thereby seen or known  
To have reward with lasting joys for ay,  
When vicious actions fall to ends decay.  
Of wealth o'erplus, land, money, stock, or store,  
In life that will relieve aged, needy poor.



Good deeds defer not till the funeral rites be past;  
In life-time what's done is made more firm, sure, and  
fast;

So ever after it shall be known and seen  
That leaf and fruit shall ever spring fresh and green."  
1626.

## BIBLIOPOLA.

WAS GIANNONE EVER EXCOMMUNICATED?—  
Was Giannone ever excommunicated for writing  
certain passages in his *History of Naples*? I  
believe he was condemned by the Pope, and im-  
prisoned or exiled. My reason for asking is this:  
I have a MS. in my library of which the title is—

"Trattato contro le Scommuniche invalide e Proibi-  
zioni dei libri che si decretano in Roma, scritto da  
Pietro Giannone, Giureconsulto ed Avvocato Napoli-  
tano, coll' occasione dell' invalide censure contro di lui  
fulminate dal Vicario di Napoli per aver fatto quivi im-  
primare i libri della Storia Civile di quel Regno senza  
sua licenza, e della Proibizione de' medesimi decretata  
da Roma il dì primo Luglio 1723."

That this work, *Rome, &c.*, was written by  
Giannone, I think the first line proves, viz.:—

"La Storia Civile del Regno di Napoli, la quale presi  
io a scrivere con unico intendimento di rischiare le  
cose quivi accadute nel corso del xv Secolo," &c.

I do not find that the above work has ever been  
printed. THOS. PHILLIPS.

HERALDIC.—Can any of your contributors in-  
form me to whom this coat belongs—viz. "Chequy  
and azure, on a bend gules, three cinquefoils  
argent." Crest: an eagle displayed sable ducally  
gorged or. CROWDOWN.

HOLLAND SLEEVES.—Dr. Vincent, a Fellow of  
Clare Hall, Cambridge, preached before King  
Charles II. on October 7, 1674, and it is said that  
the doctor appeared "in a long periwig and Hol-  
land sleeves": that the king was "scandalized at  
it," and directed the Chancellor of the University  
"to cause the statutes concerning decency in  
apparel to be put in execution." Will one of the  
correspondents of "N. & Q." explain what is to  
be understood by "Holland sleeves" being worn?  
It is said that the costume worn by Dr. Vincent  
was "according to the then fashion for gentle-  
men"; and if so, why should the king have been  
"scandalized at it"?

R. D. DAWSON-DUFFIELD, LL.D.

Septon Rectory, Liverpool.

ANDREW LAWRENCE.—In *The Athenæum* (Oct.  
16, 1869) is an interesting notice of Andrew Law-  
rence, whom the writer describes as "an almost  
unknown English engraver." The particulars of  
his life and works are stated to have been drawn  
from a memoir written in 1785 by Thomas Major.  
I shall feel obliged if any of your readers will  
furnish me with the exact title of the memoir  
alluded to, and also for information whether Mr.  
Major (himself a celebrated engraver) wrote any  
other works. CHARLES WYLIE.

SIR THOMAS LOMBE.—Who was the wife of  
Sir Thomas Lombe, alderman of London, whose  
daughter and coheirress, Mary Lombe, married in  
1749 James, seventh Earl of Lauderdale? and  
where did Sir Thomas die? Y. S. M.

JOHN LUCAS, ABBAT OF WALTHAM.—In 1460  
John Lucas became Abbat of Waltham, co. Essex.  
He died 1475. Was he related to the Lucas  
family of Colchester, and where was he buried?  
I have a rubbing from a monumental brass in  
Lofts Wendon church, Essex, with this inscrip-  
tion upon it:—

"Hic jacent Willius Lucas et Katerina Uxor ejus,  
quorum animabus PPicietur Deus, Amen."

Cole in his MS. vol. xxxv. p. 28, states the fol-  
lowing:—

"Under this ere y Figures in Brass of 4 Sons and  
as many Daughters (web in the Sketch on y opposite Side I  
have mede too large in Proportion), the eldest Son is  
habited as a Bishop or Abbat, with a Mitre on his Head  
& a Crosier in his left hand, & giving his Benediction  
with his right: But as there never was a Prelate of that  
name of Lucas except John Lucas, who was chosen Lord  
Abbat of Waltham abt 1460, & who died 1475, this de-  
termines it to be meant for him: in all probability, there-  
fore, this was his natue Place, this account I sent to my  
Friend Brown Willis, Esq."

I should be glad to know the date of this brass.

W. WINTERS.

Waltham Abbey.

DAVID MALLOCK.—Can any one favour me with  
any biographic particulars of David Mallock, M.A.,  
author of *Immortality of the Soul and other Poems*,  
1832? Mr. Mallock was a contributor to the  
*Border Magazine*, published at Berwick 1831-32,  
and was, I think, a graduate of Edinburgh Uni-  
versity. R. INGLIS.

MERIAN AND KRAUSE.—I shall be glad to know  
what are esteemed the *chefs-d'œuvre* of these  
eminent engravers, who severally flourished at  
Frankfort and Augsburg. *Biblical Angel and Art-  
Work*, by the latter, is profusely illustrated with  
copper-plate engravings, highly imaginative in  
conception, and exquisitely minute in detail. Is  
this volume a rare one, and has Krause executed  
any works of more importance or of greater  
beauty? WILLIAM GASPEY.

Keswick.

"NOT PAUL, BUT JESUS."—This work was pub-  
lished in 1823 under the pseudonym of Gamaliel  
Smith, Esq. It has almost universally been at-  
tributed to Jeremy Bentham. I have, however,  
lately heard the authorship ascribed with much  
confidence, by a gentleman generally well in-  
formed in such matters, to a distinguished Queen's  
Counsel long retired from practice but still living.  
I have looked in vain for any notice of this book  
in Sir John Bowring's *Life and Works of Bentham*.  
If it really is Bentham's, of which the internal  
evidence is very strong, I cannot understand why

Sir John Bowring should have omitted all mention of it.

There is another work attributed to Bentham, *Church of Englandism and its Catechism*—of this no mention has been made by Sir John Bowring. His silence upon these works can hardly have arisen from a desire to throw a veil over Bentham's theological opinions, as they have been generally well known. I think the public has a claim upon the biographer (who must be supposed to be well informed upon the subject) to speak out, and either to acknowledge or disown these works on the part of Bentham. E. V.

PASS PLAQUES.—A friend of mine has a large number of these plaques, which are, I presume, too well known to need description. I shall be thankful to be informed of the date, and for what purpose they were issued; also, the number that constitutes a complete set. CHARLES WYLIE.

ST. JOHN.—Can any of your correspondents assist me with answers to the following questions?—

1. Where do we find the earliest mention of the tradition that St. John did not die, but tarries? What Eastern fathers mention it?

2. What Western fathers besides St. Augustine?

3. Does any section of the Church hold it as an article of belief or as a "received opinion"?

4. Was there ever any tradition as to his abode while tarrying?

M. Svoboda, the artist of the pictures of the Seven Churches lately exhibited at the German Gallery, Bond Street, informed me that, though St. John's tomb was said to be in a church (now a mosque) at Ephesus, called after him the Church of the Hagios Theologus, yet that the Greeks believe he was laid where he fell asleep, in a tomb on a wooded eminence near Ephesus. This tomb, from which he has departed, is now filled with water from the drippings of the rock, and the water drunk as a specific by persons suffering under various ailments.

I may add that I do not remember ever having read of any relics of St. John's body. M. E. D.

PORTRAIT OF DR. WATTS.—I have before me a proof of an engraved portrait of Dr. Watts, executed apparently about twenty or thirty years ago. He is represented with his head turned to the right. He has bands, and holds a book in his hand. Can any one tell me for what work it was engraved? and, better still, from what painting it was taken? J. C. J.

WHIPULTRE.—Some time ago there was an inquiry about this word in "N. & Q." The agricultural implement, so to speak, to which the term is applied is described to me by an Essex farmer as "a piece of ash about 2 feet 6 inches

long, by which horses draw a plough or harrow." The ash is evidently the tree intended by Chaucer:—

"But how the fire was maken up on height,  
And eke the names, how the trees hight  
As Oke, firre, beche, aspe, elder, elme, popelere,  
Willow, Holm, Plane, Boxe, Chesten, laure,  
Maple, thorne, beche [berke?], ewe, basel, Whipultre,  
How they were felde, shall not be told for me."

I quote from an old black-letter edition, the title page of which is wanting. It is about 1600 or earlier. As all the common trees, save the ash, are here named—excepting the birch, for which the second *beche* may be a misprint—it seems reasonable to suppose that this is intended by *whipultre*. Why are some trees honoured above with a capital letter? JAMES BRITTEN.

Kew.

### Queries with Answers.

JENNER FAMILIES.—I beg to make the following queries:—In a late issue of the *Universal Catalogue of Works on Art* the name of Thomas Jenner appears. Would you kindly inform me where I can obtain any particulars of him? He is stated elsewhere to be author of a poem on Tobacco, the refrain of which is, "Thus think, and smoke [drink] tobacco."

In a speech in *The Times* I note the following: "Of the English churchmen, Butler, Paley, Jenner, Whately, and Daniel Wilson." I cannot find in any biographical work any divine of the name of Jenner.

In "N. & Q." 2<sup>nd</sup> S. viii. 288, is a letter of Cromwell's to Mr. Joiner at Goldsmith's Hall. This I think should be Jenner. See Carlyle's *Cromwell's Letters and Speeches*, i. 384. Jenner was member for Cricklade, and sat in the Delinquents Committee at Goldsmith's Hall. Would your correspondent ABRACADABRA refer to the original and see if the name has been misinterpreted? R. J. F.

[Thomas Jenner, the author of the two works noticed in the *Universal Catalogue*, was by trade a bookseller. His lines on "Tobacco" appeared in "N. & Q." 2<sup>nd</sup> S. i. 378. For a list of his works consult Bohn's *Lowndes*. There were three divines named Jenner: (1.) Charles Jenner, rector of Cramford St. John in Northamptonshire. (2.) Thomas Jenner, D.D. president of Magdalen College. (3.) David Jenner, B.D., prebendary of Sarum. Our correspondent ABRACADABRA died on June 10, 1868.]

"HERMANN VON UNNA."—Who was he? Abbé Vogler wrote an opera so entitled. H.

[We have not been able to obtain a sight of Vogler's opera, which appears to be taken from Professor Kramer's romance, entitled *Herman von Unna: a Series of Adventures of the Fifteenth Century*, in which the proceedings of the Secret Tribunal, under the Emperors



Winceslaus and Sigismond, are delineated, 3 vols. 1794. The subject of this work is the loves of Herman and Ida, Herman, a poor nobleman, the page of the Emperor Winceslaus, sees and loves Ida, the supposed daughter of Munster, a statuary; who, conscious that he has no right to dispose of her hand, endeavours to prevent their interviews. They form, however, a reciprocal attachment. At length Ida is introduced at court, and is found to be the daughter of the Duke of Wirtemberg, and the highest alliances await her acceptance. In the progress of the story, she is accused of sorcery before the Secret Tribunal, and is absolved by means of her lover. Herman renders services to the King of Hungary, and to Albert, Duke of Austria. Wirtemberg, the real father of Ida, is disappointed in his plans of ambition, and in consequence is depressed, while the fortunes of Herman rise, till at length the inequality of the union disappears, and the lovers are made happy.]

"LINES ON SEEING ARCHBISHOP WILLIAMS'S MONUMENT."—I have a copy of some lines, fifty in number, upon this subject. They commence thus:—

"In that remote and solitary place  
Which the seas wash, and circling hills embrace."

And the last six are these:—

"Envi'd Ambition! what are all thy schemes  
But waking misery, or pleasing dreams  
Sliding and tottering on the height of state!  
The subject of this verse declares thy fate.  
Great as he was, you see how small the gain,  
A burial so obscure, a Muse so mean."

I shall be glad to know (1) who is the author of the lines, (2) whether they have been printed, and (3) if so, where.

ARVON.

[These elegant lines were composed by Dr. Sneddy Davies, after viewing the monument of Archbishop Williams in Llandegai church, Caernarvonshire, and are printed in Dodsley's *Collection of Poems*, edit. 1763, vi. 284.]

GEORGE DAY, PRINTER.—I have a copy of Bishop Fisher's *Assertionis Lutherane Confutatio* of the year 1524, but without name of place or printer on title-page or colophon. Lowndes notes editions of 1523 and 1525, but not of the above year. At the back of the title-page, however, I find "Georgii Davi Cantabrigiensis carmen ad candidum lectorem." Who was this George Day, who is not found in Dibdin's *Ames*, where John and Richard Day are both recorded? J. V.

[The edition of *Fisher's Confutatio Assertionis Lutherane*, 1524, was printed at Cologne by Petrus Quentel (Panser, *Annales Typographici*, vi. 390.) The verses prefixed to it are by George Day, who had been chaplain to Bishop Fisher, Fellow of St. John's College, Cambridge, and afterwards Bishop of Chichester. He died in London Aug. 11, 1556. There is an excellent notice of him in Cooper's *Athena Cantabrigiensis*, i. 156. Consult also Dallaway's *Chichester*, 4to, 1815, p. 72; and Hartshorne's *Book Rarities of the University of Cambridge*, p. 327.]

JOHN ANDREWE.—I shall be much obliged by references to sources of information concerning this name, the author of a noticeable series of poems entitled *The Anatomie of Baseness. Or the foure quarters of a Knave: Flatterie, Ingratitude, Envie, Detraction*. 1615. A. B. GROSART.

St. George, Blackburn, Lancashire.

[Wood (*Athena*, ii. 493, ed. 1815) has given a list of the works of this divine, with the following brief notice of him: "John Andrews, a Somersetshire man born, was entered a student in Trinity College, 1601, aged eighteen, took one degree in arts, left the university, and became a painful preacher of God's word."]

SIR WM. SIDNEY SMITH.—What rank did the father of this distinguished admiral bear, and what was his mother's name and parentage?

Y. S. M.

[The admiral's father was Captain John Smith of the Guards, gentleman-usher to Queen Charlotte, and aide-de-camp to Lord George Sackville Germain. After quitting the service, he passed the greater portion of his life in that extraordinary building, or boat-house, at Dover, long known as Smith's Folly. He died Feb. 16, 1804. The admiral's mother was Mary, one of the daughters of Mr. Pinkney Wilkinson, an opulent merchant of London.]

ANNE ASKEW.—Where shall I find the details of this lady's martyrdom? Foxe's *Martyrs* (ed. Wright) makes no mention of her. I wish of course to know the original authorities, not modern versions of the narrative.

HERMENTRUDE.

[Consult the following works: (1.) "The First Examinacyon of Anne Askewe, lately martyred in Smythfelde, by the Romysh Popes vpholders, with the Elucydaeyon of J. Bale." B. L. 1546, 8vo. (2.) "The Latre Examinacyon of Anne Askewe, lately martyred in Smythfelde, by the wycked synagoge of Antichrist, with the Elucydaeyon of J. Bale." B. L. 1547, 8vo.]

MARIE TAGLIONI.—About twenty-five years ago I saw in a magazine an article giving some details of the early life of Mdlle. Taglioni, the famous dancer, but whether in the form of a review of a book upon the subject I forget. Can any reader refer me to the magazine or to any other source of information? S. F.

Birmingham.

[Some particulars of the early days of Marie Taglioni are given in the *Nouvelle Biographie Générale*, xliv. 775; and *Encyclopédie des Gens du Monde*, xxi. 654. Consult also *The Stage*, by Alfred Bunn, ii. 90-92, 233, &c. This once famed dancer at the Italian Opera is now residing at Paris.]

ABBOTS OF READING.—Will you kindly give the names and date of death of the last three abbots of Reading? P. P.

[The later abbots of Reading Abbey were John Thorn, elected 1486, who continued abbot to the year 1519

when he was succeeded by Thomas Worcester. The last abbot was Hugh Cook, usually styled Hugh Faringdon, chosen in 1520, who was drawn, hanged, and quartered, with two of his monks, in Nov. 1539.—Coates's *Hist. of Reading*, pp. 291-293.]

**SPILLS.**—What is the origin of the word *spills*, meaning long folded slips of paper used for lighting candles, lamps, gas, &c. ? **ATHADOSOMA.**

[*Spill*, meaning a fragment of paper used for lighting candles, is equivalent to splinter and chip, and seems (says Wedgwood) to be ultimately identical with *spill*, to shed liquid. See Cotgrave, Fr. *esquaille*, *esqualle*, *escale*, a scale or splinter; *esquille*, a little scale, a splint.]

**ROBERT MACKAY.**—Can any one inform me whether there is any literal version in the English tongue of Mr. Robert Mackay's celebrated *Gaelic Songs and Poems*, published in Edinburgh 1829? If not, surely some Celtic scholar could give us a translation. **A. M.**

[A metrical translation of five of Robert Mackay's poems will be found in the first volume of *The Modern Scottish Minstrel*, edited by Charles Rogers, LL.D. Edinb. 1855. A few literal translations of Rob Donn's Poems were given by Sir Walter Scott in his review of brown Robert's *Gaelic Songs* in *The Quarterly Review*, vol. xlv., April 1831, pp. 358-374.]

### Replies.

#### QUEEN ELIZABETH AND FREEMASONRY.

(4th S. iv. 389.)

I have said that the Society of Free and Accepted Masons was founded in 1717; but there was then an older society in England, generally termed the Adopted Masons; and there was also the London Company of Masons, the freemen of which were always termed free masons. The Adopted Masons immediately assumed the legend invented by the Free and Accepted, but presuming on their antiquity, did not join their lodges; and it was nearly for one hundred years that the two societies kept apart, with sentiments of bitter variance between them, till they were united in 1813. The Free and Accepted, however, first started a Grand Lodge, which they did in 1717; they also, surreptitiously, took the name and arms of the London Company of Masons. These last had been incorporated in 1410 by the name and style of the Society of Free Masons; and they had their arms granted to them by William Hawkeston, Clarencieux King at Arms, in 1477. The following burlesque advertisement, most probably referring to the above-named affair, is taken from the *Daily Journal* newspaper:—

“Friday, Dec. 24, 1725.

“The Brethren of the Shears and Shopboard are hereby informed, that their whimsical Kinsmen of the Hod and Trowel, having (on new light received from some worthy

Rosicrucians) thought fit to change both their *Patron* and *Day*, and unexpectedly taken up our usual place of meeting: The worshipful Society of Free and Accepted Taylors are desired to meet on Monday next, the 27th instant, at the FOLLY on the Thames, in order to chuse a Grand Master and other officers, and to dine.

“You are desired to come clothed and armed with *bodkin* and *thimble*.”

That notorious hoaxer, the founder of the Hay-market quart-bottle trick, John Duke of Montague, was the first Grand Master that was chosen from the nobility. During his turn of duty, in 1721, Dr. Anderson, a clergyman of the Scottish Church, was commissioned “to order and arrange the constitutions upon a new and better system.” These constitutions were published, in 1723, under the Grand Mastership of Philip Duke of Wharton. The Accepted were not to blame for choosing this eccentric and unfortunate young nobleman as their Grand Master: they had chosen the Duke of Montague, but Wharton forced himself upon them and compelled them to elect him. Indeed, the Accepted were very unfortunate in the selection of their superior officers, but the truth must in all cases be told. It is generally said that Laurence Earl of Ferrers, who was hanged at Tyburn for murder, was one of their Grand Masters, but he really was not. It was his brother Washington, who was chosen Grand Master immediately after the execution; and Findel observes, in his *History of Freemasonry*, “that under his auspices the lodge lost some of its credit.” Their first Grand Chaplain too, Dr. Dodd (the Macaroni parson, as he has been called), also made his exit at Tyburn for the crime of forgery.

But to return to Dr. Anderson's *Constitutions*: it is in that work we first find the story of Queen Elizabeth and Freemasonry—the subject of PHILALETHES' query; but with this qualification added to it, “as old Masons have transmitted it by tradition.” In a new edition of Anderson, written by John Entick and published in 1767, we have the same story, but without any qualification at all. In another edition of Anderson, written by John Noorthouck and published in 1784, there is also the same story, but no mention of tradition. Preston, in his *Illustrations of Masonry*, tells the story as an historical fact, and actually founds a theory upon it of there having been an ancient Grand Lodge at York. Many other writers mention it, till we come down to Clavel, who, in his *Histoire Pittoresque de la Franc-Maçonnerie*, Paris, 1843, not only gives the day and date of this meeting at York, December 27, 1561, but also an elegant copper-plate engraving representing the whole affair! Surely, the “Three Black Crows” were nothing to this story of Masonic tradition.

But though Anderson defended himself with “tradition,” when telling this comparatively modern story, the more ancient ones he sets down



as historical facts. Such, for instance, as that the ark was built by Noah according to the rules of Masonry. That the Israelites on leaving Egypt were a whole kingdom of Masons, well instructed under the conduct of their Grand Master Moses. It really sickens me to repeat this miserable Masonic trash, and I beg pardon for inflicting it on the reader. But I must say that this was the first book ever published upon Freemasonry, and it really is strange that we never heard anything of its great antiquity before. Josephus, or some of the classical writers, might have enlightened us on the subject; or, to come to more modern times, the art of printing was, in 1723, nearly three hundred years invented, yet it remained for Anderson to tell us such important stories.

Worse, however, lies behind. The Grand Master Philip Duke of Wharton, the Deputy Grand Master Desaguliers, twenty masters and forty wardens of lodges, signed their names to an "approbation" of this book. Of Wharton I need say nothing; he was a very young man at the time, and it is charitable to believe that at any period of his life he was not sane. But Desaguliers was a clergyman, a fellow of the Royal Society, and the first man who attempted to popularise natural philosophy in England; he was certainly at the Apple Tree tavern when the silly legend upon which Accepted Masonry is founded was fabricated; and yet not seven years have elapsed when he signs his "approbation" of this absurdly nonsensical book, that he must have known was not true.

There were two editions of Anderson's work published subsequently, under the sanction of the Grand Lodge—one written by Entick in 1767, the other by Northouck in 1784. Both of these writers give us a copy of an ancient manuscript in the handwriting of Henry VI., preserved in the Bodleian Library at Oxford. Its history, as told by them, is curious. It was found in a monastery at the Reformation by the antiquary John Leland, and from his hands it came to the Bodleian. Here it lay for a long time, till it was discovered by the celebrated Locke, who sent a copy of it to the Earl of Pembroke, with a letter and notes written by his own hand. This letter is printed with it, and the manuscript purports to be—

"Certayne Questyons, with Answeres to the same concerning the Mystery of Maconrye; written by the hande of King Henrye the Sixthe of the name, and faithfully copied by me Johan Leyland, Antiquarius, by the commande of his Highnesse."

From internal evidence, this bungling fraud carries its own condemnation on the face of it. But it appears to have been good enough for Freemasons, who actually use one of its phrases, "so mote it be," when performing their silly ceremonies. It has been printed in works on Freemasonry over and over again, but it is no other

than a Masonic fraud. There never was such a manuscript. Mr. Halliwell, whose indomitable perseverance in such a quest is well known, carefully rummaged over every nook of the Bodleian, but did not succeed in finding it; and he proved from the catalogue that it never had been there.

I have conducted many antiquarian researches, but I candidly must say that I never have met with such disgusting frauds as have been practised during the last one hundred and fifty years by the Freemasons. Notwithstanding my natural aversion to such vile deceptions, I certainly will continue to expose them, but space forbids me to go any farther at present. So I reserve a complete exposure of the fabulous assertions respecting "Freemasonry and the Stuarts," made in this journal, to another paper, if you will be good enough to find room for it.

WILLIAM PINKERTON.

Hounslow.

Like many other searchers for the truth of this queen's interference at York, I have not found any historical record for the assertion that she "sent Sir Thomas Sackville to York in 1561 to break up the general assembly of Freemasons there." I send the notes I made at the time. Who was this Sir Thomas Sackville?

The *Freemason's Magazine and Masonic Mirror* for September 3, 1859, p. 169, states as one of the "remarkable occurrences in masonry," printed in 1766, but omitted in the list for 1859 (1), that the "Queen sends an armed force to break up the Annual Grand Lodge at York, which she afterwards countermands through the intercession of Sir Thomas Sackville, Dec. 27, 1561."

J. G. Findel, in his *History of Freemasonry* (8vo, London, 1866, p. 116), states:—

"Several British travellers when journeying in Italy admired the recently erected works of art there, and on their return to their native country, reported concerning them, as well as brought drawings of them. The then patron of the Freemasons (up to the year 1567), Sir Thomas Sackville, devoted the whole of his attention to this subject, and induced many men of fortune and taste to undertake similar journeys, having the like purpose."

Findel gives for his authority Preston, *Illustrations of Masonry* (15th edit.) p. 154.

On p. 77 Findel, in a (translated) note quotes Kloss, *Die Freimaurerei in ihrer wahren Bedeutung*, p. 290, that—

"In 1558, immediately after her accession to the throne, Elizabeth revived a decree which had been formerly passed, forbidding all unlawful and rebellious meetings; if then the incident mentioned by Masonic historical writers as occurring on December 27th, 1561, be true—viz. that Elizabeth was desirous of breaking up a meeting of Freemasons, which took place at York, but was prevented by Lord Sackville, who was present, becoming their security with the queen—yet it does not necessarily follow, as has been assumed, that he was present as an Accepted Mason; but he may have been at the winter quarterly meeting of the St. John's festival as an enthu-

siastic amateur of the art of architecture, which history pronounces him actually to have been."

Higgins, *Anacalypsis* (4to, 1856, i. 768), says:—

"The document from which I have extracted the above information respecting the York Masons, were given to me by — Blanchard, Esq., and transferred by me to the person who now possesses them, and with whom they ought most properly to be placed, His Royal Highness the Duke of Sussex. It appears from the documents abovenamed, that Queen Elizabeth became jealous of the York Masons, and sent an armed force to York to put them down."

Did not the *late* Duke of Sussex give his collection to the Grand Lodge in Great Queen Street? If so, the documents abovenamed might clear up the point.

During my investigations a few years since, I was informed that "the York affair is corroborated in a gossiping letter preserved in Emmanuel College at Oxford; that, 1561, Captain Sir John Sutcliffe or Sinclair made the lodge make two or three of the queen's messengers 'Masons.'" This statement, however, requires to be verified by some other correspondents before it be accepted as a fact.

W. P.

In reply to your correspondent PHILALETES, I may say that I should not have admitted the statement to which he refers into my *Notes on the Temple and St. John*, had it not received the sanction of Godfrey Higgins; who states, in his *Anacalypsis* (vol. i. book x. chap. viii. sec. 1, p. 768), that a MS. referring thereto had been recovered by Mr. Drake from Pontefract Castle, where many documents were placed for security during the Civil Wars, obtained by him from Mr. Wm. Blanchard of York, and conveyed to H.R.H. the Duke of Sussex. As one means of setting this question to rest, the document alluded to ought to be unearthed.

JOHN YARKER, JUN.

43, Chorlton Road, Manchester.

#### CORNISH AND WELSIL.

(4th S. iv. 406.)

Very few scholars will question the correctness of M. H. R.'s "theory that the Cornish and Welsh languages have been originally identical." They are branches of one language, the Cymric. The Armoric of Brittany is another. The Cornish, as every one knows, has altogether ceased to be spoken, and very few specimens of its literature (if it ever had what might be called a literature) remain. Much of the old language, however, survives in the local and family names in the county, and the chief object I have in view in publishing a *Glossary of Cornish Names*, with significations, derivations, &c. [see Advertisement] is to show how much of that language so survives. My plan is to give the meanings that have been

attached to the names by former writers, beginning with Camden, Carew, &c., and where I am not acquainted with any such, of a satisfactory kind, then to venture on a conjecture of my own, always when I can, learning the archaic mode of spelling, the physical peculiarities of the place, its history, traditions, &c., and submitting my renderings for correction to any scholar willing to look through the proof sheets.

It may be interesting to some of your readers to compare the meanings, I give in my *Glossary*, of the Cornish names in M. H. R.'s list, with the meanings he attaches to the corresponding Welsh words. Not to trespass too much on your space, I will not give all the conjectural renderings of each name, but will give the page of the *Glossary*, where other renderings, with the authorities for them, may be found. The italics are for the most part old Cornish. ? marks a conjecture:—

MENHENIOT (parish). ? S. Neot's hill (*menedh*). The present patron is St. Antoninus, according to Dr. Oliver; but near is a parish dedicated to S. Neot, in Domesday called NIETESTOU.

LEWANNICK, ? in Domesday LANWENHOC, the church (*lan*) of S. Winnocus, Tonkin; the monk's (*manach*) church, Whitaker; the church upon or near the marsh (*wernic*), Pryce.

LANSALLOS, *olim*, LANSALUX, LANSALEWYS, ? Sulleisoc's enclosure (Sulleisoc is the name of a Celtic serf manumitted by a Saxon proprietor, 10th cent.). The patron saint of the parish is St. Ildierna. *Glos.* 83.

DULOE, black (*du*) pool (*lo*), Tonkin; ? south (*deheu*) pool; patron saint, St. Keby, Oliver. *Glos.* 46.

PETHERWIN, from the patron saint, S. Paternus.

TREVENNA, lesser (*beheenna*) dwelling (*tre*).  
LANTEGLOS, church (*eglos*) land. *Glos.* 83.

EGLOSHAYLE, the church on the estuary (*hayl*), Mac-lauclan. *Glos.* 46.

PENTIRE, the headland (*pen-tir*).

TREVOSE, fortified (*fos*) town (*tre*), Pryce, or, ? land (*tir*).

ST. WENN, from the patron saint, St. Wenna.

PENRYN, head (*pen*) of the river-channel (*ryn*); or, the promontory (*penryn*), Pryce.

GWEK, a village, a bay or cove, Pryce. *Glos.* 61.

BEDRUTHAN, ? red (*rudh*) cove (*haun*) grave (*bedh*), or house (*bod*). *Glos.* 7.

CARNBREA, the mountain (*bre*) rock (*carn*); or, same as Macpherson's "Cairn-crowned hill." *Glos.* 24.

PORTH, the cove or harbour.

ENYS, INNIS, INCH, an island, Williams, or peninsula, Pryce.

In conclusion, I would say that, though the translation of the above names is very simple and easy, it is otherwise with many thousands of others I have collected, so disguised are they with bad spelling, &c. Hence the best rendering that can be given is often necessarily purely conjectural, and I shall be much obliged for corrections of errors and misfits, and for hints and help.

JOHN BANNISTER.

St. Day Vicarage, Cornwall.

Your correspondent M. H. R. is not aware that "any systematic comparison has ever been made



between Cornish and Welsh (Cymri) languages." If M. H. R. can obtain a copy of Williams's *Cornish Dictionary*, compiled by the Rev. R. Williams of Rhydyroesau, Oswestry—whose work on "Eminent Welshmen" is well known—he will find in it a most systematic comparison of the Cornish language with the Scottish, Gaelic, the Irish Gaelic, the Armoric, Manx, and Welsh tongues.

M. H. R. will, I hope, pardon me if I disagree with the English pronunciation of certain Welsh letters.

We are told that the Welsh *d* is sounded very much like our *t*. Now if M. H. R. were to talk to any intelligent native about an *Eistethfot*, the said native would stare if he were told that that was the correct pronunciation of what he would call an *Eisteddfod*. I really cannot call to mind, at this moment, any Welsh word where the *d* is pronounced as *t*: it is, as far as I know, always pronounced as the English *d*: witness the words *bôd* (abode), *cwd* (a bag), *Lhwyd* (grey), *Pen-y-gwryd*, &c. That *dd* is a perfect crux to Englishmen. How many can pronounce the word *Llangollen* anything like rightly? They generally give the *dd* the *th* sound; and it is really hopeless to write a pronunciation of it—it must be heard. I can only say it is not *th*. The final *g*, too, is as much *g* in Welsh as in English: this is shown in the words *Têg*, *Plâs Têg* (fair mansion), *pumtheg* (fifteen), &c. *Y*, again, is scarcely like our *i*, for it is pronounced very long when it means *the*. In the words *Maen-y-fawr*—there would be no *y*, by the way, in Welsh—it would be pronounced with almost the same sound as *ur*. In *Ynys*, an island, again we have two distinct sounds: to show this, I write the word as the English pronunciation would be, *Unnis*. These few instances which have been given will show that it is next thing to an impossibility to give English equivalents to Welsh letters; but if such a task is attempted, it is as well to give as nearly the proper ones as possible.

THE COLT.

Christ Church, Oxon.

M. H. R. has given us the result of an "interesting etymological investigation, which appears to confirm the theory that the Cornish and Welsh languages have been originally identical." I had no conception before this that the original identity of Cornish and Welsh was a theory. Indeed I have always thought it was a positive fact, which required very little investigation to prove. If your correspondent has any doubts on the subject, he may allay them by examining the *Lexicon Cornu-Britannicum*, by Rev. R. Williams, in which the synonyms of each Cornish word are given in the cognate dialects of Armoric, Welsh, Irish, Gaelic, and Manx. *The English Language*, by Dr. Latham (p. 201), gives thirty-nine words,

showing at one view the connection between Welsh, Cornish, and Armoric; and in Nicholas's *Pedigree of the English* numerous instances occur of the resemblance between the words of the different Keltic languages: see pp. 387-99, 415-16, 428-30. See also, Lhuys's *Archæologia Britannica*; *The Cornish Vocabulary*, edited by E. Norris; and Taylor's *Words and Places*.

I may be excused for differing from your correspondent's etymology, so far as it relates to Cornish words. The *du* in *Duloe* is not of the same signification as *do* in *Dolau*, "a dale." *Du* is black, and *lo*, in Cornish, is a pool; which last is probably synonymous with the Irish and Scotch terms *lough* and *loch*. *Looe*, a town in Cornwall, takes its name from a large pool near by. See *Lexicon Corn. Brit.*, and a *Cornish Glossary* by Dr. Bannister of St. Day, now in course of publication.

*Carn brea*, instead of being "a pointed cairn," as rendered by M. H. R., is more likely to be from *carn*, a rock, or rocky place; and *brea*, a hill or mountain. *Carn brea* would, therefore, mean "a hill *carn*," or, as Polwhele says, "the mountain rock." *Bre* is of frequent occurrence in the names of places in Cornwall—as *Bray* in St. Just, and *Llogan*; and *Goonvra*, the hill down, in St. Agnes—*vra* being a mutation of *brea*. So also in Wales, as *Moelvré* and *Pembre*. Again, *Egloshayle* is rendered by your correspondent "a church of the dale"; but in Cornish it means "the church on the river or estuary," from *eglos*, a church, and *hal*, a river. *Hal* is preserved in *Moshal*, the ancient name of Mousehole, which signifies "the maid's river," and *Hayle*, the name of a small stream forming the boundary line of the Land's End district. For a further account of the word *hal*, I refer M. H. R. to "N. & Q." 4th S. ii. 405.

*Gweek* is the Cornish *gwic*, a village, a cave or creek of the sea. See *Lexicon Corn. Brit.*, and Dr. Bannister's *Corn. Glossary*. The *i* in *gwic* is pronounced as *ee*.

W. N.

London.

I believe M. H. R. does not always use the correct orthography in the names of places in his Cornish list. "Lansaloes" should be *Lansallos*; "Egloshale," *Egloshayle*; "Penrhyn," *Penryn*.

"Carn Bræ" is, no doubt, the prevalent usage, but *Carn-bré* is not infrequent. Borlase and Polwhele use *Karnbre* or *Karn-bre*.

"Petherwin," though now common, appears to be a modern innovation. It has been, however entirely superseded the ancient *Petherwyn*.

WM. PENGELLY.

Torquay.

## FONS BANDUSIÆ.

(4th S. i. 336, 412, 417, 493, 557.)

MR. KEIGHTLEY inquires (4th S. iv. 112) whether Fonte Bello is the head of the small stream Licenza. It is not so, but is situated on the lower slopes of Lucretilis, falling in on the right side of the stream. It is from a quarter to half a mile from the village Licenza. I passed it as I proceeded across the ridge towards Correse, the site of the ancient Cures. Chaupy describes the fountain as if formed by the streams flowing during rainy weather from the slopes of the mountains, and therefore dry or nearly so during summer. There is, however, a perennial spring, which was flowing in abundance during the month of August at the close of the dry season, though it would no doubt be increased by the winter torrents.

In Dr. Milman's illustrated edition of Horace (Murray, 1849), there is a letter of Mr. Dennis, who gives strong reasons for believing the Fons Bandusiæ to have been at the source of a streamlet forming one of the feeders of the Licenza. He says:—

"This spring rises at the head of a narrow glen, which opens into the broader valley of the Digentia just beyond the Farm, and stretches up for two or three miles into the heart of the mountains, dividing Lucretilis from Ustica. This is evidently the *reducta vallis* to which Tyndaris was invited; and it is known by the peasants as the 'Valle Rustica,' than which no name could be more appropriate, though it probably was not conferred with reference to the scenery, but as a corruption of 'Ustica'. . . . . The streamlet is called 'Le Chiuse': it is the same which flows beneath the villa, and threatens the 'pratum apricum.' I ascended its course from the Farm, by the path which Horace must have taken to the Fountain. It flows over a rocky bed, here overshadowed by dwarf-willows, there by wide-spreading fig-trees, and is flanked by vineyards for some distance. Then all cultivation ceases; the scenery becomes wilder; the path steeper; the valley contracts to a ravine; a bare, grey, and red rock rises on the right, schistose, rugged and stern; another similar cliff rises opposite, crested with ilex, and overtopped by the dark-wooded head of Lucretilis. As I approached the Fountain I came to an open grassy spot, where cattle and goats were feeding.

'Tu frigus amabile  
Fessis vomere tauris  
Præbes, et pecori vago.'

"The spot is exquisitely Arcadian: no wonder it captivated the poet's fancy. It is now just as it must have met his eye. During the noontide heat, the vast Lucretilis throws his grateful shade across the glen. . . . Crossing the stream by the huge rocks, which almost choke its bed, I climbed through brambles and sles to the Fountain. It is a most picturesque spot. Large masses of moss-clad rock lie piled up in the cleft between the hills, and among them the streamlet works its way, overshadowed by hanging woods of ilex, beech, hornbeam, maple, chestnut, nut, and walnut, which throw so dense a shade that scarcely a ray of the all-glaring sun can play on the turf below.

'Te flagrantis atrox hora Caniculae  
Nescit tangere: tu frigus amabile . . .  
Præbes.'

The water springs from three small holes at the top of a shelving rock of no great height, and glides down into a sandy basin, which it overflows, trickling in a slender thread over the rocks into a small pool, and thence sinking in a mimic cascade into the rugged channel, which bears it down the glen."

I believe that it is not possible to fix the position of the fountain with certainty, further than it was in the Sabine valley somewhere in the vicinity of Horace's farm. Even this point is disputed by Chaupy and others. In my *Nooks and By-ways of Italy* I find the following reference to the glen described by Mr. Dennis:—

"We wandered up a little stream called 'La Chiusa,' and nothing could exceed the coolness of the glen, shaded from the rays of the sun by the lofty Lucretilis. It was overhung by dwarf-willows, and its banks covered with fig-trees and vines. As we advanced all cultivation was left behind, and the valley became a narrow ravine, overhung with the holm-oak."

My guide, the intelligent "padre" of Licenza, did not point out the fountain which Mr. Dennis describes. CRAFTURD TAIT RAMAGE.

## ERSE WORDS DENOTING THE MOON.

(4th S. iv. 229, 303.)

"Prove all things; hold fast that which is good," says St. Paul (1 Thess. v. 21): and, come truth whence it may, let us hold it fast, say I.

As MR. J. M. JEFFCOTT wrote from the Isle of Man, the centre of Manx learning, for information touching "Erse words denoting the moon," I send for his consideration this further contribution of a Manx character:—

I. The Highland Scottish and Irish words *gealach* (*geal*), *rè*, *luan*, &c. p. 229, will match respectively with the Manx *giallagh* (*gial*), *re*, *lune*, &c., as indicated on p. 303.

II. Instead, however, of tracing the Irish *easg* or *easca* to roots signifying harshness, enmity, &c., as suggested by MR. JEFFCOTT, I should rather consider them allied to the Manx *scaa* = a shade or shadow; *scaan* = an apparition, ghost, spectre or spirit; *skian* = a wing; *scell* = a beam or ray of light; *shell* = to vanish or disappear—all bearing accordant reference to the manifold shapes, appearances, and conditions which the moon exhibits; and, dropping the *l*, *losgan* = a lamp, which the moon is to mankind; also, *yiskan* = an ell, which is to materials as the moon is to time—a measure. And if to these several words we prefix the Manx *oie* = night, as *oie-scaa*, *oie-scaan*, &c., we appear to obtain not only an apposite approximation, but, literally and significantly, the true solution of meaning and derivation of the Irish *easg* or *easca*.

III. I have given on p. 303 certain Manx orthographical variations of, say, the Latin *luna*, to which may be added another form, *luvin* = moon;



and the following relative words of interesting and illustrative signification:—1. *Lus-luna* = moonwort; which is self-explanatory, and shows the literal incorporation of *luna* = moon. 2. *Lhuan* = an incomplete birth or state; which is particularly applicable to the moon. 3. *Lhune* = ale or strong drink; which has been, and is, by some parties freely imbibed on Monday. 4. *Lamagh* = rude; which deep potations of No. 3 are apt to make the partakers. 5. *Luney* = slandering; which those in the condition of No. 4 are prone to become, and by so far rendering themselves, according to the above significations, literally *lunatic*, attest that “Saint Monday” still displays somewhat of the ancient sway over the devotees of Bacchus and Momus by preserving, as it were, a remnant of the orgies of the Druidic worship of *Luna*—a deity expressly acknowledged by the Manx “*Jehune* = Monday, the day dedicated to the moon, the moon’s day.”

IV. That *re* is one of the acknowledged Manx names of the moon, the evidence adduced on p. 303 plainly testifies; and this familiar phrase, *oie-rehollys* = a moonlight night, fully confirms. In tracing the derivation, however, as well as the meaning of *re*, we shall have to make wider and deeper explorations. For as *Doonaght as Lheun* = Sunday and Monday, are the two days, even now, devoted to and associated with feasting and enjoyment, so, analogically, are *Grian as re* = sun and moon, connected in their origin and derivation. Therefore, beginning at the beginning, when “God made two great lights; the greater light to rule the day, and the lesser light to rule the night” (Gen. i. 16), and, in their institution, constituted them subordinate governors by appointment, we find their successive rule was required, like the evening and the morning, to comprise one entire natural day; and even to the present time has such a day been either computed, or understood, accordantly. We may, consequently, now consistently determine that, as from the commencement of their history the sun and moon have been alternate natural rulers, and as the Manx verb and noun *reill* = rule, reign, govern, also, as a ruler is frequently a king or a queen, and as the Manx *ree as rein* = king and queen, so their being invested with even subordinate power might eventually lead first to personification, and thence to deification of such natural rulers; and I think we shall be able to establish both in the order named.

*Personification* is implied and denoted by *rein* = *ree niau* = *ree y niau* = king of the visible heaven, or ruler of the day, as applied to the sun, primarily; and by *rein* = *ree yn oie* = king or ruler of the night, as applied to the moon, secondarily. But as in Manx there are two words signifying day, *laa* and *jin*; two signifying night, *oie* and *noght*; and two signifying king, *ree* and *rein*;

we find that, when applied to a terrestrial monarch, *rein* = of a king, and is used as an abbreviation of *ben-rein* = queen, king’s wife, or wife of a king: just as, Cregeen says, *Sarn* and *Harn* are both used as contractions of *Jesarn* = Saturday; or as *sheeul* is used in the Manx translation of Milton’s *Paradise Lost* for a contraction of “*Sheelnaue* = mankind, human beings. This word, no doubt, is from *sheel* (seed), as in Job xxi. 8, and *naue*, a corruption of *niau* (heaven), the seed or offspring of heaven.”

*Deification* is implied and denoted by *grian* = *jee-ree niau* = *jee-ree y niau* = god-king, or ruling deity, of the aerial, visible, or natural heaven, as applied to the sun primarily; and by *re* = *jee-ree oie* = *y yee-ree oie* = god-king, or ruling deity, of the night, as applied to the moon, secondarily—the initial of *jee* = god, being changed to *g* in one case, and to *y* in the other, in conformity with the genius of the language; just as *irree*, a kindred word, becomes respectively *girree* and *jirree*, according to the laws of initial mutation: and the derivatives *grian* and *re* being quite as intelligible as *jasdil* or *jasdyl*, which Cregeen says may be from *jee* as *y theihll*; also as “*jowyl* = devil. The *j* from *jee*, and *owyl* from *dewil*, cruel, the cruel or evil god.” And now—as *yn ghrian* = the sun; *greiney* = of, or belonging to, the sun; *irree-ny-greiney* = the day-spring, sunrise, the rising of the sun; *thie-ghreiney* = sunset, the setting of the sun; *scell-greiney* = a sunbeam; *ooreyder-greiney* = a sundial; *cassan-ny-greiney* = the zodiac; *rollage* = a star; *moddey arh* = a mock sun (or, literally, *gold-dog*, which I suppose, through the Latin for *wolf*, conducts to the Greek *pro sole*); and “*crumney* = a globe, orb or sphere, the earth as it is one”—I hope the same may serve, in the hands of Mr. JEFFCOTT, as keys to locks; and not merely as “*markym-jeelym* = the shaking or vibration of the sunshine on the ground on a hot sunshiny day,” to a child; which, while tantalising, ever eludes the attempted grasp.

V. It appears that *eayst*, as a name of the moon, is peculiar to the Manx tongue alone. I shall therefore, in endeavouring to evolve the combined origin, personification, and deification, implied and denoted by *eayst* = moon, treat the word as an exclusively Manx one: for by so doing I think I shall be able to obtain a glimpse of the man in the moon. Thus, when new, the moon springs or grows into light; when born, man springs or grows into life: its greatest size, with luminosity; when at the acme of life, man has grown to his highest state, with mental illumination: when waned out, the moon has grown old, and sinks into obscurity; when expired, man has grown lifeless, and sinks into the grave—the moon to be renewed temporarily, the man to be revived immortally.

*Origination* is implied and denoted by *eayst*, if

derived from *aasit*=grown; as the moon grows from new to old, and old to new continually.

*Personification* is implied and denoted by *eayst*, if derived from *eeassit*=lent, borrowed; which, in effect, the moon's light is from the sun: for, like one growing temporarily richer by borrowing money, so the moon, by borrowing light, becomes temporarily brighter; and because *eeassit* may be reduced to *ee aasit*=(the) she (has or is) grown, analogically.

*Deification* is implied and denoted by *eayst*, if derived from *yeeassit*=lent, borrowed; because it may be reduced to *yee aasit*, or to *y yee oie aasit*=the god of the night (has or is) grown: just as from *jeys*=deity, we may possibly legitimately form *jeeysit*, or *y jeeyssit*=the deified; also, just as *rein* is found, for *ben-rein*=queen, it is quite possible that *jee*, or *yee*, may be as legitimately used for *ben-jee*=goddess. But returning to the beginning, when the moon was made "the lesser light to rule the night," the most consistent, and evidently the most direct, derivation of *eayst*=moon, is from *jee*=god, and *fastyr*=evening: because, derivatively, *jee fastyr*=*y yee astyr*=*eayst*=god, goddess, or ruling deity of the night: so that *eayst* manifestly combines its own origination, personification, and deification, in its own literal formation; whose derivation is equally as rational as that given by Cregeen of "*Sushal*=Gospel. This word, no doubt, is *su*, from *sheeu* (being of worth), and *shtal*, from *skeal* (news or tidings, worthy or valuable news, or tidings)."

I append the following suggestive words for MR. JEFFCOTT's partial consideration: (1) *jastee*=barn, yeast; (2) *teayst*=dough; (3) *teaystag*=a dumpling; (4) *heaystu*=kneaded; (5) "*Thaish* or *taise*—according to Mr. Macpherson, *thaish* or *taise*, in Celtic, means a ghost," says Cregeen's *Manx Dictionary* (Douglas, 1835).

VI. And now, of the two deity-denoting words, *eayst* and *re*, it seems to me that *re* indicates the moon in its physical capacity, as secondary light-giving agent, subordinately associated with the sun; and that *eayst* signifies the moon in its secondary or proper dignity, as the ordinate *re oie*, coyly manifesting its appointed regency as the fair and gentle administrative consort of her majestic lord, the glorious *ree laa*. J. BEALE.

Spittlegate, Grantham.

#### GUILD OF MASONS AT FAVERSHAM ABBEY.

(4th S. iv. 310, 374.)

My communication on this subject has been copied from "N. & Q." into the local paper at Faversham. An anonymous correspondent, who rightly dubs himself "Terribly Ignorant," brings some objections against my theory. First of all, he says he is ignorant of the existence

of the deed I mentioned, and with singular bad taste, remarks "readers are at a loss to know of what value it may be;" next, he asks me if I will "condescend to give a reference." Now this deed is among the archives of Faversham, and is well known to gentlemen of the town who take an interest in archæology, so that it seems a curious way of arriving at information, asking a stranger residing fifty miles away about a matter pretty well known in the locality of the inquirer. Next, this writer says, it strikes him "as extremely improbable that the monks of Faversham should keep a 'guild of masons,' unless a mason and his hodman were dignified with that title." As no reason is given for this supposition, I have nothing to say about it. After this, I am accused of exaggerating the number of houses belonging to the abbey; this shows me that the person who has criticised my paper is unacquainted with the local histories. Jacob says, the abbey possessed the rents of 342 messuages, while the number of houses in the whole town two centuries after the dissolution was 460; allowing for additions during this period, I am curious to learn by what process it can be demonstrated that my statement is hyperbolic. The concluding portion runs as follows:—"But even if the number of houses were so great, it should be remembered that they were chiefly of wood, where a mason would find little to do." This reminds me of the writer who discovered in a hurry that St. Joseph could not have been a carpenter, because in Palestine the houses are made of stone, so that St. Joseph was in reality a stonemason! Now when this writer speaks of wooden houses which do not exist, I will reply by pointing out houses existing in Faversham now, as reasonable proof that he is in error. The steward's house stood on the west side of the court gate of the abbey: this has disappeared, but on the opposite side there yet remains a house showing plainly of what description the better sort were. The "Globe" inn, and a few houses adjoining, also belonged to the monks; I might with a little trouble mention others, but my list is enough. I will ask any of your readers who are acquainted with the place if the houses I have named could be described as wooden? The ordinary sort of mediæval houses were pargetted, consequently they required a mason as much as if they were of stone. The historian I have mentioned, speaking of his own time, says the town does not appear to have had any considerable additions since the suppression of the abbey, so that "a mason and his hodman" could, according to my critic, have kept two thirds of the houses in repair; yet I am able to trace firms of builders who employed several masons, and, I presume, several hodmen. I cannot see how this can be accounted for, except by supposing some little oversight has occurred.



In conclusion, I beg to thank A. H. for his reply. I think the deed is correctly explained by him. I was rather cautious in what I said, viz. that the expression *workmen and masons* "may" mean the guild.

GEORGE BEDO.

6, Pulross Road, Brixton.

#### COCKNEY RHYME.

(4th S. iv. 29, 87, 124, 208, 325.)

Both Keats and Shelley rhyme *Apollo* with *follow*; the former in "Sleep and Poetry," the latter in the "Hymn of Pan."

In *The Athenæum* of October 16, 1869, exception is taken, in a review of a new volume of poems, to the rhymes grasshopper, fir; hope, cup; thistles, nestles; quiet, riot. Now, glancing cursorily through the works of some of our best modern poets, I have obtained the following result:—

KEATS, *Endymion*.—Essences, trees; top, envelope; cadences, breeze; posies, roses.

Lamia.—Fire, tiar; past, haste; year, where; curious, house; smoke, took.

S. T. COLERIDGE, *The Ancient Mariner*.—Hear, mariner; cold, emerald; follow, hollo (meaning a call); thus, albatross; groan, one by one; gusht, dust.

Other poems.—Guest, dismist; claspings, aspen.

Kubla Khan.—Forced, burst; saw, Abora.

SHELLEY, *Adonais*.—Ground, moaned; were, year; wrong, tongue; cheek, break; tomb, become; dawn, gone, moan; renown, Chatterton.

The Sensitive Plant.—Sweet, it.

Ode to the Skylark.—Clear, there; cloud, overflowed; wrought, not; grass, was; not, fraught.

WORDSWORTH, *Ode on Intimations of Immortality*.—Sullen, pulling.

CHARLES LAMB, *Hester*.—Endeavour, together.

HOOD, *The Bridge of Sighs*.—Garments, ceremonies; constantly, instantly; humanly, womanly; basement, amazement; evidence, eminence, providence; humbly, dumbly.

TENNYSON, *Claribel*.—Boometh, hummeth.

The Talking Oak.—Was, grass; thrice, magnetise.

Locksley Hall.—Evil-starr'd, ward; skies, Paradise; one by one, Ajalon.

The Goose.—Able-bodied, noddod.

The Dream of Fair Women.—Sanctuaries, palaces; air, sepulchre; poor, Eleanor.

The Palace of Art.—Whersfrom, foam; blame, Verulam; are, there.

The Lady of Shalott.—Early, barley, cheerly; river, mirror.

The Two Voices.—More, poor, lower.

The Lord of Burleigh.—Converse, hers; tread, wed in.

To crown all, let me quote the following from Shelley:—

"I can give not what men call love,  
But wilt thou accept not  
The worship the heart lifts above,  
And the Heavens reject not?"

J. W. W.

Winchester.

M. MOLZA (4th S. iv. 313).—I once purchased in Paris at a public sale a Latin prayer-book, the rich binding of which—somewhat the worse for wear—bears the arms of Great Britain. On the first leaf is the signature of Veronica Molza; to it has been added the description in the catalogue:

"No. 1364. Jacques II, roi d'Anglet, et d'Ecosse (1633-1701), qui perdit la couronne, parcequ'il professait le culte Catholique, se retira à St Germain-en-Laye, à la Cour de Louis XIV, et fut inhumé à Paris, dans l'Eglise du Collège des Ecosseais, faub. St Antoine. Son livre de prières intitulé: L'Office de la Semaine Sainte, Corrigé de nouveau par le Commandement du Roy, conformément au Breviaire et Missel de nostre S. P. le Pape Urbain VIII, à Paris chez Ch<sup>e</sup> Fosset, rue St Jacques.

"N.B.—Ce livre de prières in 8° avec gravures, reliure du temps, maroq. rouge, à compartim<sup>t</sup> tr. d'or, à la manière de Le Gascon, est aux armes de Jacques II, qui est représenté dans le frontispice, au pied de la Croix, faisant l'offrande du Sceptre et de la Couronne à la Vierge Marie.\* Il a également appartenu à Veronica Molza, dont la signature autog. se trouve sur la première feuille blanche. Veronica est fille de la célèbre et savante Tarquinia Molza, chantée par le Tasse, etc."

On the first and last leaves of this prayer-book are various MS. verses and sayings, viz.:—

"L'homme élève un front noble et regarde les cieux."

"Os homini sublime dedit, cœlumque tueri  
Jussit." (Ovide.)

"Si Dieu n'existoit pas, il faudroit l'inventer."

"Pour dire ce qu'il est, il faut être luy-même."

"Loin de rien décider sur cet être suprême,  
Gardons en l'adorant un silence profond;  
Sa nature est immense et l'esprit s'y confond,  
Pour dire ce qu'il est, il faut être luy-même."

"La mort est un passage et conduit au bonheur."

"Mourir n'est point un mal, être mort est un bien," &c.

And at the last page:—

"Faites de mes yeux deux fontaine (sic),

Pour tarir l'excès de mes peines;

Sous l'excès des pleurs et des plainte (sic),

Toutes mes forces sont éteintes."

"Si dieu pouvoit être au composé, la beauté seroit son corps et la vertu son âme."

"La vertu sous le chaume c'est [digne de] nos hommages.

Le crime sous le day est la terreur du sage."

P. A. L.

FAMILY OF HAVARD (2nd S. ix. 354).—It was not "when Duc de Leuchtenberg" that Eugène de Beauharnais married the lovely Princess Amélie,

daughter of King Maximilian-Joseph of Bavaria,

but as French prince and viceroy of Italy,

\* This is an error, the engraving represents Louis XIV.

young, kneeling.

solemnly adopted by Napoleon, and designated as his successor in 1806. It was only after the restoration of the Bourbons that the noble Prince Eugène retired to Bavaria, with the title of Duc de Leuchtenberg.  
P. A. L.

OLD FRENCH WORDS (4th S. iv. 96, 178, 341.) Is your correspondent BALCH aware that on her tomb at Loches the name of Agnès Sorel is written *Seurelle*? The inscription is remarkable for its touching simplicity. It is now many years since I read it, but I think it runs thus:—

“Cy gist noble demoiselle Agnès Seurelle, Dame d'Issoudun, Dame de Beauté, qui décéda le etc. Elle fut pitieuse envers toutes gens.”

RAOUL.

LABOURING UNDER A MISTAKE (4th S. iv. 56, 363.) It is not to be supposed that the expression “labouring under a mistake” was at any time used in the sense, and only in the sense, of performing some piece of manual labour whilst under a delusion. It may, indeed, often have been the case that a man has walked twenty miles on the first of April, and has been gratified on being informed that he has been “labouring under a mistake.” But even in such a conjuncture of circumstances the word *labour* does not refer to the bodily exertion which he in particular has undergone, although it contains an allusion to bodily exertion in general; but is used metaphorically to force upon the mind of the hearer a vivid image of a man suffering from a mistaken notion, whether exertion is entailed or not. The best explanation perhaps is to be found in the German equivalent to our word *labour* used in the above sense, which is *zu kämpfen* or *sich quälen*, meaning *to struggle, to labour, to groan* under a mistake. Our hunchbacked friend who is wheeled about in a Bath chair is described as *labouring* under a deformity; and our unfortunate acquaintance who has been bedridden for years is described as *labouring* under a disease. It is obvious, then, that the expression to “labour under a mistake,” although it contains an allusion to hard work, is used only to strike a forcible picture on the imagination, without any reference to such a calamity taking place.

JULIAN SHARMAN.

5, Queensborough Terrace, W.

*Laborare* (whence *labour*) is used of mental perplexity and suffering, as well as of physical toil. Friends sundered through misunderstanding, on seeing their error and being reconciled, say that they have laboured under a mistake, *i. e.* suffered mentally. Does not this exemplify the original and correct use of the phrase? The force of the expression has gradually disappeared, so that now “I laboured under a mistake” is generally synonymous with “I was mistaken.”

J. G.

Whitby.

“PRISON PIETIE” AND SAMUEL SPEED (4th S. iv. 395.)—Watt, though a valuable reference, is not always to be trusted as a good authority. Off my guard in the latter respect, I have too hastily followed him in identifying the Vicar of Godalming with the author of *Prison Pietie*, &c. This last, I have now every reason to believe, was a layman, and that we need not go farther to look for him than the imprints upon the works which bear his name, they being both “printed for S. S.”; and at the end of *Prison Pietie* is a “list of books printed for Samuel Speed”; while another publication purports to be “printed for Sam. Speed, at the sign of the Rain-Bow in Fleet Street.” Taking this with the real Samuel’s admission that the plague and fire having rendered him incapable of managing his affairs with the same success as formerly (more likely bookselling at the Rainbow than clerical duties at Godalming), his creditors had driven him to Ludgate, fully, I think, acquit the vicar of perpetrating the incongruous works in question. If more evidence in this direction is wanted, I think we have it in the fact that Samuel Speed, stationer, of St. Dunstan’s parish, came under arrest by the authorities in 1666, being charged with publishing and dispersing seditious books tending to unloose the frame of government, and for the discontinuance of which he had to give a bond for 300*l.*; hereupon, on May 26, a warrant issued for his discharge from custody. This I learn from Mrs. Green’s *Calendar of Domestic Events* for 1665-6, and show that besides being sent to prison by his creditors, Speed was also placed in durance by the government—so that in him we have a man who had the opportunities of becoming familiar with prisons and prison life. In the matter of the plagiarisms charged, had my copy of his devotional book not been robbed of its portrait, I might, on the part of the author, have pleaded that the prominence he had given to the names of Herbert and Quarles thereon was an intimation to his readers that he had worked up both these poets in his *Manual*.

Finally, I may here add, that administration was granted in 1681 to the estate of one Samuel Speed of Stepney, probably the man wanted, although this is the date given by Watt for the death of the Vicar of Godalming.  
J. O.

STEAM-SHIPS PREDICTED (4th S. iv. 29, 84, 144.)—If history is correct, steam navigation must have been—more than predicted—experimented on long before the time mentioned by your correspondents. The first suggestion seems to be due to Jonathan Hulls, who published a tract in 1737 which contains a plate representing a boat with a paddlewheel at the stem, propelled by a steam-engine, and towing after it a vessel of war; he took out a patent, but the scheme was a failure. His suggestion, however, was practically tried by



the Marquis de Jouffroy, who constructed a steam-boat with which he in 1782 made numerous experiments on the Soane at Lyons. Five years later, a Scotchman, Mr. Pat. Miller of Dalswinton, described in a pamphlet a new species of vessel he had invented to be driven by paddlewheels. The engine to work which was made and fixed into a pleasure boat by Will. Symington, and tried with considerable success on the lake of Dalswinton. In the year following Mr. Miller constructed a boat which was tried in 1789 on the Forth and Clyde, and attained a speed of nearly seven miles an hour.

In *Heronis Spiritualium Liber*, 4to, Urbini, 1575, will be found a notice of the first application of steam as a motive power. The Marquis of Worcester in a little work published in 1663, entitled *A Century of the Names and Scantlings of Inventions*, describes a method of employing the pressure of steam for raising water to great heights. Thomas Savery, an Englishman, has the credit of having made the first actual working steam-engine of which we have any account, and for which he obtained a patent in 1698.

HARRY SANDARS.

Oxford.

EARLIEST SPECIMEN OF PAPER (4th S. iv. 96, 145.)—Paper made with linen rags appears to be of earlier date than that assigned by Koop (1842). Dr. Prideaux assures us he had seen a register of some Acts of John Crauden, prior of Ely, made on linen paper which bears date 1320. He also avers that the earliest specimen of linen paper bears the seal and signature of Adolphus Count of Schomberg, in the university of Reutelen in Germany, dated 1239, with a letter from Joinville to Louis, about the year 1260. Amongst the records preserved in the Tower of London is a letter addressed to Hen. III., and written previously to 1222, which appears to be on strong paper of mixed materials. From the *Navorschers Bijblad* for 1853, pp. xiv. xv., it appears that linen paper was well known in the twelfth century. Petrus Cluniacensis, a writer in the first half of that century, alludes to paper in his *Tractatus contra Judæos*. Stow tells us cotton paper was in use in 1000, but that from linen rags not before 1319. I have seen it somewhere stated that the most ancient manuscript, on cotton paper, with the date 1050, is in the Imperial Library at Paris, and another in the Emperor's Library at Vienna, dated 1095. Casiri professed to have discovered the real place from whence paper came. In the middle of the seventh century a manufactory of paper from silk existed at Samarcund (648), and in 706 one Youzef Amrû of Mecca discovered the art of making it with cotton (the produce of the Arab country). And a learned Greek, employed in forming a catalogue of the old MSS. for Hen. II. of France, always called the article "Damascus

paper." Further, a Chinese author of the third century gives a minute description of the manner in which the Chinese tore up their garments, reduced them into pulp, and made paper. Lastly, in the introduction to vol. i. of Morrison's *Chinese Dictionary*, we are told "paper was invented in China by a person named Tsac-Lun, about the end of the first century."

HARRY SANDARS.

Oxford.

THE BIBLIOGRAPHY OF ARCHERY (4th S. iv. 330.) Among the bibliography of archery, the very exhaustive work on its history by Walter Michael Moseley is comparatively little known. It was printed at Worcester, 1792. Its learned author resided in the neighbourhood of Bewdley, and was proprietor of the estate and ruined abbey of Buildwas, near Wenlock in Shropshire. He contributed an account of that Cistercian monastery to the well-known work of Britten on *Architectural Antiquities*. Mr. Moseley was a deep scholar, and devoted much time to astronomical observation during his residence in Worcestershire. His essay on archery displays research into the literature of all ages, rarely equalled by any writer. He died in 1827, and I have often observed his singular arms—"A chevron between three mill-picks argent"—on his tombstone in the picturesque churchyard of Astley in this neighbourhood.

THOS. E. WINNINGTON.

Stanford Court, Worcester.

JOSEPH RUFFINI, THE AUTHOR OF "DOCTOR ANTONIO" (4th S. iv. 270.)—To my biographical notes of this celebrated author I have forgotten to add two foot-notes, one relating to the French translation of *Lorenzo Benoni*, which styles the author thereof a count; the other to the English title of "the humoristic description of the children of Old England in Paris," which Professor Stahr only knew through the medium of a French translation (*vide ante*, p. 270.)

The title of the French translation of *Lorenzo Benoni* runs—

"Le comte Rufini (*sic*) (Lorenzo Benoni), Ancien Ambassadeur de Sardaigne. Mémoires d'un Conspireur. Paris (Librairie Nouvelle), 1855."

It is accompanied by an *avant-propos* (*vide ante*, pp. v.-vii.), from which I extract the following:—

"L'auteur de cet ouvrage, M. Giovanni Rufini (*sic*), de Gênes, et les principaux personnages qu'il met en scène, ont été facilement reconnus sous les pseudonymes substitués à leurs véritables noms, car ces personnages, entre autres le célèbre Mazzini (appelé Fantasia dans ces Mémoires), sont tous historiquement associés aux divers mouvements révolutionnaires qui ont agité la péninsule italienne depuis 1830 jusqu'en 1848."

"Le succès de l'ouvrage a été grand en Angleterre, où il a déjà eu trois éditions. Nous espérons qu'il ne sera pas moindre en France et en Piémont, l'interprète français de l'auteur moi ayant rendu sa pensée et son style même avec une fidélité scrupuleuse. Cet interprète est M. Jules

Gourmez, avec la collaboration de M. Amadée Pichot, directeur de la *Revue britannique*, où a paru la première partie de Lorenzo Benoni."

This French translation, then, is very fair, but does not come up to the German one by Augusta Lewald (*vide antè*, pp. 270, 271.)

The English title of the *Découverte de Paris par une Famille anglaise* (*vide antè*, p. 270), I take to be *The Paragreens on a Visit to Paris*—a work which must have appeared a short time after (or during) the Great French Exhibition of 1855. I only know it from Baron Tauchnitz's copyright reprint (vol. cx, Leipzig, 1869), where the author is wrongly named John Ruffini. It is, especially chapters i.-xiv., full of what foreigners style *humor*: but does not come up to the full English realisation of that word as exemplified by such authors as Thackeray, Dickens, Lever, not to mention "the English humorists." Sometimes the fun of the thing becomes painful.

HERMANN KINDT.

Germany.

POEM ON THE POTATO (4th S. iv. 371.)—Noticing your correspondent's perseverance in looking up the author of these verses, I have been trying to help him.

Although I have heaps of the deluded imitators of Burns, the poems of Alexander Clerk, to which he has traced "The Potato," is one of these *obscuræ* hitherto unknown to me; but as Mr. RAMAGE still thinks it may be borrowed from Lapraik or Tait, let me assure him that neither have a claim. A. B. G.'s memory does not altogether deceive him in thinking the verses may be found in the extraordinary volume of Alexander Tait, the mad poet of Tarbolton; for on looking down the table of contents, I see not less than three pieces upon the potato—on its cultivation, its cooking, and a song in praise thereof; but a sample of the last will show that Tait's treatment of his subject bears no resemblance to the verses wanted. The reader is instructed to sing the following to the tune of "Auld Sir Symon":—

"Potatoes! thy name I'll no smother;  
I'll make thee to ring like a bell;  
Thou fed my father and mither,  
And I live upon thee myself."

"I get tatties to breakfast, wi' butter;  
At dinner I eat them wi' sap;  
I get tatties wi' sybos to supper,  
At night then I sleep like a tap."

Had the unlettered muse generally been as candid as the Paisley tailor, it is feared a sense of gratitude would have made the theme rather the rule than the exception, as this inquiry shows it to have been.

J. O.

"TOUJOURS PERDRIX" (4th S. iv. 336.)—I venture to suggest for the benefit of those who use this saying, that it is an elliptical form of expression which would scarcely be employed by a

Frenchman. The article could not, I conceive, be correctly omitted, and the phrase should be "Toujours de la perdrix," or "Toujours des perdrix," according as singular or plural were used. If I am wrong, your French correspondent will doubtless correct me.

WILLIAM BATES.

Birmingham.

The only proverbs quoted by Littré in his very exhaustive French Dictionary, as connected with the use of this word, are the following:—

"A la Saint-Remi tous perdreux sont perdrix, c'est-à-dire ils ne sont plus assez jeunes pour être dits perdreux.—On mange bien des perdrix sans orange, c'est-à-dire il faut savoir se contenter d'une bonne chose, sans y désirer trop de raffinements."

J. MACRAY.

The story is at least as old as the *Cent Nouvelles Nouvelles*, compiled between 1456 and 1461 for the amusement of the Dauphin of France, afterwards Louis XI., by the noblemen and gentlemen of his court.

It is the tenth of the series. The principal personage is "un grand Seigneur du Royaulme d'Angleterre," the dish "pastés d'anguilles," and the person thus practically admonished to mind his own business the noble lord's "mignon," or favourite page.

C.

Is there not some old English proverb somewhat akin to the French one, whose origin I have for the first time learned from "N. & Q."? Sir Walter Scott seems to refer to something of the sort when in *Redgauntlet* he makes his hero say, apropos of the attentions of the young lady whom he did not know to be his sister: "One must be very fond of partridge to accept it when thrown in one's face" (*Narrative*, c. iv).

GRD.

LOW SIDE WINDOWS (3rd S. xi. 390; 4th S. iv. 345.)—Without entering on the subject of low side windows I may state that I have always thought the expression in Peckham's *Constitution*, "pulsetur campana in uno latere," to refer to *chiming* or *tolling* as distinguished from *ringing*, the clapper in such cases only striking one side of the bell. I should have thought that if one side of the church had been meant, the expression would have been more precise.

J. T. F.

The College, Hurstpierpoint.

WYVELL FAMILY (4th S. iv. 290.)—I shall be very glad to assist DR. DAWSON-DUFFIELD in unravelling the mystery of the Wyvell quarterings if I can, but at present all the avenues bear the inscription "No Thoroughfare." I have not access to the *Herald* and *Genealogist*, and if your correspondent could kindly send me a list of the twenty-seven quarterings which he names, it might enable me to throw some light on the subject. Do they include any of the following families?—

Steingreve, St. John of Basing, Paulet, Orrell,



Kingston, Bonville, Ferrars of Groby, Courtenay of Devon, Fauconberg of Kent, Aspale, Beauchamp, Stuteville, Bradeston.

The Brewer arms may have come in with the Wake, since Baldwin Wake (who died 1213) married Isabel, daughter (qy. heir) of William de Brewer.

HERMENTRUDE.

LAGENA (4th S. iv. 313.)—This word is Latin. Ainsworth has "*Lagena*, a flagon, a flask, a stone bottle." Halliwell, *Archaic Dict.* ii. 501, says, "*Luggen*, *North*, the stave of a cask." O'Reilly's *Irish Dict.* has "*Lagan*, a little cavity." In Gaelic *lagan* means also "the meal receiver in a mill." Our word firkin is of Saxon origin, and means the fourth part of a barrel; barrel is Welsh, meaning a round wooden vessel, a cask; but the quantity varies in many places. MR. SHIRLEY has certainly hit the right nail on the head.

A. H.

QUOTATION (4th S. iv. 336.)—

"Age is the heaviest burden," &c.

This is from the Greek of Pherecrates. The translation is by Cumberland, and is given in the seventy-eighth number of *The Observer*.

H. P. D.

ENGLISH WINES (4th S. iv. 293.)—Those interested in this subject may like to know that real wine, the true fermented juice of the grape, is still made in England. Mr. Darkin, builder, of Bury St. Edmunds, annually converts the produce of St. Peter's Vineyard, varying from one ton to half a ton in weight, into excellent wine, resembling champagne. No brandy is used, and but little sugar or water, and the result is from one pipe to half a pipe of wine, according to the season. The grapes are grown in the open air, but are equal in quality to much of what is grown under glass, the vines having the advantage of a south aspect, and being grown against a lofty wall, backed up by solid chalk, the spot having formerly been a chalk-pit.

VEENA.

ΜΕΛΟΣ (4th S. iv. 294.)—The Vulgate in translating מִלֵּל, *he-ghe* (Ezek. ii. 10), by *carmen*, followed the example of the LXX in rendering it μέλος, which is properly "a measured poem;" but both are wrong in this instance. The original word is not only applied in its primitive sense to "meditation," and the results of meditation, as "a poem," recited or written, but also to the inarticulate cries of men and animals, which, according to ancient notions, were ascribed, if involuntary, to a deity. These sounds were used by sorcerers; and mention of such incantation occurs in Isaiah viii. 19, rendered in the English version "mutter," and in the LXX οἱ ἐκ τῆς κοιλίας φωνοῦσι, or according to Grabe's text τοὺς ἐγγαστριμύθους, both having the same meaning, *ventriiloquists*. So the cooing of a dove (Is. xxxviii. 14, lix. 11), the roaring of a lion (Is. xxxi. 4); the LXX use μελεῶ in the

first instance, and βοήσῃ in the last; but in Is. lix. 11 they have quite mistaken the sense, reading ἅμα πορεύσονται. Simon and Eichhorn give this word the meaning of *gemitus*, groaning; *suspirium*, sighing, but as occurring in this sense only in Ezek. ii. 10. Gesenius cites for a like meaning Jer. xlviii. 31, and Is. xvi. 7. The notion of *mourning* comes also from a kindred root not now found in Hebrew, but preserved in Arabic, and in the Hebrew derivative גִּיג, *ha-gig*, (Ps. v. 2, xxxix. 4). I suspect the Greeks themselves sometimes confounded μέλος with μέρος; and some confusion may have arisen amongst critics between μέλεος in the nominative case and the genitive of μέλος, but the last word does not itself convey the notion of wretchedness, which must be drawn from the context; thus *Hecub.* 82, ἤξει τι μέλος γοερὸν γοεραῖς, "some strain will come mournful to the mournful;" the same word, μέλος, would have been used if the sense had been "some strain will come joyful to the joyful." The same observation applies to this author's *Phœnissæ*, 1050,—

Ἰήϊον βοᾶν, βοᾶν,

Ἰήϊον μέλος, μέλος,

"a cry,—a mournful cry, a strain,—a mournful strain," where the *cry* and *strain* are both qualified by the word *mournful*, ἰήϊον. Βοή is a loud cry or shout; it is frequently used by Homer as a battle cry (*Il.* ii. 408, &c.); also for the roar of the sea (*Od.* xxiv. 48). Μέλος is used also by Homer (*Mercur.* 419) where Mercury is striking his plectrum on the harp, κατὰ μέλος, Apollo laughs at it with delight,—

Γέλασσε δὲ Φοῖβος Ἀπόλλων

Γηθήσας.

In the same play of Euripides (1521) the riddle of the Sphinx is called μέλος. This word and its Greek inflexions have been introduced by the Latin poets as *melos*, and they use it in reference to *measure*, that is, as to length or shortness of syllables (*metre*), and as to elevation or depression of voice (*melody*); but it has no necessary connection with *wretchedness*. Plato (*Rep.* 398 D = iii. 10) says the *melos* has three constituents: the word (*sentiment*), the harmony (*melody*), in the modern sense), and the rhythm; and he terms the wallings and lamentations in written compositions *θρηνηδεις ἁρμονίαι, θρήνοι* and *δδυρμοί*. Aristotle (*Poet.* vi. 4) uses this word in a more limited sense in dividing the pleasing sentiment of the tragedian into rhythm, harmony (= melody), and *melos* (= lyric form).

T. J. BUCKTON.

STRELLEY AND VAVASOUR (4th S. iv. 363.)—In the Harleian MS. 1400, fol. 74, is the following entry, in connection with the Vavasour pedigree, i. e., Sir Robert Strelley, Knight, in the 30 Ed. I. (1302), married Elizabeth, daughter to William Vavasour of Haslewood, in Yorkshire. This statement is supported by several manuscripts in the

above-named collection, with the exception of one (see 1420, fol. 121 b.) which is as follows:—Sir Robert Strelley married Elizabeth, daughter of Robert Vavasor of Haslewood, the son of William Vavasor of the same place. I should feel inclined to take the first-mentioned account as being the most authentic, as it is also confirmed by Collins in his *English Baronetage*, ii. 131. W. WINTERS, Waltham Abbey.

DOCTOR THOMAS FULLER AND THE WESTMINSTER PETITION TO THE KING (4th S. iv. 364).—Your reply to BA. implies that it was customary to give a B.D. the honorary title of "Dr." by anticipation; but could you, or any of your readers, show that such a practice was common at the time alluded to?

Allow me to point out that worthy old Fuller was connected with a petition from Westminster to the king in favour of peace. Fuller, as you truly observe, preached peace in those troubled days; but he also practised it, yea, pursued it (as he might have said), bringing it in (as he did say in a rare tract I was lately reading) by leave of his text in every sermon. Hence it is not unnatural to meet with him with such petitions in his pocket. His connection with this petition is undoubted, resting as it does on his own authority. Heylin (Carlyle's "lying Peter"), jealous of Oxford his *Alma Mater*, found fault with Fuller for complaining of its dearness, which had ruined him, and he jeered him for fleeing thither. Part of Fuller's reply to this ill-natured taunt is as follows:—

"I was once sent up thither [Oxford] from London, being one of the six who were chosen to carry a petition for peace to his Majesty, from the City of Westminster and the liberties thereof, though in the way remanded by the Parliament."—*Appeal*, ed. 1830, pt. ii. 444.

Could this have been the petition alluded to by your querist? For some time past I have busied myself with an adequate memoir of Fuller, but I have never been able to recover the particulars of this petition, although I have made careful inquiry after it. The difference in the number of the bearers of the petition—"Dr. Fuller with three others" in "Ba's" petition; and "I, one of the six," in that here mentioned—cannot easily be explained. The title *Doctor* appears to me to be the chief difficulty.

To this same "Doctor" Fuller, whose Christian name is so often omitted to tantalise one, I will, by your leave, return next week.

JOHN E. BAILEY.  
8, Warwick Street, Hulme, Manchester.

There can be no doubt as to Dr. Fuller, the church historian, being one of the four (Russell's *Life of Fuller*, p. 139, says five) appointed to present to Charles I. at Oxford the petition for peace. The difficulty arising from his being then called *Doctor* (whereas he was not D.D. till 1661. S.T.P.

*per Literas Regias*) may be explained by an old custom, which I shall be glad to have confirmed by testimony additional to the solitary case I proceed to note:—Fifty years since I inquired on entering a church within the City limits, "Does Mr. L." (who was then and who died M.A. of Cambridge) "preach to day?" "No, sir," replied an ancient beadle, "the *Doctor* is out of town, and at his living in the country." I noticed to a clerical friend the singularity of calling Mr. L. "Doctor," he being plain M.A. My friend replied, "The old-fashioned beadles and pew-openers always call the incumbent 'the Doctor,' to distinguish him from the curate or lecturer. I believe it is the common practice so to describe the rector or vicar in City churches, at least by the officials you have mentioned." Dr. Fuller, the only B.D. at the date, may have been called Doctor by courtesy, but would hardly have overstated his *academic* position in a petition he personally joined in presenting to the king.

Fuller himself says:—

"The name of Doctor is threefold,—1. For a teacher at large, extant in Scripture, 'Art thou a Doctor in Israel?' (John iii. 10). 2. As a title of dignity, fixed by a society of learned men on some eminent person amongst them. 3. For one solemnly and ceremoniously graduated by a professor in some particular faculty, and the word in this sense is not of so great seniority."—*Appeal of Injured Innocence*, part ii. p. 408.

E. W.

EPITAPH (4th S. iv. 370).—The epitaph quoted is in idea similar to that on the tomb in Windsor churchyard of John Foster, headmaster of Eton, who died 1774. It was written by himself, and after the dates of his birth and death ends thus:—

"Qui fuerim, ex hoc marmore cognosces:  
Qualis vero cognosces alicubi,  
Eo scilicet supremo tempore,  
Quo egomet qualis et tu fueris cognoscam."

C. B. T.

CANSICK FAMILY (4th S. iv. 305).—I am sorry that I cannot help Mr. BROWN concerning this family. I am a genealogist for certain pedigrees only—many of the royal houses of Europe, and about two hundred of the old baronial houses of this country. Cansick is not on my list.

HERMENTRUDE.

BACCALAUREUS (4th S. iv. 334).—

"O, ye laurels! . . . I come to pluck your berries."

Your correspondent should know that *baccalaureus* (which does not mean "laurel berry," but laurel-berried, *baccā laureā donatus*) is only an apparent compound of *bacca* and *laurus*, just as "beef-eater" is not the simple compound it seems to be. "*Baccalaureus* is a barbarous low-Latin word derived from the French *bac chevalier*, which primarily denoted a knight bachelor, one who sat at the same table with the bannerets, but, being of inferior rank, was *mis arriere et plus bas assis*;



hence it came to denote the unfinished apprentice, the unmarried man, and the *demi-graduate*. The inferior or preparatory degree was that of bachelor, *baccalaureus*." (See Donaldson's *Latin Grammar*, p. 471.) The *bacca* is a corruption of the word *bas* and the first syllable of *cavalier*. If these letters could have been twisted into some word meaning *leaf*, the false compound would have been a fitter title for one who became *Laurel donandus Apollinari*. If your correspondent still cherishes the fond belief that *baccalaureus* means laurel berry, he may console himself in his difficulty with Dr. Johnson's absurd explanation—"Bachelors being young, are of good hopes, like laurels in the berry." J. HENRY I. OAKLEY, M.A.

The Priory, Croydon.

I should have thought that the *laurel-berry* derivation had been quite exploded. There seems no doubt that *baccalaureus* is a corruption of *baccalarius*. The etymology seems still a standing puzzle. Diez gives it up, but mentions some suggestions, as French *bas-cavalier*, Latin *baculus*, &c. Wedgwood says—

" . . . There can be little doubt that the Celtic *baches*, or *bachgen*, is the origin of the Fr. *bacelle*, *bacelote*, *bachele*, *bachellette*, a young girl, servant, apprentice; *baceller*, to make love, to serve as apprentice, to commence a study; *bacelerie*, youth; *bachelage*, apprenticeship, art and study of chivalry. Hence by a secondary formation, *bachelor*, *bachelard*, *bachelier*, young man, aspirant to knighthood, apprentice to arms or sciences. . . . Prov. *bacalar*, *bachallier*, was used of the young student, young soldier, young unmarried man."

Wedgwood's Celtic derivation seems certainly the right one; but doubtless more learned philologists than myself will take up the question here.

JOHN ADDIS.

WILLIAM HOLMAN HUNT'S "CHRIST IN THE TEMPLE" (4th S. iv. 338).—MR. PALGRAVE wrote a highly laudatory notice of this celebrated picture in *Fraser's Magazine* about the time when the work was first exhibited (1859 or 1860?).

W. M. ROSSETTI.

56, Euston Square, N.W.

PLANT NAMES (4th S. iv. 254, 345).—The water-side plant called "codlings-and-cream" is *Epilobium hirsutum*, not *Valeriana officinalis*. Can MR. BINGHAM throw any light upon the derivation of "gramfer greygles," a name which I do not find among those I have by me? Some names are generic, so to speak, *i.e.* are applied indiscriminately to various plants which are connected, not botanically, but by some external circumstance, such as time of flowering, &c. "Gramfer greygles" appears to be one of these, and is doubtless correctly applied to both *Lychnis diurna* and *Scilla nutans*. "Cuckoos," in the same manner, is in Buckinghamshire and Essex applied to any spring-flowering plant which has no other name.

JAMES BRITTEN.

1, Royal Herbarium, Kew, W.

Having noticed an article on "Plant Names," by C. W. BINGHAM, I beg to inform that gentleman that the botanical name of the plant called "codlings-and-cream" is *Epilobium hirsutum*, or great hairy willow herb, and not *Valeriana officinalis*, or great wild valerian. Both plants grow at the sides of rivers, ditches, or moist places—(common plants). THOMAS CAMPBELL.

Thurza Street, Hulme, Manchester.

N.B.—The shoots of the *epilobium* have a delicate fragrance, resembling that of scalded codlings. It is also stated on good authority, that cats are powerfully affected by the odour of the root of *valerian*.

SNIB THE DOOR (4th S. iv. 336).—To "*sneek* the door" and to "*snib* the door" mean two different things in the west of Scotland. A *sneek* is an ordinary door-latch. To "*sneek* the door" therefore means to latch it. A *snib* is a small sliding bar of iron generally put under the lock. When the end of this is moved into a keeper attached to the door-post, the door is said to be *snibbed*. When a door is *snibbed* it cannot be opened from the outside. This is not the case when it is only *sneeked*. Most doors have both a *snib* and a *sneek*. A bolt, however, is not a *snib*—that is called a *slot* here. Bailey derives *slot* from the Belgian *sluyte*. "*Steeke* the door," for "shut the door," is also used in this district. I find it in Coles' *English Dictionary* (ed. 1717): "*Steeke* or *slecht* the dure=*shut* the door." Coles gives also "*sneok* the door." D. MACPHAIL.

Paisley.

PLATFORM (3rd S. *passim*).—As an instance of the use of this word in the sense of *party*, I may mention the following tract, which is in the library of Queen's College, Cambridge.

"A Survey of the pretended Holy Discipline faithfully gathered by way of Historical Narration out of the Works and Writings of the principal favourers of that *Platforme*." 4to. London, 1593.

R. B. P.

EFFIGIES (4th S. iv. 175, 226).—There is a small effigy of an ecclesiastic or monk (locally called "St. Oswald"! ) at Filey, in Yorkshire. The lozenge-shaped pillow at the back of the head shows that it was recumbent. It is now fixed against the wall.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

DOES THE SUN PUT THE FIRE OUT? (1st S. vii. 285, 345, 439).—I do not know whether your rules permit of again referring to this question after the lapse of so many years, but I wish to point out that Mr. C. Tomlinson has published a paper on the subject in the *Philosophical Magazine* for September last. After a very careful series of experiments on the quantity of material burnt by candles in sunlight and in the dark, he arrives at

the conclusion that light has no influence on combustion, and therefore that the sun does *not* put the fire out. R. B. P.

WIG (4th S. iv. 333.)—At the risk of a *wigging* from MR. KEIGHTLEY I would suggest to him that he need not go to Egypt or Persia for the derivation of *πικρή*, while, to use his own words, the etymon is before his eyes. The word *πῆνη*, thread, woof, is the etymon and cognate substantive; *πικρή* being properly an adjective, with *θελί* or some such word understood; for we must remember that in post-Homeric authors this last word, in addition to its original signification, was used as a collective noun: as, for example, by the three tragedians. W. B. C.

According to Xenophon, the Persians—of the time of the Great Cyrus at any rate—did *not* wear wigs, but the Medes did. So at least I understand the passage of the *Cyropædia* where the child Cyrus is represented as introduced to his grandfather Astyages, who wore a wig and had his face painted; after mentioning which fact the author proceeds to say, that such artificial devices and sumptuous dresses were in use among the Medes, whereas the Persians both dressed and lived far more simply. W. M. ROSSETTI.

56, Euston Square, N.W.

Claude Misalier derives the word *perruque* from Heb. *perah*, or Chald. *pervah*, the hair of the head; Guyot from *πικρή*. Ménage, with more reason, traces it to *pilus*: thus, *pilus*, *pelus* (whence the Ital. *pelo*), *pelusius*, *peluticus*, *pelutica*, *perutica*, *perruca*, *perruque*. MR. KEIGHTLEY thinks *πικρή* may be from the Egyptian or Persian. It is more probably from *πίλος* or *πῆνη*, a web.

R. S. CHARNOCK.

Gray's Inn.

ZECCA (4th S. iv. 257.)—MR. R. S. CHARNOCK supposes that the Italian *zecca*, a mint, is probably derived from the Greek *θῆκη*. The true origin of *zecca* is shown in the following extract:—

"The word *sikkah* . . . involves a curious history. Originally [in Arabic] it appears to mean a *die*; then it applies to the *coin struck*, as here. In this application (in the form of *sicca* rupees) it still has a ghostly existence at the India office. Going off in another direction, at an early date the word gave a name to the *zecca* or *cecca*, or mint of the Italian republics; thence to the *zeccino* or *ceccino* which issued therefrom. And in this shape the word travelled back to the East, where the term *chicken* or *chick* survived to our own day as a comprehensive Anglo-Indian expression for the sum of four rupees.

"We see how much the commerce and marine of Italy must have owed to Saracen example in the fact that so many of the cardinal institutions of these departments of affairs drew names from Arabic originals; e. g. the mint (*zecca*, as above), the arsenal (*darsena*), the custom-house (*douana*, *doganah*), the factory (*fondaco*), the warehouse (*magazzino*, from *makhzan*), the admiral (from *amir*), the

broker (*sensale*, from *simsâr*), the caulker (*calafato*, from *kilâfat*), to say nothing of the *cantaro* and the *rotolo*. It has been doubted whether *darsena* is of Arabic origin. I see, however, that Mas'udi uses *dâr sin'at* (house of craftsman's work) in speaking of the Greek arsenal at Rhodes."—*Prairies d'Or*, trans. by Meynard, ii. 423, iii. 67. (From *Cathay and the Way Thither*, Hakluyt Society, p. cexlvii.)

H. Y.

Palermo.

COIN OF JAMES II. (4th S. iv. 389.)—This is no coin, but a weight for a ten-shilling piece of James II. If DE MORAVIA will weigh his piece, he will find it pretty nearly correspond with the proper weight for James II.'s half guinea. I have them for James I., Charles II., and other reigns. SAMUEL SHAW.

Andover.

ARMS OF WALBANCK (4th S. iv. 336.)—CÆSARIENSIS will find, I believe, at the Herald's College, a record of a grant of arms to the family of Walbanke of Kirkbridge, Yorkshire, viz. Gules, a fess embattled between two saltires in chief and a garb in base, or.

CHARLES JACKSON.

Doncaster.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Popular Antiquities of Great Britain; comprising Notices of the Moveable and Immoveable Feasts, Customs, Superstitions, and Amusements, past and present. Edited from the Materials collected by John Brand, F.S.A. With very large Corrections and Additions by W. Carew Hazlitt. With a New and Copious Index. In Three Volumes.* (Russell Smith.)

The omission from the title-page of this new edition of the *Popular Antiquities* of all mention of so good a scholar and so sound an antiquary as the late Sir Henry Ellis, to whose labours the book owed its wide and well deserved reputation, and the contemptuous terms in which Sir Henry Ellis's edition is spoken of in the preface, necessarily invite a comparison between him and his successor which it would have been judicious to avoid. The first merit which Mr. Hazlitt claims for his edition is, strange to say, on the ground of the large omissions he has made; and he boasts that he has left out some fifty or sixty pages taken up by quotations from Naogeorgus, Hospinian, and Barnaby Googe. Those who know how scarce these books are, and the light they throw upon the subjects on which Brand professes to treat, may justly entertain some doubts whether in this instance Mr. Hazlitt has shown himself a wiser and better editor than his predecessor. Whether these pages form part of the matter "*utterly valueless in every respect*" (the italics are Mr. Hazlitt's), which he boasts of having rejected, does not clearly appear. Mr. Hazlitt claims credit, and no doubt justly, for many additions; but owing to his "having brought under one head notices of customs and superstitions scattered up and down," "lifted up notes into the text," and "thrown down portions of the text into the notes," it is difficult in many cases to tell what is really new or only new-placed. In the third place, the editor takes credit to himself for "taking the fabric, built by the late Sir Henry Ellis out of Brand's raw material, almost entirely to pieces, and reconstructing it to the best of his power." Mr. Hazlitt



has not pointed out distinctly in what way he has effected this great improvement; and we have failed to discover it for ourselves. The book is still, and probably will long remain, a vast storehouse of materials for some future Grimm to digest into order: and certainly Ellis's edition, with its Tables of Contents (not to be found in Mr. Hazlitt's), affords greater facility of reference than the book before us. But the reader will naturally say there is Mr. Hazlitt's "New and Copious Index" to help you. We are sorry to have again to complain, but the present Index is not "copious." If Mr. Hazlitt's Index does only moderate justice to his book, how sadly mutilated that book must be! The Index to Ellis's edition of 1841 (the edition to which we have referred throughout) occupies sixty-four pages, printed in double column; while Mr. Hazlitt's Index fills only twenty-one double-columned pages. The articles under letter A in Mr. Hazlitt number sixty-four; in Ellis they are upwards of one hundred and eighty! After this we feel justified in expressing our conviction that, though Mr. Hazlitt does not scruple to stigmatise Ellis's Brand as "one of the worst edited publications in the whole range of our literature," Ellis's Brand will long continue to retain its place as a recognised and standard book on English Popular Antiquities.

*Vikram and the Vampire; or Tales of Hindu Devilry.*  
Adapted by Richard F. Burton, F.R.G.S., &c. With  
Thirteen Illustrations, by Ernest Griset. (Longman.)

The opinion now generally entertained by those who have paid most attention to the subject of popular fiction, that nearly all the best stories to be found in the French *Fabliaux*, the German *Mährchen*, the *Cento Novelle*, and the *Decameron* of Boccaccio, were brought to Europe from the East, finds ample confirmation in this curious volume of "Hindu Devilry" which Captain Burton has adapted for English readers. The hero of the collection, the great Soldier King *Vikramaditya* (meaning the Sun of Heroism), whose name is happily commonly shortened into *Vikram*, plays in India the part of King Arthur, and of *Harun El Rashid* farther west; and the *Baital-Pachesi*, or twenty-five tales of a vampire, as the collection is called, is "an old and thoroughly Hindu repertory—the rude beginning," says Captain Burton "of that fictitious history which ripened to the 'Arabian Nights Entertainments,' and which, fostered by the genius of Boccaccio, produced the romance of the chivalrous days and its last development, the novel—the prose epic of modern Europe." We need not here discuss Captain Burton's assertion as to the romance of chivalry, but content ourself with agreeing that our modern novel may probably owe its origin to Eastern fiction—of which more curious and entertaining specimens have never been presented to English readers than are contained in the volume before us. Let the reader not be discouraged by the introduction, which is the least tempting. The "Vampire" is a very *Mephistopheles* in his cynicism; the stories are essentially Eastern; and the illustrations by Ernest Griset, if characterised by that artist's mannerism, are equally characterised by the grotesqueness and power of his genius.

*The Fifteen O's and other Prayers, printed by Commandment of the Princess Elizabeth of England and of France, and also of the Princess Margaret, Mother of our Sovereign Lord the King.* By their most humble subject and servant William Caxton. Reproduced in *Photolithography*, by Stephen Ayling. (Griffith & Farran.)

The original of this admirable facsimile of a very interesting and unique Caxton is now in the British Museum, having been very properly secured for the National Library by Mr. Panizzi, who purchased it from Mr.

Pickering for the sum of 250*l*. "The Fifteen O's" are prayers, so entitled from their commencing with the exclamation *O*, and the volume is especially interesting as an English devotional manual of prayer of the close of the fifteenth century; not that all the prayers are in English, some being in Latin, including a curious metrical one, "Oratio de Beato Rege Henrico." The volume reproduced is very creditable to Mr. Ayling, and, thanks to his skill and the most useful art which he practises, a volume for every purpose as useful as its costly original is now accessible to all students and booklovers at the cost of a few shillings.

*Life of Oliver Cromwell to the Death of Charles the First.*  
By J. R. Andrews, Barrister-at-Law. (Longman.)

This is a book remarkably free from pretence, and the reader who desires a simple, pleasantly written view of the state of affairs which brought about the deadly struggle between the King and the Parliament, followed by an effective sketch of the life of Cromwell up to the time of Charles's execution, cannot do better than refer to Mr. Andrews's "Life of Cromwell."

#### BOOKS RECEIVED:—

*The Literature and Curiosities of Dreams. A commonplace Book of Speculations concerning the Mystery of Dreams and Visions; Records of Curious and well Authenticated Dreams, and Notes of the various Modes of Interpretation adopted in Ancient and Modern Times.* By Frank Seafield, M.A. Second Edition, revised. (Lockwood.)

Is it not Wordsworth who tells us "Dreams, books, are each a world"? Well, that world of dreams is here treated of in a curious, if somewhat discursive fashion; and the book will be welcome to those who speculate at all on the curious phenomenon of the human mind which it is intended to illustrate.

*English History, with very Copious Notice of the Customs, Manners, Dress, and Commerce, &c., of the Different Periods,* by Henry Ince, M.A., and James Gilbert. With a complete Chronological Index. The Sixth Thousand, carefully revised. (Kent & Co.)

*Outlines of Bible History, specially adapted for the Use of Schools.* By Charles Rogers, LL.D. (Kent & Co.)

The first of these useful manuals of English history bids fair to rival in popularity the smaller "Outlines of English History," by the same authors, of which upwards of three hundred and sixty thousand copies have been sold already. For the second, Dr. Rogers claims the merit of having strictly confined himself to the province of the historian, and "avoided the expression of theological sentiments."

EXHIBITION OF WORKS OF THE OLD MASTERS.—The Royal Academy intends to hold an Exhibition of Ancient Masters, together with a selection of the works of Stanfield and C. R. Leslie, during the months of January and February. They have been induced to take this step solely for the promotion of art, as the loss to art in consequence of the abandonment of the exhibition of Ancient Art formerly held under the auspices of the British Institution has been much felt. It has been arranged that when the new National Gallery is completed rooms are to be set apart for an annual exhibition of the Ancient Masters; but in the meantime the Royal Academy feel it to be their duty to do what they can to supply this want by having occasional exhibitions of this sort. The Royal Academy have met with the most generous support from all quarters. The Queen has in the most gracious manner promised a selection of pictures from the Royal Gallery; the Marquis of Westminster, unasked, has kindly volunteered to let the Academy have any pictures from the

Grosvenor Gallery; and Lord Bute has also placed his interesting collection at their disposal. The same has been done by various other collectors. The Academy have in their own possession a most important work, with which the general public have no opportunity of becoming acquainted—the copy, by Oggioni, of the *cenacolo* of “Leonardo da Vinci,” made for the Ceratos of Pavia—the most perfect memorial existing of the great and now dilapidated masterpiece.

**PROFESSORSHIP OF THE CELTIC LANGUAGES.**—A meeting has been held in Dublin for the purpose of deciding upon a suitable memorial to the late Rev. James Henthorn Todd, D.D., Senior Fellow of Trinity College, Dublin, and Professor of Hebrew in the University. For many years past, Dr. Todd had devoted a large portion of his time to the elucidation of ancient Irish literature, and had spared neither means nor exertion to promote the scientific study of the Irish language, as well as the archaeology and history of his country. Services distinguished by so much ability were held to claim a public recognition, and it was decided that the most suitable memorial would be to endow a professorship for the Celtic languages generally. It is proposed to call this foundation—which is to be connected with the Royal Irish Academy, of which body Dr. Todd was formerly president—“The Todd Professorship,” and while it will perpetuate his name, it will greatly further the publication and translation of the numberless Irish, Welsh, and Scotch manuscripts which are included in public and private libraries, both here and on the Continent. Dr. Todd had long been connected with the Society of Antiquaries, both as a Fellow and as Local Secretary for Ireland. It was therefore resolved, at the last meeting of the Council, that Sir William Tite, M.P., V.P.S.A., and William Chappell, Esq., F.S.A., be added to the committee of the Todd Memorial Fund, on behalf of the Society of Antiquaries.

**DEATH OF LORD FOLEY.** (From a Correspondent.)—A constant reader and occasional contributor to “N. & Q.” has passed away in the death of LORD FOLEY, which occurred at Paris on November 20. His library at Workop Manor and in Grosvenor Square contained many scarce and valuable books, to which he constantly made well-chosen additions. Amongst them is one of the three copies of the folio “Vinegar” Bible on vellum.

T. E. W.

**THE BYRON SCANDAL.**—The Boston correspondent of the *New York Tribune* writes, that nearly one hundred pages of Mrs. Stowe's volume, *A Vindication of Lady Byron*, are in type, but they are still subject to the author's revision, and nothing is yet really in the shape which it is likely to have when published.

**THE DOUCE COLLECTION OF PRINTS IN THE BODLEIAN.** The learned illustrator of Shakespeare was a large collector of prints illustrative of popular manners, customs, witchcraft, fools, &c., which he bequeathed to the Bodleian. We were glad to learn that Mr. William Smith, F.S.A., than whom no one could be more competent, has undertaken, as a labour of love, the task of arranging this most valuable and instructive collection. Well may *The Athenæum* speak of this as “a public service that merits public acknowledgment.”

Mr. C. J. PALMER, F.S.A., announces for publication, by subscription, “The Perustration of Great Yarmouth, in Norfolk; with Southtown and Gorleston, in Suffolk,” which will contain some account of old houses and other buildings and places in the borough; with biographical notices of all the most eminent inhabitants from the earliest times. The names of more than two thousand

persons, natives of or connected with the borough, will be recorded. Customs and superstitions, folklore, traditions, franchises, liberties, legends, and other matters of interest, will also be mentioned. The work will be published in post quarto, uniform with “Manship's History,” and will be comprised in about fifteen parts, each part containing thirty-two pages and an illustration. Names of subscribers will be received by Mr. George Nall, Printer and Bookseller, No. 182, King Street, Great Yarmouth.

**WARMING-PANS**, which have in their time played an important part in history, form the subject of the last Paris mania; and we are told that one enthusiastic collector has secured the *baignoires* of Diana of Poitiers, Mary Stuart, Marie de Medicis, and Marie Antoinette. We trust he will soon obtain that of Nell Gwynne, which Walpole describes as engraved with the royal arms and with the motto “For God and the King.”

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Prices, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

**WHITAKER'S HISTORY OF RICHMONDSHIRE.** The part or parts containing Coverham and Middleham. Single paper.

Wanted by the Rev. Dr. Dawson-Duffield, Septon Rectory, Liverpool.

**ELECTION PAPERS FOR CHESTER AND CHESHIRE.**

Wanted by Mr. Robert Morris, Richmond House, Boughton, Chester.

**LITERARY CHRONICLE.** Edited by J. W. Dally, 1827.

**THE HISTORICAL KEPSAKE.** Edited by J. W. Dally. 2 Vols. 1835-6. Plates by Robert Cruikshank.

**LAMB'S TALES FROM SHAKSPEARE,** with Life of C. Lamb, by J. W. Dally, 1836.

**LADY'S PENNY GAZETTE.** Edited by J. W. Dally. 2 Vols. 1833-4.

**THE CASKET.** Edited by J. W. Dally. 1836-7-8.

Wanted by S. R. Townshend Meyer, F.R.S.L., 28, Norfolk Street, Strand, W.C.

**NICHOLS' HISTORY OF LEICESTERSHIRE.** 8 Vols.

**HODGKINS' HISTORY OF NORTHUMBERLAND.** 7 Vols.

**ASHMOLE'S HISTORY OF BERKSHIRE.**

**AUBREY'S HISTORY OF SURREY.** 5 Vols.

**HOARE'S HISTORY OF WILTSHIRE.**

**RAINE'S HISTORY OF DURHAM.**

**WALKER'S HISTORY OF HAMPSHIRE.**

Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street, Bond Street, W.

## Notices to Correspondents.

**UNIVERSAL CATALOGUE OF ART BOOKS.** All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

OUR CHRISTMAS NUMBER will be published on Saturday, December 11, and contain as usual some interesting papers on Folk Lore, Popular Antiquities, &c.

R. M.'s Query on Maternity in advanced Age should be addressed to one of the scientific journals.

A SUBSCRIBER. The song “Never go to France unless you know the lingo” is printed in Carpenter's Comic Song Book, p. 45 (Routledge, 1863), where it is attributed to Thomas Hood; it will be found in Hood's Comic Annual, 1831, p. 81.

SEABORTH. Bonaparte's “March to Mexico” is by Robert Southey. See his Poetical Works, edit. 1850, p. 461.

R. ANTHONY-JOHNSTON. The edition of Languet's *Chronicles* is probably that of 1560, with Cooper's continuation. There are twenty leaves after the page containing the date A.D. 1553.

R. D. DAWSON-DUFFIELD, LL.D. Nieremberg's Difference betwixt Temporal and Eternal, 1672, is not considered scarce. Another edition was published in 1806. An abridgment of this work was issued in 1702, entitled Contemplations of the State of Man in this Life, and in that which is to Come, and falsely attributed to Bishop Jeremy Taylor. See “N. & Q.” 1st S. iii. 43.

ERRATA.—4th S. iv. p. 401, col. ii. line 10, for the first “566 D” read “572 A”; and for the second, “566 E”; *ibid.* p. 402, col. i. line 3, for “125” read “70.” Line 8 should run thus: “vol. i. pp. 312, 313, 318; vol. ii. pp. 306, 328.” Lines 14, 15 should run thus: “In Cooper's *Monographs of Cambridge* 1st and 2nd A.D. 1334 (vol. ii. p. 3) the form Cambridge; and in his *Annals of Cambridge*, from A.D. 1445-1525, the forms Cambridge, &c.” Col. ii. line 24, for “note 1” read “note 1”; p. 403, col. i. line 10, “still” should be read before “these” in line 9; line 26, for “manuscript” read “manuscripts.”

“NOTES & QUERIES” is registered for transmission abroad.



LONDON, SATURDAY, DECEMBER 4, 1869.

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## Notes.

## THE DUKE OF MEDINA SIDONIA AND THE SPANISH ARMADA.—No. II.

I hope to do something to clear up the discrepancies which appeared so formidable in my late communication.

The following is the analysis in the *Calendar of State Papers* (Domestic, 1581-1590, p. 524) of a letter from Thos. Fenner, on board the Nonparelia, to Walsyngham, Aug. 4. The text is too long to quote, but this *précis* is sufficient:—

"The encounter on the 29th July: the Almighty hath stricken the enemy with a wonderful fear. The want of powder, shot, and victuals had here done much service. The Spanish fleet had been followed beyond the 55th degree of latitude, 230 leagues from the coast. Return of the English ships to the Firth in Scotland [the Forth], to relieve their want of water and provisions. Two pinnares have followed the Spanish fleet beyond the Orkneys. Intense distress of the Spanish fleet. English returned with N.W. wind to N. Foreland. Since writing this the wind has changed to S.W., and so great a storm: so that the Spanish fleet cannot seize either England, Ireland, Scotland, Flanders, nor the Out Isles of Scotland."

On Aug. 22, Sir George Carey writes from "the Park, I. of Wight," to his father Lord Hunsdon:—

"Yt maie please you to be advertised that this morning there arrived heer div's mayners of this Island which came in a barque of Hampton from Shetland, who upon othe affirme that on this daye fortynight, beinge the 15th of this p'sente, they beinge some xii leagues from Shetlande south-easte, where they had bene a fishinge, they destroyed [descried] a verie greate flete of monstrous greate shippes to their seemyng, beinge above 150

in number, lyinge juste weste wth bothe sheetes aughtwarde, whereby their course was to ronne betwixte Orckneys and faire Islande lyenge 10 leagues from Orckneys about easte northeaste.

"Sithence which tyme for vij daies together they saie they found at sea, the winde moste at southeaste, whereby they judge the Spanishe flete woulde fetche no parte of Scotland excepte some of the out Isles."—P. 534 in *Cal.*

The next state-paper but one bears the same date, and is a letter from the mayor of Southampton to Walsyngham, reporting the news communicated to him by a sailor just arrived from Scotland, evidently in the same ship as is mentioned in the previous account, of which it is simply confirmatory as to date, locality, &c.

In a letter from Dover of Aug. 4, Com. Edw. Wynter writes to Walsyngham that—

"Younge Norreys y<sup>t</sup> was sente after y<sup>e</sup> Enemyes Fleete to dyscover w<sup>ch</sup> waye they mente to take their course, brynges certayne newes, y<sup>t</sup> he leftte them to y<sup>e</sup> westwardes of y<sup>e</sup> Handes of Orkney, w<sup>ch</sup> ys theyre course dyrectly for Spayne."—*ib.* in *Cal.*

These accounts make it evident that, on or before Aug. 8, the Spanish navy were near Fair Island. The discrepancy between the 4th and the 8th is curious, especially as both dates occur in documents whose veracity can hardly be questioned. But it is natural to suppose the fleet to have delayed there, where so many different courses were possible among the islands, and they may have been considerably scattered: so that they might be seen at both dates nearly in the same locality, between the Orkneys and Fair Isle. Norreys must have been in one of the two pinnares that followed the Spanish fleet beyond the Orkneys. The south-east wind which, according to the mariner who reported to Sir George Carey, was blowing for seven days after the 8th, is that which would drive the Duke's ship on the east side of Fair Isle, where she was wrecked according to the Shetland story.

Sir John Gilbert writes from Greenway on November 7, 1588, to Walsyngham (p. 557 in *Cal.*):—

"I have this daye reseaved advertisements by one Richarde Blackater of Totnes, merchant, that came presentlye from St. mallows [St. Malo], and they reporte (there is) by a shipp that came latelye out of Spayne that the Duke of medena was arryved, and hurte in one of his legges; beinge at the courte the Kinge wolde not see him, but comanded him to his house, and there ar 50 of the flete arryved on the coaste of Spayne."

This is the earliest record, of the "Domestic" series, in which I find the Duke's arrival in Spain mentioned. This agrees well with the statement which I quoted *anté* p. 428, that the Queen, being "thoroughly assured of the return of the Duke into Spain," had a special thanksgiving service performed on Nov. 19, and entitles us to infer that the Duke may have arrived about the last week in October.

These dates allow us much more time than we had before, and we ask—Can the shipwreck on Fair Isle, and the return to Spain, be brought within the same autumn? I think they can. The Duke was near Fair Isle, at latest, on August 8. Suppose he were shipwrecked on the 10th, one month would be sufficient for the gradual starvation of his men and the islanders; and if he were taken off about Sept. 10 to Shetland, and entertained there (as we are told) twenty days or a month till the ship was ready, he might be brought to Dunkirk about Oct. 15, and arrive in Spain at about the requisite date, say Oct. 22.

On this supposition, Monteith is in error in saying that he "wintered" on Fair Isle, but in nothing else; and the sailors of Admiral Recalde's division are wrong in supposing the Duke's ship to be, with the rest of his squadron, as far as the north-west of Ireland. The dates given by Em. Fremosa on his examination may be correct, if the date of his examination (from which the others are deduced by counting backwards) was given in the New Style, then recently adopted in Catholic countries. They would indeed strikingly confirm the accounts now brought forward: for then he would assign Aug. 7 (Old *i. e.* English Style) as the day when the fleet was near the Orkneys, while Sir G. Carey's mariner gives the 8th. Finally, Stow has led us astray by asserting that the Duke arrived in Spain about the end of September. As to Mariana, I find that his portion of the history bearing his name closed earlier, and that the account of these years is given by his continuator (whose name is, I think, Miniana), who lived in the eighteenth century, and has therefore no authority in this matter.

The shipwreck at Fair Isle thus actually solves a difficulty, viz. the very late return of the Duke, which was not known in England till November, whereas the rest of the fleet had returned about the end of September. It fills up a gap till now unexplained.

RUSSELL MARTINEAU.

#### CARDINAL ANGELO MAI, AND THE AMBROSIAN LIBRARY, MILAN.

I believe I am correct in stating that this celebrated and most valuable library owes its existence entirely to the munificence of Cardinal Federigo Borromeo, nephew of the great St. Charles, and his successor in the see of Milan. This illustrious prelate—who seems to have inherited the virtues if not the talents of his uncle—began to collect books and MSS. when he was a student at Rome. He enlarged his plan as he advanced in age and dignities; and, when at length he was raised to the archbishopric, he sent learned men all over the world to purchase manuscripts or to have them carefully copied. The literary wealth of the famous monastery of Bobbio was divided

between the Vatican and Ambrosian libraries. Cardinal Federigo Borromeo founded the Ambrosian College, and appointed sixteen doctors to teach all the fine arts and sciences gratuitously: to this noble establishment he joined the Ambrosian Library, and opened it to the public under the title of "Bibliotheca Ambrosiana." It is said to contain more than 40,000 volumes and 15,000 MSS. Amongst these manuscripts, the most valuable in affording help towards the recovery and correction of the remains of Origen's *Hexapla* is the "Codex Syro-Hexaplaris Ambrosiano-Mediolanensis,"\* of which the Rev. F. Field, M.A., has made such good use in his learned work entitled—

"Origenis Hexaplorum quæ supersunt; sive Veterum Interpretum Grecorum in totum Vetus Testamentum Fragmenta."—Tom. ii. Fasciculus 1.-11., Oxonii, 1867-68.

The Rev. Alban Butler, who inspected the library in the last century, mentions as one of the curiosities amongst the manuscripts all the MS. sermons of St. Charles Borromeo, a very ancient Pliny, and a fine MS. in Greek of the works of St. Gregory Nazianzen (*Travels through France and Italy, &c., during the Years 1745 and 1746*, by the late Rev. Alban Butler, London, 1803). The Rev. John C. Eustace, as well as Alban Butler, mentions that the most valuable treasure in the library was a manuscript collection, in 12 vols. folio, of various works of Leonardo da Vinci, consisting of drawings, designs, &c. These had been presented to the library by a citizen of the name of Galeas Arconati, who generously refused vast sums for this precious deposit. To secure its possession to his country, he consigned it to the Ambrosian Library, as to an inviolable sanctuary (see Eustace's *Tour, &c.*, p. 29, ed. London, 1815). The reverend gentleman states that this collection was torn from the Milanese by the French, "and sent off, tost and jumbled in the common mass of plunder, to Paris"† (p. 30).

When Mai was ordered by Napoleon I. to return to his native province, he came to Milan, accompanied by his tutor Luigi Mozzi. Mai, who at this time was only a priest, had been previously continuing his studies in Naples, Rome and Orvieto, under the tuition of the Rev. Fathers Manero and Monchaca, Spanish ex-Jesuits. After a time Mozzi, fully aware of the wonderful gifts and powers of his beloved pupil, had him named a doctor of the Ambrosian Library. Here I must quote the words of Cardinal Wiseman respecting the glorious discoveries of ancient authors made in this mine of unexplored MSS. by Mai, with whom his late Eminence was so intimate. I

\* The whole of this "Codex" is about to be published under the care and superintendence of the Rev. Dr. Ceriani, Librarian of the Ambrosian Library.

† It is to be hoped that these treasures have been returned by the French government.



believe no complete biography of Cardinal Mai has yet been published in English. But Cardinal Wiseman gives a very interesting sketch of his esteemed friend in a work entitled *Recollections of the Last Four Popes, and of Rome in their Times* (London, Hurst & Blackett). Cardinal Mai was raised to the purple by Pope Gregory XVI. At chap. v. p. 303, his Eminence thus speaks of the labours and wonderful discoveries of Mai in the Ambrosian Library:—

“He found in the Milanese Library an unexplored mine. No doubt its manuscripts had been catalogued, perhaps described, and that accurately. But those who had preceded him had only cultivated the upper soil in this literary field. They had not discovered the exuberantly precious ‘Royalties’ which lay hidden beneath the surface. Under the letter of the writing, there slumbered a spirit which had long lain there spell-bound, awaiting a master-magician to free it; a spirit of poetry sometimes, sometimes of eloquence; a muse of history, a genius of philosophy, a sprite of merest unsubstantial elegance. To drop figures, the peculiarity of Mai’s wonderful discovery consisted in the reading of manuscripts twice-written; or, as they are more scientifically called, *Palimpsests*. A book, for instance, may have been very properly catalogued as containing the Commentaries or Sermons of some abbot of the eleventh or twelfth century—works of which there may be several other transcripts in the library. Edited or not, it is improbable that the volume has been, or will be, looked into during a generation. But the lens-like eye of a Don Angelo peers into it, and it becomes a treasure-trove. The writer of the middle-ages had taken down from the shelves a work which he considered of small value—perhaps there were duplicates of it, some letters for instance of a heathen emperor to his tutor—and had scrubbed, as he thought, the parchment clean both of its inky and of its moral denigration; and then had written over it the recent production of some favourite author. It is this under-writing that Mai scanned with a sagacious eye; perhaps it was like the lines of a repainted canvas, which in course of time come through the more evanescent tints superadded—a leg or arm cropping out through the mouth of an impassioned head, by the second artist; and he could trace clearly the large forms of uncial letters of the fourth or fifth century, sprawling through two lines of neatly-written brevier.

“Ingenuity, patience, learning, and immense perseverance were requisite for the process. Often only unconnected passages were found; half a sentence in one page, which the text did not continue, but the rest of which might perhaps be found in another manuscript, three hundred numbers off. Sometimes portions of various works were jumbled together under one later production, upside down, back to back, like shuffled cards; while perhaps not one page contained the ‘Incipit,’ or the ‘Explicit feliciter, liber I, de —,’ so as to give a clue to what these fragments contained. Learning was then indeed necessary; for conjecture often gave the first intimation of what had been discovered from the style, or from the sentence having been fortunately embalmed or petrified by quotation from some later author. In this way did Mai labour on, looking through the tangled mass of confused materials, catching up the ends of different threads and pursuing them with patient diligence, till he had drawn each, broken or perfect, as it happened to exist. After one minor publication of a translation, he began in 1813, and continued till 1819, to pour out an unintermitting stream of volumes, con-

taining works, or portions of works, lost as it was supposed irrecoverably. Various orations of Cicero; the lost writings of Julius Fronto; unpublished letters of Marcus Aurelius, Antoninus Pius, Lucius Verus, and Appian; fragments of speeches by Aurelius Symmachus; the history of Dionysius of Halicarnassus, from the 12th to the 20th book; inedited fragments of Philo; ancient commentaries on Virgil; two books of Eusebius’s *Chronicles*; the itineraries of Alexander and of Constantius Augustus, son of the Emperor Constantine; three books of Julius Valerius on the actions of Alexander the Great; finally, the celebrated Gothic version, by Ulphilas, of St. Paul and other parts of Scripture. Such were the principal works recovered and published, with notes, prefaces, and translations, by this indefatigable scholar, in the period just mentioned, of six years. It was a work in which he could have little or no assistance from others; in fact, it was an art exclusively his own,” &c.

When Mai was appointed first librarian in the Vatican Library, he lost no time in exploring the wider and richer field there offered for his cultivation. We all know the results, which would form an interesting article for readers of “N. & Q.” under the heading of “Cardinal Mai in the Vatican Library.” What a pity no Life of his Eminence, like that of Cardinal Mezzofanti by the Rev. Dr. Murray, President of Maynooth College, has as yet appeared in English. There are, I believe, abundant materials at hand. He died at Albano, on September 8, 1854, and left all his MSS. to the Vatican. J. DALTON.

Norwich.

#### ENGLISH LITERATURE IN GERMANY.

The republication, in a collected form, of those English minor writings, mostly of modern date it will appear, which Literature has sanctioned by the names of Essays, Critiques, or Reviews has been greeted with much applause in Germany. The publishing firm of Otto Meissner of Hamburg has just issued the first volume of a series of what is generally on the Continent called English Essays (*English Essays*, 8vo, pp. 322. Hamburg: Otto Meissner, 1869); and, according to the prospectus, four such volumes will be published yearly at the very moderate price of eighteen-pence (half-thaler) each. Paper and print are very good. The prospectus says:—

“One of the most beautiful blossoms of English literature consists in those short compositions which are known by the name of Essays. The cultivation of this sort of literary production is very ancient in England; such men as Bacon and Addison, Hume and Jeffrey, Carlyle and Macaulay having earned no small part of their fame by performances of this kind. In our time the great critical periodicals, as *The Edinburgh*, *The Quarterly*, *The Westminster*, and, from beyond the ocean, the *North American Review*, form the chief dépôt of similar contributions from different authors.

“From these rich treasures it is proposed to publish a collection of the most eminent among them, under the title of *English Essays*. As the predilection for English literature is more and more on the increase on the Continent, it is confidently hoped that the present as well as the following volumes will meet with a gracious recep-

tion from a large circle of readers. The contents is to be of the most diversified nature, as, according to Goethe's saying—

'He who brings much, something will bring to many.'

Compositions on Belles Lettres, on History and Biography, on Voyages and Travels, on Sociology, on Art and Natural Science will be found to alternate in each volume."

The promise is very good, and fairly, very fairly, kept by this first volume, although most of the contents deserve the appellation of *reviews* better than that of *essays*, if we wish to measure the latter term by those excellent productions of Bacon, Addison, Montaigne, Lamb, Southey's most charming papers in *The Doctor*, &c.; but it seems the word *essays*, in its literary sense, has become much more expanded than at Bacon's, Montaigne's, or even Addison's time. At all events, the bill of fare is very good, and Germans who are not able to read the articles in the original reviews and journals cannot but be thankful, very thankful, for the undertaking. The contents of vol. i. are—"Modern English Poets" (*Quarterly Review*, April, 1869; "Lord Palmerston" (from the volume of biographies by Miss Martineau); "Lord Derby's Translation of the Iliad" (*Edinburgh Review*, January, 1865); "Edmund Kean" (a review of Mr. F. W. Hawkins's two volumes, *The Life of Edmund Kean*, (in the *Athenæum*, No. 2160, 1869); the excellent article on "Madame Roland" (*Edinburgh Review*, April, 1865); "Charlotte Brontë" (a review of Mrs. Gaskell's excellent *Life*, from the *North American Review*, October, 1857); "Alexander von Humboldt" (by Miss Martineau); "Prince Henry the Navigator" (a review of Mr. R. H. Major's *Life*, from the *Edinburgh Review*, July, 1868); "Robert Owen" (a review of Mr. Booth's *Robert Owen*, from *The Athenæum*, No. 2182, 1869); "Nuremberg" (an excellent review of Mr. H. T. Whitting's charming *Pictures of Nuremberg*, from the *North American Review*); to which is added, as a kind of appendix, Longfellow's splendid descriptive poem of that—

"Quaint old town of toil and traffic, quaint old town of art and song";

and, lastly, "The True Story of Lady Byron's Life" (*Macmillan*, September, 1869), which has created as much painful interest on the Continent almost as in England; and the very words in the beginning of which, "The story of the mistress versus wife," and its bad taste, ignorant violation of family affairs, and disregard of all truly womanly feelings, have created a storm of disapprobation against the vile gossip contained in this story.

If I have given too long an explanation of the little volume, it has been merely to show the thankfulness with which such literary undertakings, as regards England's rich and racy literature, are received on the Continent.

HERMANN KINDT.

# BEMOND.

In Mr. Furnivall's edition of *Hymns to the Virgin and Christ*, published by the Early English Text Society, there occurs a word which he has abandoned in despair. It is found at p. 61, in the following stanza:—

"Quod resoun, 'in age of .xx. 3eer,  
Goo to oxenford, or lerne lawe.'  
Quod lust, 'harpe & giterne here may y leere,  
And pickid staffe and buckelere, here-wiþ to plawe.  
At tauerne to make wommen myrie cheere,  
And wilde felawis to-gidere drawe,  
And be to bemond a good squyer  
Al nyȝt til þe day do dawe."

I venture to suggest the following explanation. In Anthony à Wood's *History and Antiquities of the University of Oxford* (ed. Gutch, 1792), vol. i. p. 263, under the year 1263, it is related that—

"Towards the latter end of this year, a little before the feast of St. Mathias, Prince Edward the King's son returning from Paris took his journey with his army towards the Marches of Wales, and passing to Oxford, the Burghers thereof shut up their gates against him (certain discomposures, occasioned by the Barons, being then on foot) so that he was forced to go through the Northern suburbs to the King's Hall in Magdalen parish, and there to continue till the next morrow, at what time he and his retinue departed. In the mean time the Clerks being shut within the Town, and denied a sight of their Prince (whose company they much desired within the walls) and their usual and daily sports in Beaumont, came to Smithgate to have permission to go out for that purpose, but one of the Bailives being there, flatly denied them, and bid them begone to their respective Inns. Upon this they returned, and having got axes, sledges, and other weapons, as also bows and arrows, which they by force took from the Fletchers' shops, came in great multitudes and broke the Gate open."

The same story is told in verse by Robert of Gloucester (p. 540, ed. Hearne), who calls "Beaumont" *Beumound* or *Beumond*.

I therefore conjecture that "bemond" is the same as Beaumont, Beumound, or Beaumont, the favourite resort of the students of Oxford, formerly the site of a palace built by Henry I., the name of which still remains in "Beaumont Street." "To be to bemond a good squyer" is to be a constant frequenter of Beaumont and an associate of all the idle and dissolute students of Oxford. The mention of "oxenford" in the advice of "resoun" appears to suggest this, and it is curiously confirmed by a reference to the Oxford *Munimenta Academica*, ed. Anstey. At p. 24 we find it was ordained, that by the authority of the chancellor an inquisition should be made at least once a year, "de perturbatoribus pacis et publicis tabernariis et utentibus arte 'bokelarie' ac mulierculas in cameris suis detinentibus"—a regulation which may serve as a comment upon the wild fellows and tavern haunters of the poem. At p. 526 is an account of a quarrel between a



servant and a scholar, who had fallen out over a game of "sward and bokelers" or "pykyd staff." If we combine with these the fact that at p. 39 the number of regents of the streets appointed to keep order outside the north gate is six, while only two were told off for duty without the east gate, it will be evident that "bemond" or Beaumont, to which the north gate led, was more disorderly than any other suburb of Oxford. In Loggan's map, "Beaumont" appears as an open space in front of "The White Friars," and Wood tells us that Edward II. gave his palace in Beaumont, "which was near to their own mansion," to the Carmelites. (Wood, *Hist.* i. 248.)

WILLIAM ALDIS WRIGHT.

#### EDUCATION IN SCOTLAND IN 1549.

The following interesting document, which has been preserved in the Book of Decrets, &c., kept in her "Majesties General Register House for Scotland," merits attention as affording evidence of the desire of those in power to promote the education of youth in Scotland more than three centuries ago.

Of Mr. William Nudrie or Niddrie nothing is known, neither have any of the elementary works enumerated in the letter been found in any library in Scotland. This, however, is not very remarkable, as the volumes naturally met the same fate as that which, in more civilised times, attends school-books. Even at a subsequent date the numerous elementary books, the existence of which may be traced in the Testaments of our Scottish printers and publishers, have entirely disappeared. Thus, one copy of *Cicero's Select Epistles*, defective in the title, but fortunately having the imprint and device at the end, is believed to be the solitary existing specimen of the works of that class which issued from the press of Robert Smyth, an Edinburgh printer and publisher in 1583. It is bound up with other works of Cicero printed by Bynneman at London, and was picked up for a trifle some years since, having been originally in the library of a country clergyman.

Smyth's Testament was given up by his relict, "Jonet Gairdin," in name and behalf of "David and Isobell Smyth bairnis and his Airs." Smyth died on May 1, 1602. Both as a printer and bookseller, from the stock on hand, he must have been a very extensive trader, especially in school and psalm-books. Of the *Select Epistles of Cicero* he had no less than 1274 copies in sheets. Of these, but one solitary copy, defective in the title, is supposed to exist. The following device at the end precedes the date: "Edinburgi apud Robertum Smytheum. Anno Do. 1583" (12mo). A seal placed upon a salmon in a flowing river, probably meant for the Frith, is in the foreground; two

hills, indicating perhaps Arthur's Seat and Salisbury Craigs, are behind; at the back is a building with a tower or steeple. It is an exceedingly rude production, and very unlike the devices of other printers of the period:—

"Ane Letter maid to Mr W<sup>m</sup> Nwdrye his factouris and assignayis Makand mentioun That quhair ye said Mr Williame hes set furth for ye better instructioun of young Childeryn in the art of grammar to be taucht in Scottis, diuerse volumes following: That is to say, Ane schort introduction Elementar digestit into seuin breue taibles for ye commodious expeditioun of thame that ar desirous to reid and write the Scottis tounge, Orthoepeia trilinguis, Compendiana Latinae Linguae, Note Calographice, Index Tables, Manual, breuelie introducing the vnioun of the pairtis of orisoun in greik and latene, Speichis with thair accidecis, Meditaciones in grammaticum dispartianam, Meditaciones in publicum (*sic*) Meniographum et sapientum dicta, Trilinguis literature Syntaxis, Trilinguis grammatica questiones, Ane Instructioun for bairnis to be lernit in Scottis and latene, An esement for educatioun of young gentillmen in literature and vertuous exercitioun, Ane *Ace* for Scottis men to reid the frenche tounge, with an exhortatioun to ye noblis of Scotland to favour thair ald freindis, The genealogie of Inglishe Britonis, Quotidiani Sermonis formule, e Pub. Terencii Affri Comediis Decerpte, in consideratioun quhairof, Geuis and Grants speciale licence to ye said Williame his factouris and assignayis to have onlie the prenting of ye saidis volumes during ye space of ten zeiris nixt and immediatlie follownd ye dait heirof or of any vtheris volumes yat it sal happin him to be author or setter furth during ye said space with command in the samyn to all and sindrie cure souerane lord and ladyis subjectis als weill prantaris buke sellaris as vtheris personis within this realme, that nane of thame tak vpon hands to prent, sell, cause to be prentit, orsauld within yis realme, the saidis volumes or any of thame during ye said space bot onlie ye said Maister Williame his factouris and assignayis foirsaidis nor to buy any vtheris sortis of impressioun of ye foirsaidis volumes, Bot yame yat salbe prentit be ye said Maister Williame his factouris and assignayis, And yat yai nor nane of yame do nor attempt anything incontrair yis licence vnder all haviie Charge and offence yat yai or any of yame may commit and intent aganis our soueraneis maiesties in that parte; And yat in recompensatioun of ye trauelles and Chargeis sustenit and to be sustenit be ye said Maister Williame his factouris and assignayis foirsaidis In ye furthsetting and prenting of ye saidis volumes. At Edinburgh ye xxvij day of August the 3eir of God say v<sup>e</sup> c liij 3eiris 1549."

J. M.

#### ASCENTS OF MONT BLANC.\*

Albert Smith's *Story of Mont Blanc*, and Mr. Auldjo's *Narrative of the Ascent* (3rd edit. 1856), partially afford a key to the list of strangely-altered English names quoted by HENRY F. PONSONBY. The ascensionists, on Aug. 13, 1851, were the Hon. W. E. Sackville West, Charles G. Floyd, Frederick Philips, Albert Smith, and H. Vansittart. This last is the "Wensithait (G. M.)," so puzzling to MR. PONSONBY. Albert Smith writes:—

"Mr. Vansittart, who followed us up, did an uncommonly plucky thing. He started from Chamouin with one guide

\* See 4th S. iv. 261, 361.

only. They carried all they had between them: slept, I can't think where, for they never came to the Grands Mulets; and reached the top as soon as we did."

"Undreti, Capitaine, 12 août, 1818," was Captain Underhill, R.N., who made the ascent on Aug. 13, 1819, not 1818. "Pedwel" was Samuel Pidwell, accompanied by Martin Atkins, also English, and Gabriel Hedrengen, a Swede. "Alpedecolatt, 8 juill. 1852," is certainly mysterious; nor does the following extract from the above-quoted work seem to throw much light upon it:—

"Seven attempts were made this season (1852) to reach the summit, and of these aspirants the only successful ones were Messrs. J. D. H. Brown and Goodall, both English, in July. Amongst those who failed were Mr. Lake Russell and son, Mr. Some, Mr. Grosvenor, Mr. Kennard, Mr. Bulwer, Mr. Usher, and Mr. John Owens, an American comedian. The weather was continuously worse than had been known for some years."

Mr. Auldjo mentions Mr. and Mrs. Hamilton and Messrs. Blackwell, Birkbeck, and Mr. B. Richardson, as having successfully made the ascent in August 1854; but says nothing of any attempts during the following September. He also notes the famous ascent by the (late) "Rev. Charles Hudson, Mr. E. S. Kennedy, and a small party of gentlemen, by a new route and without guides," in August 1855. Whether any resemblance can be traced between these names and the remaining ones quoted by MR. PONSONBY, the ingenious will determine.

Ap'ropos, at one of those pleasant suppers which Albert Smith was wont to give in his "Mont Blanc" room, at the Egyptian Hall (and concerning which MR. SALA has cheerily discoursed in a paper entitled "Shows," published in *Temple Bar* for June, 1863), there were present, besides the host, Dr. Hamel (whose ascent in 1820 was so fatally interrupted), Mr. Auldjo, and François Favret, the Chamouni guide; to say nothing of a veritable Swiss girl in cantonal costume, and a great St. Bernard dog. This was a notable contingent from Mont Blanc to meet in a London room by chance, at a date before an Alpine Club existed, to form a bond between mountaineers. Indeed, I have a hazy recollection that some other ascensionist was also present, but my pocket-book entry affords no other names than the above. In those days my youthful sympathies lay rather with the drama than the Alps; and to hover about Charles Kemble and T. P. Cooke, who were both of the company, was engrossing enough for me that evening. Mr. Auldjo may remember the occasion. It was on January 21, 1854.

Before quitting the subject, permit me to remark that, in my last communication regarding it (p. 261), "*Mer de la Côte*" should read "*Mur de la Côte*," and "*Jairraz*" should read "*Tairraz*." A SWISS TRAMP.

POETRY OF THE FATHER OF MILTON.—The reader of Professor Masson's *Life of Milton*—for the completion of which we are all wistfully looking, not without protest against the overlong delay—will remember that in chapter two an account is given of a "fine old Queen Elizabeth gentleman" (Phillips' words), John Lane, as a poet, or call him versifier; and that among other things are unearthed certain lines of his addressed to the paternal Milton, and of the paternal Milton to Lane, with tart, not to say contemptuous, comment, more especially on the manuscripts of Lane. From even such inadequate examination of the Lane MSS. as I have hitherto been able to make, I rather think that out of the mass of them selections might be gleaned well worthy revival; and at any rate the friendship and admiration of the composer of "York" and "Norwich" lead me to hesitate in accepting the Professor's sweeping condemnation, based as it is avowedly on a mere looking over the manuscripts. Be this as it may, I feel sure that, spite of his severity on the elder Milton's lines to Lane, Professor Masson will be agreeably disappointed to find that the sonnet in question is *not* the only surviving specimen of his muse. I have the pleasure to submit another and immensely superior little poem—if the great word be allowable—come upon during other researches. It is found in the following somewhat notable, but for long unread volume, by the odd-witted author of the *Compter's Commonwealth*:—

"Fennor's Descriptions, or a True Relation of Certain and diuers Speeches, spoken before the King and Queenes. most excellent Maiestie, the Prince his highnesse, and the Lady Elizabeth's Grace, By William Fennor, His Maiesties Seruant. London, Printed by Edward Griffin for George Gibbs, and are to bee sold at his shop in Pauls Church-yard at the signe of the Flower-De-luce. 1616." 4to.

Here are the lines *verbatim et literatim*:—

"In Laudem Authoris.

"What Enthousiasmos, what celestial spirit,  
what sacred fury doth thy braines inherit?  
When as without the libertie of time,  
with reason thou dost couch thy witty ryme  
So quicke, so nimble, and acute that all  
wise men, will hold thy wit Canonically.  
Why shouldst thou not then weare a wreath of bayes,  
nay a whole groue of Lawrell to thy praise  
On thy ingenious temples, seeing no man  
can match thee, our times best Ouidian?  
Though in this wit-blest age ther's many men,  
haue gain'd them endlesse glory by their penne,  
Yet none of these could euer say like thee,  
that what they writ was done extempore.  
Therefore were I thy Patrone and possesst  
but halfe that wealth wherewith some men are blest:  
Thou shouldst for euer in thy life inherite  
meanes, as were correspondent to thy merit:  
And being dead thy name should liue inrould,  
not in course parchment, but rich leaues of gold.

JOHN MELTONE."

If the scrivener crop out in these verses, it must also be admitted that the close has a touch



of poetic elevation. Fennor claimed to be a kind of rough-and-ready improvisatore, which explains allusions in the lines. It will be noticed that the orthography of the signature is "Meltonne." This agrees partly with Lane, who celebrates—

"Those sweet sweet parts Meltonus did compose."

Melton, Mylton, Meltonus, Meltonne, Milton, are interchanged variations contemporaneously: but be it noted that Melton, *not* as above Meltonne, is the spelling of the "Astrologaster."

ALEXANDER B. GROSART.

St. George's, Blackburn, Lancashire.

[These lines are reprinted in Nichols's *Progresses of James I.* iii. 141, and are there attributed to John Melton, author of *Astrologaster*, or the *Figure-caster*, 1620, 4to. For some account of him, see "N. & Q." 2nd S. xii. 420. Ed.]

DATES OF ENTRY AND FIRST PUBLICATION OF WORKS BY DANIEL DEFOE.—Mr. Lee in his recently published *Life of Defoe* quotes Jan. 27, 1722, as the date of the first edition of *Moll Flanders*; publisher, W. Chetwood.

On recently searching the books of entry at Stationers' Hall by the courtesy of the treasurer, I find that it is entered on Jan. 12, 1723, in the name of Thos. Edlin, as proprietor of the whole copyright. No author's name appears in the entry. This interval of fifteen days (from Jan. 12-27) is an unusual period to elapse between entry and publication; and the question arises whether Edlin issued a previous edition not known to Mr. Lee, or whether, he having obtained the copyright from Defoe, as middle-man, then assigned his right in *Moll Flanders* for publication in succession to Chetwood, Brotherton, and Read, whom Mr. Lee names as the publishers of successive editions. He may, however, have been the printer.

While on this subject, I may mention that *The Family Instructor* was entered March 31, 1715, the same day as quoted by Mr. Lee, in the name of Eman. Matthews for the whole copyright; no author's name appears. *Robinson Crusoe* (first part), which Mr. Lee quotes as published April 25, 1719, was entered on 23rd in the name of Wm. Taylor for the whole copyright; no author's name. The second part of the same work was likewise entered in a similar manner on Aug. 17, 1719, three days before publication; and the third part ("Serious Reflections," &c.) also on Aug. 3, 1720, likewise three days before publication.

I have not found Defoe's own name mentioned anywhere in the books of the Stationers' Company, and shall be glad to learn if any previous search has been more successful.

ARTHUR HALL.

25, Paternoster Row.

UPTON, "DE STUDIO MILITARI," ETC.: ADDITIONAL PLATES.—I am in possession of a set of proof plates belonging to this work, which is

believed once to have belonged to my collateral ancestor Sir Thomas Shirley of St. Botolph's Bridge, in Huntingdonshire. Besides the plates, which are in all the copies of Upton, there are the following extra plates of seals of arms:—

1. A small seal, with this inscription, "Sigillum Johannis d' Bosco."

2. A seal without inscription; three coats impaled—(1) Ross, (2) Stafford, (3) Mortimer; above the shield an anchor.

3. "S. Willi de Hoo." Five shields of arms in a circle.

4. "Sigillum Henrici de Perci, comitis Northumbr." A man in action holding the arms of Percy and a banner.

5. Seal of Thomas of Woodstock, Duke of Gloucester, with two shields of the arms of Milo, Earl of Hereford. The stock of wood, swans, &c.

6. Seal of William de Mandeville, Comes Essexiæ. A large seal; the earl on horseback, with arms.

7. Seal of Henry de Lacy, Earl of Lincoln. A large seal, also his secretum.

8. Seal of Elianor, Duchess of Gloucester, with the coat of Bohun, &c.

9. Seal with the arms of John Montagu, Knt., Lord of Werk.

10. Seals of John de Moun (Mohun), with the arms of Mohun, the panels and engrailed cross.

EV. PH. SHIRLEY.

Lower Eington Park, Stratford-upon-Avon.

MARRIAGE IN A PRESBYTERIAN CHURCH.—The following, from the *Glasgow Evening Citizen* of Nov. 4, is worthy of insertion in "N. & Q." as the first instance we have noticed of the celebration of marriage in a parish or other Presbyterian church in Scotland:—

"*Marriage in Church*.—A marriage was celebrated in Roseneath parish church on Tuesday (Nov. 2), and although the day was stormy, the ceremony attracted numerous spectators. The service was performed by the Rev. R. H. Storey (of Roseneath) and the Rev. J. C. Lees of the Abbey, Paisley, who stood at the Communion table [which was covered with a beautifully embroidered cloth], and used the form of service which, modelled on that of John Knox, is to be found in the Church Service Society's volume, *Euchologion*. At the conclusion of the prayers, the choir chanted the 128th Psalm."

This is certainly a step in the right direction; and although new to the present generation of Scotch Presbyterians, cannot be termed an innovation, as the *Book of Common Order of the Church of Scotland*, 1564, contains a "Form of Marriage" to be used in church. G. R.

### Queries.

ARMORIAL.—I am desirous of knowing what family bears the following crest and arms; they are on an old seal in my possession, which being

much worn I am unable to give the blazoning more minutely. Crest: A demi-lion rampant . . holding in dexter paw a crescent. Arms: Gules, a lion rampant regardant in base . . , on a chief . . three crescents. C. SOTHERAN.

**AXTELL OF BERKHAMPSTEAD.**—Can any of your correspondents supply me with the name and parentage of the wife of William Axtell of Berkhamstead, Herts, and also his parentage? His daughter Anne married Thomas Taylor, Esq.; and their son, Sir Thomas Taylor, Bart., born in 1662, was ancestor of the Marquis of Headfort. In Chauncy's *Antiquities of Herts*, A.D. 1700, at p. 553, "Johan Axtyl" is mentioned as having signed the declaration of the king's supremacy in 26 Henry VIII. At p. 582, William Axtel is mentioned as a chief Burgess of Berkhamstead in 1628; and William Axtel, *Gent.*, as common clerk in 1639. He was probably the father of Mrs. Taylor. At p. 589 it is stated that Henry Axtel, a rich man, starved himself, and was buried in St. Mary's, Berkhamstead, April 22, 1625.

Y. S. M.

**BAKER FAMILY.**—I shall feel obliged to any of your readers who can inform me who Thomas Baker of Sissinghurst, co. Kent, married; also, who his son Richard Baker, living *temp.* Henry VII. married. He was father of Sir John Baker, Knt., of Sissinghurst, Chancellor of the Exchequer to Henry VIII., Queen Mary, and Queen Elizabeth, and a Privy Councillor.

MAURICE DENNY DAY.

Manchester.

**BELL EMBLEMS AND INSCRIPTIONS.**—Can any of the readers of "N. & Q." inform me what became of Mr. J. Mears' collection of bell emblems, exhibited in 1863 before the Ecclesiological Society? W. MARSH.

**COMICALITIES.**—About the year 1835 appeared seven, if not more, sheets entitled *The Gallery of Comicalities*, price threepence each; part vii. has upon it "embracing all the humorous sketches which have appeared in that popular sporting paper, *Bell's Life in London*, during the last year. Printed and published by William Clement, jun., 170, Strand, of whom may be had parts i. to vi., of which two million copies have been sold." My copy has been cut up for a scrapbook, but while taking them off the old paper to place them in a new book, I find the above information; and on the fourth sheet, that six hundred thousand copies were sold of the first three. It also notices the names of "Seymour, Chatfield, Alken, and others;" and "characteristic portraits" by "Corkscrew (he is his own godfather)," and "deserves the title of Lavater the Second." Who may this draughtsman be?

I have many woodcuts of each of the sheets, and should be glad to know by whom the earlier

sketches were drawn. The later ones were supplied by Kenny Meadows and by John Leech (some four are signed) especially in part vii. If any collector has the sheets in a perfect state, he may probably be enabled to supply a short *résumé* of each, which will no doubt form an interesting addition to the history of this art of illustration. Some early ones were drawn by Robert Cruikshank. About the same period was issued a sheet or two of "Comicalities," being the woodcuts printed in Hood's *Comic Annual* or some work of that sort. Those I have also got, but the cuts being separated, all clue is lost to their history.

W. P.

**ALEXANDER DAVIES OF EBURY.**—What is known of this gentleman, whose heiress married Sir Thomas Grosvenor, and brought with her the London property by which the house of Westminster has gained much of its present importance? C. J. R.

**DESCRIPTIONS WANTED.**—Can any one kindly point out to me a detailed description of the personal appearance of Louise of Orleans, Duchess de Berri, wife of the grandson of Louis XIV., or of the celebrated divine, Dr. Sacheverell?

HERMENTRUDE.

**DOSUS MAGUIR REX FERMANNE ME FI: FE: (FIERI FECIT) MCCCCXXIX.**—The above is the inscription on an old chalice at Fernyhalgh Chapel in Lancashire. I should like to know who Dosus Maguir was, and any particulars concerning him? Some of your readers who are acquainted with the curious and interesting legend of Fernyhalgh may perhaps be able to inform me if this *Rex Fermanne* named in the inscription on the chalice can be identified with the founder of the chantry at Lady Well. J. G. JN.

**ROBERT DUNKIN** of St. Dennis, in Cornwall, was ejected during the interregnum, but returned to his living on the restoration of Charles II., when he is said to have entered into a religious controversy with John Milton. No Life of the poet I have consulted makes any mention of this. What authority is there for the statement which is to be found in Davies Gilbert's *Parochial History of Cornwall*? GEO. C. BOASE.

**FRASER RIVER.**—Could any of your readers kindly inform me what is the height above the sea of the famous terraces of the Fraser river in British Columbia? By so doing they would very much oblige F. W. BUXTON.

**GESENIUS AT OXFORD.**—Would any of the readers of "N. & Q." throw some light on the subject of the following somewhat curious anecdote?

[\* The same statement is made in Walker's *Sufferings of the Clergy*, Part II. p. 229.—ED.]



dote, which I extract from the *London Magazine* for March 1821, vol. iii. p. 303?—

"Professor Gesenius of the University of Halle, one of the most distinguished Orientalists now living, lately visited this country for the purpose of copying for publication an apocryphal Hebrew writer, of which a perfect MS. exists only at Oxford. It so happens that the apocryphal work in question appears to have been thought genuine by the Apostle Paul. The purpose of the professor having come to the ears of a certain society, he was solicited by them to renounce it, as it might tend to unsettle the belief of the multitude. He replied, that he had made truth his object through life, and hoped he should continue to do so to the last. Money was then offered to him. 'Gentlemen,' said the professor, 'you have mistaken your man—if money had been my object, I should not have given myself all this trouble to publish a work by which I know, from the limited sale it will have, that I must be a loser.' And he indignantly quitted an assembly so little scrupulous of its morality, and capable of offering such an insult to a man of character."

Is this anecdote founded on fact? What "society" is here meant as undertaking to dissuade Gesenius from pursuing his investigations, and then attempting to bribe him?

From a notice of his life in the *Conversations Lexicon*, it appears that Gesenius visited Oxford in 1820, with a view of gathering additional materials for his lexicographical works, and it is pretty broadly hinted that his researches were discouraged and obstructed by the "Orthodox party," and that he did not meet with that courtesy which his distinguished reputation might have been expected to secure for him at Oxford.

R. TOLMIE.

GREEK PAINTING.—An early Greek painting of St. Mark, St. Mary, &c., has an inscription in capital letters describing it as the work of—

ΑΝΑΣΤΑΣΙΟΤ ΔΟΤΑΟΤ ΤΟΤ ΘΕΟΤ.

Is anything known of this Anastasius?

J. C. J.

GREEK RING INSCRIPTION.—I have in my possession an antique Greek ring. It is of gold, and contains a flat pale-blue stone, looking more like a washed-out amethyst than anything else. The inscription, which puzzles me, is the word which is engraved in the centre of the stone, viz. *Ἡσος*. This I have in vain tried to decipher, so now proceed to lay it before those who are more profound Greek scholars than myself.

B. C. H.

HENRY VI. BADGES.—What were the royal badges of Henry VI.? I have seen an old painting described as the arms of Henry VI. and his badges. The outer margin is decorated with the well-known devices of the antelope and swan frequently repeated, and besides these, with a white sail on golden yards, superscribed with a motto I cannot read. It looks like "En Dieu je suis." The inner margin contains the arms of France and England repeated. The centre contains the royal shield surrounded by the following badges:—A

shield "or with an eagle gules"; a golden peacock; four red roses; two beacons fired; two plants with golden fruit or flowers, possibly broom pods; a crescent and star; rays shooting upwards; a bird's talon or claw; a red and white rose with ermine spots on the leaves; an ostrich feather with the motto "Ich dien."

HENRY F. PONSONBY.

KEATING'S "HISTORY OF IRELAND."—Would some reader of "N. & Q.," who is an Irish scholar and has access to Keating's *History of Ireland* (in Irish), give me the list of the names of settlers in Ireland in the reign of Henry II. as it appears in that work? O'Connor and Mahony, in their translations of Keating, have given lists of those names, but as they vary I should very much wish to have the list as it is found in the original.

OSWALD.

LONDON TOKENS OF SEVENTEENTH CENTURY. I have a farthing token, reading—Obv. VAX. CHANDLER. IN=G. E. H.; rev. S. M. C. L. A. T. C. H. = a bull's head. Can any of your readers versed in old London topography assist me to ascertain the locality intended by these initials?

J. S. S.

MALLIA CADREENE.—I should be much obliged by a translation of these two words, which appear on one of the Oxford tokens of the seventeenth century?

J. S. S.

NAMES OF SCOTTISH MARTYRS.—In the early days of the Scottish Reformation, two women, I think aunt and niece, were martyred by being tied to stakes on the sea-shore under high water mark; the niece being fastened nearer shore than the aunt, in hopes that the sight of the latter's death might shake her constancy. Will some of your correspondents learned in Scottish ecclesiastical history be so good as to supply their names?

HERMENTRUDE.

THEOPHILUS BOTANISTA.—

"Rural Beauties; or The Natural History of the Four following Western Counties—Cornwall, Devonshire, Dorsetshire, Somersetshire, by Theophilus Botanista, M.D., with Additional Remarks. London: printed and sold by W. Fenner, 1757, 12mo."

Is there anything known about the real author of this book?

G. C. BOASE.

NICHOLAS UDALL (4th S. iv. 391.)—Seeing in "N. & Q." certain notes about Nicholas Udall reminds me of a book I purchased at a stall in Bloomsbury a few days ago; it is called *The Key to the Holy Tongue*, by John Udall, imprinted at Leyden, 1593; corresponding exactly with the description given of this book in a letter to the *Gentleman's Magazine*, lxxii. 493. Hutchins, in his *History of Dorset* (1803), ii. 504, says that this edition of Udall's *Hebrew Grammar* is very scarce, and considers him to be the same man as

John Uvedalo, a learned scholar in James I.'s time, son of Sir William Uvedalo, Knt., of Dorset. Can any of your correspondents tell me whether I have obtained a rare book or not? \* Also, what relation was this John Udall to Nicholas Udall the author of *Ralph Roister Doister*?

J. S. UDAL.

10, Park Street, Grosvenor Square.

VAUX FAMILY.—Can any one tell me of any accessible pedigrees of the Vauxs of Steersby, co. of York?

J. T.

WILSON.—In Hunter's *History of Sheffield*, at p. 277, is given a pedigree of the family of Wilson of Broomhead. From an extract in my possession, I find that Randle Holme (deputy garter), married Elizabeth, daughter of George Wilson of Chester, Gent. Her elder brother Charles was born July 26, 1647, and living unmarried in 1670. When did he die, and was he ever married, and if so did he leave issue?

Y. S. M.

WYNNE.—Dr. John Wynne was Bishop of Bath and Wells 1715-1740. Who was his wife?

Y. S. M.

### Queries with Answers.

ZAMARIEL.—It is remarkable that the letter of a child about five or six years old should have preserved the name of an author otherwise unknown. In the *Life of Charlotte de la Trémoille, Countess of Derby*, lately published (Lond. 1869, p. 11), is a letter from her to her mother, in which she says: "I know seventeen psalms, all the quatrains of Pibrac, all the huitains of Zamariel," &c. Upon which the authoress of the *Life*, Madame Guizot de Witt, observes (p. 12):—

"Most Protestant families have kept up the pious habit of learning the Psalms by heart: some people yet remember the quatrains of Pibrac, but who has ever heard of the huitains of Zamariel? The measure of the verse and the name of the poet have alike vanished from the memory of men."

In Brunet's *Manuel du Libraire* (iv. 627) will be found a list of editions of Pibrac, a manuscript of which this year sold in Paris for 1000 francs (*Bibliophile Français*, iii. 62, No. 548), at the sale of the library of M. le Baron J. P. Can any one give information about Zamariel?

W. E. BUCKLEY.

["Zamariel" was a *nom de plume* of Antoine de la Roche Chandieu, one of the most distinguished Huguenots and voluminous writers in the sixteenth century. The "huitains of Zamariel," to which Madame Guizot de Witt refers, are better known by the title the author himself bestowed upon them, namely, *Octnaires sur la Vanité du Monde*, and have been redeemed from oblivion by Du Verdier. The Messrs. Haag, in their

[\* At the sale of the Rev. Wm. Maskell's books it only fetched 3s.—ED.]

*La France Protestante* (s. v. "Chandieu, Antoine de," tom. iii. p. 332), have selected one from them as a specimen of his poetical talent.]

BISHOP RICHARD WILLIS. — Richard Willis, who died Bishop of Winchester in 1734, was son of a capper in Bewdley—once the staple trade, but now extinct in that ancient borough. A short account of him appears in Chambers' *Biographical Illustrations of Worcestershire*, which states that his descendants at the time of that publication (1820) held the manor of Malden, under a lease from Merton College granted to him. As this bishop was perhaps the most eminent native of a town with which I have been long connected, I wish to know where I can find an account of his life, and whether his descendants still exist in any part of the kingdom. THOMAS E. WINNINGTON.

[An excellent memoir of Bishop Richard Willis is given in Cassan's *Bishops of Winchester*, part iii. 215-222, as well as in his *Bishops of Sherborne and Salisbury*, pp. 202-209. Bishop Willis's wife, Isabella, was buried in the north vault of Chelsea church, Nov. 1727, but he was interred in Winchester cathedral. This prelate, when on the throne of Gloucester, and then labouring under a fit of the gout, was waited on by a clergyman of his diocese, who having remarked that the gout removed and kept off all other maladies, proceeded to congratulate his lordship on having taken a new lease of his life. On which the bishop replied to his flatterer—"Have I taken a new lease of my life? Then I can assure you it is a lease at a rack rent."]

GOLD MEDAL, 1602.—Can any of your readers explain the legend on a gold piece of Queen Elizabeth of the date 1602, and its diameter  $1\frac{1}{2}$  inch?

Obv. Bust with ruff and richly ornamented dress; sceptre fleury in right hand, globe in left, inscribed—

"CADET . A . LATERE . TUO . M : ET . X . M . A . DEXTRIS . TVIS . ELIZ . REGINA."

Rev. Draped female figure standing with right foot on a dragon and the left on a snail, crown over, supported by two hands emanating from two full faces representing sun and moon, inscribed—

"CASTIS . DIADEMA . PERENNE .  
MIN . 16 .  
ERYA . 02."

Portsmouth.

[The inscription on this gold medal is taken from Psalm xc. 7: "Cadent a latere tuo mille, et decem millia a dextris tuis." (*Vulgate*.) There is a notice of it in the *Numismatic Chronicle*, New Series, iii. 72. No example is to be found in the British Museum.]

GOD'S SERJEANT DEATH.—

"It may be God's Serjeant (Death) in their apprehensions, hath arrested them, ready to carry them before the dreadfull Tribunall of a just and terrible God."—John

II. H.



Brinsley, 2nd treatise *On Mystical Implantation, or Grafting the Son of God in Man, or rather Man in God*, p. 97, 1652.

This bold figure of speech seems not new to me. Does it occur in any of our older poets or dramatists? J. A. G.

[This figure of speech may be found in the dying words of Hamlet (Act V. Sc. 2):—

“You that look pale and tremble at this chance,

That are but mutes or audience to this act,

Had I but time (as this fell sergeant, Death

Is strict in his arrest), O, I could tell you.”

Again, in Shakspeare's 74th Sonnet:

“When that fell arrest,

Without all bail, shall carry me away.”

So, in Silvester's *Dubartas*:

“And Death, *serjeant* of the eternal Judge,

Comes very late to his sole seated lodge.”]

**SICCARDIAN LAWS.**—In *The Times* of Nov. 18, 1869, there is an extract from the Italian paper *The Nazione*, in which mention is made of the Siccardian laws. Can you enlighten me as to the expression *Siccardian*?

[The Siccardian, or more properly Sichardian laws, are the same as the Roman constitutions, *i. e.* the decrees and decisions of the Roman emperors, and forming a part of what appear in the codes of Theodosius and Justinian as imperial edicts, &c. Several collections of these were made from age to age: all or nearly all of which, however, are lost. In 1528, Joannes Sichardus recovered some fragments of the constitutions from the time of Septimius Severus to Diocletian, and published them at Basle; and to these the correspondent of *The Times* no doubt refers. Sichardus has subjoined the ancient *interpretationes*, together with a collection of the *Novellæ Constitutiones* of Theodosius, Valentinian, and other emperors. His edition is without annotations; but in the margin he has inserted various readings.]

### Replies.

#### CALEDONIAN FORESTS.

(4th S. iv. 335.)

Pliny (*Hist. Nat.*, lib. iv. c. 30) observes: “*triginta prope jam annis notitiam ejus Romanis armis non ultra vicinitatem silvæ Caledoniæ propagantibus.*” It may, therefore, be taken as a fact that, in the time of Pliny, there did exist in the island of Britain what he terms “*silvæ Caledoniæ*,” thus indicating wooded districts in Caledonia: so that the only point for consideration is the locality.

We find in Christopher Irvine's *Historiæ Scotiæ Nomenclatura Latino-Vernacula* (Edin. 1682) these:—

“*Caledonia*. It properly signified that country that lay alongst the face of the Hills, from Aberdene unto Cumberland.

“*Caledonia Sylva*, was a great Wood that run alongst the faces of those Hills of Caledonia. It divided the *Scots and Picts*: and being well furnished with Wild Game, especially with fierce white Bulls and Kine, it was the place of both their huntings, and of their greatest Controversies.”

Valerius Flaccus terms the sea between Gaul and Britain the Caledonian Ocean; and Ausonius designates it as the Caledonian Sea—that is to say, the highway to Caledonia, for it has never been asserted that the southern portion of Britain bore that name.

The existence of forests in North Britain at a very remote period of history is beyond doubt. In one part of the country a Caledonian wood of very considerable extent existed in the time of William the Lyon. The evidence of this fact is clear and distinct, having been proved *scripto*, as we shall immediately show.

The learned John Selden, who, from his great legal acquirements and research, was at one time on the point of being created Lord Chancellor of England in the reign of Charles I., was the author of a work well known to historical and legal students as Selden's *Titles of Honour*. In the second edition of this valuable treatise, the writer mentions that he had in his hand whilst writing a fair charter or parchment, executed in 1171, in favour of Morgund, the son of Gillocher, Earl of Mar, in which the earldoms of Mar and of Moray were granted to Morgund and his heirs. This deed was executed at Burnemuthe in the Merse, *i. e.* Berwickshire. It may be asked, How had Selden access to a charter relative to a Scotch earldom? But the answer is plain:—He was Keeper of the Records; and we know, from Rymer's *Fœdera* and from Palgrave,\* that a great mass of documents connected with the competition between Bruce and Baliol were taken to London, and are still, in so far as they have not been dilapidated by time, preserved among the records in the Tower. Amongst these is one particularly interesting to the Scotch antiquary as regarding the old territorial earldoms; and in a memorandum relative to Donald, Earl of Mar, express reference is made to the charter granted by King William to Earl Morgund, which appears to have then been in the Earl's possession.

It is an historical fact that William and his brother, who had gone to England to be present at the injudicious coronation of the heir-apparent of Henry II., entered into an agreement with that ungrateful youth to assist him in a rebellion against his father on condition of a cession being made to William of the counties of Cumberland and Northumberland. Upon William's return, he took measures to promote the expected rising, but was delayed in his arrangements by the revolt

\* *Documents and Records relative to the History of Scotland*, royal 8vo, 1837, p. 21.

in the North of Scotland of the men of Morayshire. This was ultimately put down; and it was then, or about that time, that Morgund proceeded to the Lowlands for his investiture. He found that William had gone towards the Borders, and was then in Berwickshire, whither he followed him, and found him with his army, attended by his counsellors, in what was termed his "New Forest." The words of the charter are as follows:—

"Sciatis presentes et futuri Morgundum filium Gillocheri quondam Comitis de Marre, in mea presentia venisse apud Hindhop Burnemuthe, in mea nova foresta, decimo Kalendaram Junii, anno gratiæ MCLXXI., petendo jus suum de toto comitatu de Marre, eorum communi consilio et exercitu regni Scotiæ ibidem congregato."

This forest unquestionably covered a very great portion of Berwickshire, and it is understood vestiges of it may yet be traced. It extended to the walls of Berwick-on-Tweed, then in possession of the Scottish monarch. Burnmouth, which is still known by that name, is about six miles northward from that town.

In the year 1173 William, having been certified that the younger Henry had risen in rebellion against his father, redeemed his pledge, and, crossing the Tweed, after the usual fashion of the times, devastated the counties of which he had been promised possession; but a stop was very speedily put to his progress, as he was driven back to Berwick, which was besieged by the English, and, as a proper punishment for his double-dealing, had his town of Berwick taken from him and burnt. When reconstructed, it may reasonably be supposed that the New Forest supplied the timber.

No doubt this only proves the existence of a forest in this part of Caledonia in 1171, but it leads to the inference that there must have been an older forest than this *New Forest*. Indeed we may assume this when we reflect that one of the principal amusements of the Kings of Scotland and their predecessors in that district, the Kings of Northumberland—when not engaged in quarrelling with their neighbours—was hunting the wild bears and wolves with which the country abounded, and whose lairs must of necessity have been amongst woods. Some of your readers may remember that Barclay, in one of his rare works,\* states that so late as 1563 wolves still existed in the forests of Athol; and that her majesty Queen Mary was present at a grand hunting-feast, in which, besides an immense supply of deer (360 in number), five wolves were killed. In the same book the author remarks that the Earl of Athol had with him 2300 mountain Scots—

"quos vos hic *Scotos sylvestres* appellatis, quibus negotium dedit ut cervos congruent ex *sylyis* et montibus Atholie, Badenochi, Marie, Moraviæ, aliisque vicinis regionibus."

From the remains of the trunks of trees which have been found in the bogs and morasses in the Orkneys and Hebrides, it is apparent that at one period (perhaps when Pliny lived) there were forests in those places.

In the interior parts of Scotland there is also evidence of forests. As an instance:—In the county of Kincardine, the Commonty of Cowie was usually designated the "*Forest of Cowie*," indicating that there had been a forest there. In December 1831, while digging peats and clearing away the moss of Kincardine, there were found the remains of some of the Celtic inhabitants of ancient Caledonia. There was discovered at the bottom of the moss, about ten feet below its surface, a number of oaken faggots charred at the ends and arranged in a circle, in the centre of which there had been a fire, for what purpose is uncertain. The faggots had been cleft, and there were marks of edged tools upon them. Near this place was found a target, which consisted of a circular oaken board covered with hide. The faggots were very hard, and had assumed the appearance of ebony. These facts demonstrate that, at a time not later than that of Severus, there must have been wood used for all purposes growing in that district, and probably in the very vicinity of the spot where these relics were found.

After much consideration, we are inclined to dissent from the opinion of Mr. Cosmo Innes, that there was no wood at all in Scotland, and to hold that the "*Sylvæ Caledoniæ*" was pretty much as described by Christopher Irvine in his useful little book.

As to the assertion of some writers, who have placed the Caledonia forest at one time in Kent and at another time throughout Lincolnshire, it carries absurdity on the face of it.

W. H. LOGAN.

Berwick-on-Tweed.

So far as the slight notices to be gathered from Roman writers give information respecting the state of Caledonia, I think they tend to confirm the general opinion that has been formed respecting it, that it was covered to a great extent with wood. Of course I do not enter into the question as to the limits of ancient Caledonia, which possibly never had distinct boundaries, but I assume that it was coextensive with what was latterly known as the Kingdom of Scotland. Strabo, who flourished at the beginning of the Christian era, is the first who shows by his account that he had a tolerably correct knowledge of the state of the island. He says (iv. c. 5, ed. Tauchn.): *ἔστι δ' ἡ πλείστη τῆς γῆσου πεδιάς καὶ κατάδρυμος*—"The most of the island is level and wooded." And, again: *πόλεις δ' αὐτῶν εἰσιν οἱ δρυμοί*—"The woods are their cities": no doubt mere stockades, like what the New Zealanders of the present day have.

\* *Barclaius contra Monarchomachos*, Paris, 1600, 4to.



It is, however, Pliny (born A.D. 23, died A.D. 79) who first introduces us to the Caledonian woods in the following passage (*N. H.* iv. 30, 1, ed. Le-maire):—

"Triginta prope jam annis notitiam ejus Romanis armis non ultra vicinitatem silvæ Caledoniæ propagantibus."

It may indeed be a question whether the Roman armies had penetrated so far north when Pliny wrote, but he must at all events have heard of the woods of Caledonia. A few years later occurred the campaigns of Agricola (A.D. 78 to A.D. 84) in which we find Tacitus repeatedly referring to the difficulties and dangers which the Roman troops encountered. Woods and marshes ("silvæ et paludes") are always mentioned as the two chief obstacles that impeded their progress. It is in the sixth campaign of Agricola (A.D. 83), when he had fairly got into Scotland and come in contact with the Caledonians, that we hear (c. 25) of the soldiers boasting of the "sylvæ et montium profunda" which they had surmounted; and when the Caledonians made a night attack on his camp—believed to have been at Lochore, where ditches and other traces of a Roman camp are still to be seen—we are told by Tacitus (c. 26) "Nisi paludes et silvæ fugientes texissent, debellatum illâ victoriâ foret." Then we have the great battle at the foot of the Grampians (A.D. 84), and in the speech put by Tacitus into the mouth of Galgacus, he says (c. 31), when complaining of the treatment which his countrymen received from the Romans, "Corpora ipsa ac manus sylvis ac paludibus emuniendis, inter verbera ac contumelias, conterunt." When Agricola (c. 33) addresses his soldiers, he warns them that the same woods which they had succeeded in passing on their way to the North would prove fatal to them in a retreat with an enemy hanging on their rear: "Nam ut superâsse tantum itineris, sylvas evasisse, transisse æstuaria, pulchrum ac decorum in fronte, ita fugientibus periculosissima, quæ hodie prospera sunt." And then after the Caledonians were defeated we are told (c. 37) that Agricola caused the horsemen to traverse the woods where they were less dense, "simul rariores sylvas equitem persultare jussit."

It is thus, I think, evident that Agricola had impressed the mind of his son-in-law Tacitus with the idea that the difficulties of the war arose principally from the thickly wooded nature of the country, and the numerous marshes. I suppose that no one will deny that in early times, before drainage was understood, Scotland was covered with lochs and marshes. If this is granted, I do not see why there should be any doubt as to woods being also predominant.

In Florus we have the woods twice referred to; once (i. 17, 3) where he calls it "Calidonium saltus," and compares the "Ciminius saltus" in

Etruria to it as being equally full of terror to travellers; and, again (iii. 10, 18), where he says, "Calidonia sequutus in silvas," but Florus is referring to Cæsar's expedition to Britain, and is evidently mistaken in supposing that he ever reached the northern part of the island. At all events it is a proof that Florus was acquainted with the woods of Caledonia. Then Ptolemy speaks of Καληδόνιος δρυμός, and coming down to the time of the Emperor Severus, A.D. 211, we have the same reference to its woods in Herodian (iii. 48) when he tells us that the defeated barbarians escaped to the woods—ἀλλὰ τοῖς μὲν βᾶδια ἦν ἡ φυγή καὶ διελθόντων ἐν τε δρυμοῖς καὶ ἔλεσι; and at the same period we find Dion Cassius thus speaking of Severus: ἐσέβαλεν ἐς τὴν Καληδονίαν· καὶ διὼν αὐτὴν, ἀμύθητα πράγματα ἔσχε, τὰς τε ὕλας τέμνων, καὶ τὰ μετέωρα κατασκήπτων, τὰ τε ἔλη χωνύων — "He made an expedition into Caledonia, and penetrating into it, he performed wonderful deeds, cutting down woods, levelling high ground, and filling up marshes." Again: we find in Eumenius (*Panegy. ad Constantin.* 7) the following passage, bringing the description of the country down to A.D. 306-337: "Non dico Caledonum, aliorumque Pictorum silvas et paludes, sed nec Hiberniam proximam." This panegyric of Constantine is said to have been pronounced by Eumenius A.D. 310. In fact, in every case when an ancient writer has occasion to mention Caledonia, the wooded state of the country seems uppermost in his mind, and I do not, therefore, see how there can be any doubt that this was its general character.

The state of Scotland even in mediæval times shows, I think, that woods continued to be its marked character. I take Dumfriesshire, with which I am best acquainted, but I have no doubt that it is a fair specimen of the other parts of Scotland. I find the following passage (p. 131) in that very valuable work entitled *History of Dumfries* by William McDowall (Edin. A. and C. Black, 1867,) on this subject, confirming the view which I have adopted:—

"In the thousand years which elapsed after the invasion of Agricola, no perceptible impression seems to have been made on the original woodlands of the county. When the Scots-Saxons settled within its vales, they found clumps of forestry in all directions; and hence the frequent occurrence throughout the district of the Saxon term *weald*, which signifies 'a woody place.' Familiar instances are found in the names Ruthwald, Mousewald, Thorwald, and Tinwald; and in the following, where the word appears in its modern form: Locharwood, Priestwood, Helwood, Netherwood, Meiklewood, Norwood, Blackwood, Kinnmountwood, Dunsellywood, Woodhall, Woodlands; and in others, such as Hazelshaw, Blackshaw, Cowshaw, Laneshaw, and Bonshaw, in which a synonymous word for 'wood' is introduced. The oaks, firs, and birches embedded in the mosses of Nithsdale and Annandale afford abundant evidence of the same fact; and fine natural wood, the progeny of primitive forests, still fringes many of the rivers and streams. The parishes

of Morton, Durisdeer, and much of the neighbourhood, were in ancient times covered with trees, the resort of the wild boar, the wolf, the stag, and other animals of the chase."

I leave some other correspondent to show that much of Scotland during the Middle Ages was in the same woodland state.

CRAUFURD TAIT RAMAGE.

#### WAS MACBETH THE THIRD MURDERER OF BANQUO?

(4th S. iv. 282, 412.)

I cannot see that MR. PATON has made his case any better by his somewhat lengthy letter. He thinks *now* there were two feasts—an entertainment at seven, and yet a supper at midnight, when the night was "almost at odds with morning, which was which." Now, besides that this rere-supper seems a very strange proceeding after a late dinner at seven, it must be remembered that it was not till after the guests had gone that the night was "almost at odds with morning." Consequently (as MR. PATON even must grant that some time was taken up by the banquet) this rere-supper was between ten and eleven, just in fact when the guests of the seven o'clock entertainment had not left the dining-hall very long. Now, for my own part, I do not believe there was more than one banquet (which, I think, is shown by Act III. Sc. i. 40-43,

"Let every man be master of his time  
Till seven at night: to make society  
The sweeter welcome, we will keep ourself  
Till supper-time alone;"

where I think the supper-time and the seven o'clock are plainly the same, as otherwise it would be very harsh); and I still hold to the interpretation of Sc. iv., which I suggested, but I thought it well to show the strangeness of MR. PATON's case from his own point of view.

MR. PATON seems to show the weakness of his arguments by harping so much on the words "agitated condition." I suppose any man who had just committed a murder would be in an agitated condition: at any rate MR. PATON (who must grant that Macbeth was agitated, if only by the ghosts) ought to be the last man in the world to say the third murderer was not or would not have been agitated.

As to MR. PATON's objection that the confidants of Macbeth I spoke of were not likely to commit murder under his sanction, I should say they were just the sort. Murders are generally (always such murders as these) committed by sneaking scoundrels. A murderer is not generally a dignified character, and the attempt to make Eugene Aram such never succeeded.

The apparition, being only the creature of Macbeth's imagination, would of course assume all

sorts of fearful forms. We are not to take, in a great poet, every little point, and insist on the agreement, as if it were a case for my Lord Chief Justice to decide.

I was a little too hasty, I must admit, in saying that the third murderer "gives no orders." He certainly "repeats no orders," for the orders, I hold with Steevens, relate simply to the time and the post of action, both which things Macbeth told them he would let them know.

It is a great pity that MR. PATON seems (by quoting his words again) to be resolved to stick to his error about the striking out of the light. There cannot be the shadow of a doubt that the first murderer struck it out.

I cannot see why Macbeth should disguise himself from the murderers. That he would from Banquo and Fleance is highly probable.

If Macbeth were on the spot, why did he not settle, or get settled, Fleance, whose destruction was far more desired than Banquo's?

When MR. PATON, in a most picturesque manner, brings in the apparition nodding "Thou art the man," MR. PATON seems to be nodding too, like the good Homer; for the nodding or non-nodding of the apparition has nothing to do with the matter before us.

MR. PATON does not touch on one of the most important points which I brought forward (consequently I consider him a convert there). I allude to the two aside speeches, which are very important, as even if Macbeth was likely to try to impose on the murderers he would certainly not talk nonsense to himself. I did not see the advantage of repeating myself, so have only touched on points where it seemed requisite to say something fresh.

Finally, it is not Shakspeare's manner to conceal from his audience the facts of the case; nor indeed of any dramatists till Byron (who did not write his *Manfred* for the stage); in fact, if anything, the audience are let too soon into the plot. Then again, the character of Macbeth seems to me to be entirely opposed to the idea of his taking part personally in the murder of Banquo. Professor Gervinus does not seem to me happy in his comparing Macbeth and Richard III. (of course I mean, in both, not the characters of history but the portraits of Shakspeare). Richard III. was a knave from his youth up; it was not till Macbeth was advanced in life that he was tempted, and fell. Macbeth was personally very averse to shedding noble blood. It was long before he could be got "to the sticking place" in the case of Duncan, and long and bitterly he repented of that crime. He did indeed slay the grooms, but that was considered nothing like slaying nobility in those days. Such a man does not seem to me to have been likely to have murdered Banquo personally. At almost the end of the play, he prays Macduff



(before he knew the strange circumstances of his birth) to stand off, not from cowardice, but because he had already done too much harm to his family. Macbeth was a noble but weak spirit; Richard III. never repented but of doing less harm than he wished to do.

I am afraid I have encroached too much on your valuable space, but it seemed to me that such strange and novel ideas were not well put upon Shakspeare, unless carried out by very strong evidence.

ERATO HILLS.

Trin. Coll. Cambs.

### THE WORD "METROPOLIS."

(4th S. iv. 335, 416.)

Strictly speaking, and looking to ancient custom, the Bishop of London is the metropolitan bishop, and his diocese the metropolitan see. The true title of the Archbishop of Canterbury is the Patriarch of Canterbury—the Patriarch of Alexandria, Constantinople, &c., ἡ ἀρχι, πατήρ, chief father of all the fathers of the church. In primitive times the chief of the bishops was called Metropolitan, because he lived in the metropolis, and was obliged to live there. Chambers says in his *Cyclopædia*, *sub voce*—

"The Roman empire having been divided into thirteen dioceses, and one hundred and twenty provinces; each diocese and each province had its metropolis or capital city, where the proconsul, or the vicar of the empire, had his residence.

"To this civil division the ecclesiastical was afterwards adapted, and the bishop of the capital city had the direction of affairs, and pre-eminence over all the bishops of the province. His residence in the metropolis gave him the title of *metropolitan*.

"This erection of *metropolitans* is referred to the end of the third century, and was confirmed by the Council of Nice. Indeed, Archbishop Usher and de Marca maintain it to be an establishment of the Apostles, but in vain. For it is next to certain that the ecclesiastical government was regulated on the foot of the civil, and that it was hence the name and authority of *metropolitans* was given to the bishops of the capital cities of the empire or the provinces that composed it. This is so true, that in the contest between the Bishop of Arles and the Bishop of Vienne, each of whom laid claim to the *metropolitanship* of the province of Vienne, the Council of Turin appointed that whichever of them could prove his city to be the civil metropolis, should enjoy the title and rights of ecclesiastical *metropolitan*."

So that, after all, the writer in *The Times* is, at least, guiltless of perpetrating an absurdity "in styling the bishopric of London the metropolitan see." And if absurdity there be, it undoubtedly lies the other way, involving a kind of a *lucus a non lucendo* derivation.

The view is not correct that every metropolitan is an archbishop. The Bishop of Montreal is metropolitan of Canada; the Bishop of Calcutta is metropolitan of India, but neither of them are archbishops, or, at all events, so styled.

At the risk of giving offence, I must respectfully recommend TEWARS to his logic. If the "capital city" of a country, and the metropolis of the same country, be not convertible terms, then I have to learn what are—certainly *two and two and four* are not.

The Editor of "N. & Q." stands in need of no apologist. His courtesy is quite on a par with his acquirements, and it is the former which leads him often, I make no doubt, to insert matter which he intends not for a moment "to endorse." We all of us write twaddle very often, which, but for the consideration of this most considerate of all editors, might probably never see the light.

EDMUND TEW, M.A.

Considering that a metropolis is "the chief city of a *province* or kingdom," and that the word can be used in both a civil and ecclesiastical sense, it seems to me that there is no error in applying the term "metropolitan see" to either of the bishoprics of London or Canterbury. London is the metropolis—i. e. the *civil* or *state* metropolis—of England; and, as R. C. L. observes, what is connected with it is "metropolitan"; *ergo*, the bishopric of London is the metropolitan see. But Canterbury being *ecclesiastically* the chief city of the ecclesiastical *province* of Canterbury, is also a metropolis; *ergo*, its bishopric is also the metropolitan see. Speaking in an ecclesiastical sense, Athanasius calls Milan the metropolis of Italy:

"Omnes Provinciæ [in the Italica Diocesis], ut in civilibus sub ab Imperatore illis dato vicario, ita in ecclesiasticis Mediolanensi primati, ut suo metropolitano, parebant. Quare ab Athanasio *Mediolanum Italie metropolis sicut Romane ditionis metropolis Roma*, nominatur." (Crakanthorpe, *Defensio Ecclesiæ Anglicanæ*. Lon. 1625, p. 145).

As to the title of London to be called, *par excellence*, the metropolis, I think the question should be, not what writer and what Act of Parliament first used the word *metropolis* to signify London, but what writer and what Act would use it to signify any other place in England. A. M. S.

### LIVRE TOURNOIS.

(4th S. iv. 410.)

Monsieur le Rédacteur,—Je m'empresse d'envoyer à votre correspondant de Palerme (Mr. H. Y.) le renseignement qu'il demande, dans le n° 98 des *Notes and Queries*, au sujet de la "Livre Tournais." Etant de la ville de Tours, qui a donné son nom à cette monnaie, je suis à même de faire les recherches nécessaires pour arriver à un bon résultat.

Charlemagne partagea la livre d'argent (laquelle valait 5760 grains ou 367 grammes, 128 milligrammes) en 20 sous de 12 deniers chacun, de

sorte que la taille du denier était de 240 à la livre.

En y supposant  $1/24$  d'alliage, le denier valait donc 34 centimes. Il fut en outre partagé en 2 oboles, pesant chacune 12 grains.

En 1103, Philippe 1<sup>er</sup> mêla un tiers de cuivre à l'argent des deniers. Il institua le poids de marc à l'usage des monnayeurs, en prenant pour cela les  $2/3$  de la livre de Charlemagne, c'est-à-dire 3840 grains ou 244 grammes 792 millièmes.

Dix ans après, Louis-le-Gros mit la moitié de cuivre dans le denier, lequel allant toujours en s'altérant, finit par n'être plus qu'une menue monnaie de cuivre, jusqu'à Louis XIV, sous le règne duquel on cessa d'en frapper.

Dès le XII<sup>e</sup> siècle, les populations, pour se reconnaître au milieu de la confusion monétaire, s'étaient accoutumées à prendre pour types les monnaies de certaines localités. Par exemple le *Denier Tournois*, ainsi appelé parce qu'il était frappé à Tours.

La monnaie *Tournois* avait cours dans le Midi, par une décision de Philippe-Auguste. La livre Tournois était de 20 sous.

Ceci étant donné, en se servant du tableau suivant, on arrivera à trouver les poids et la valeur de la livre Tournois au XIII<sup>e</sup> siècle : —

*Tableau des réductions que la livre de Charlemagne a souffertes jusqu'à nos jours.*

	Liv.	Sous.	Den.
Charlemagne (768-1113) . . . . .	66	08	00
Louis VI et Louis VII (1113-1158) . . . . .	18	13	06
Philippe-Auguste . . . . .	19	18	06
S <sup>t</sup> Louis et Philippe-le-Hardi . . . . .	18	04	11
Philippe-le-Bel (1285-1314) . . . . .	17	19	00
De nos jours :			
La livre remplacée par le franc . . . . .	1	00	03

La livre Tournois valait sous Philippe-Auguste 20 francs 40 centimes; le sou 1 franc 02 centimes et le denier 8 centimes.

Le Conservateur de la

Bibliothèque de Tours,

Tours.

DORANGE.

HORACE, CARM. I. 28.

(4th S. iv. 414.)

It is a sad thing to have to deal with so persevering an opponent as MR. TEW, especially on a subject which he seems to have taken up now for the first time. Yet I *must* reply, though on these dark days I can hardly see to write. I will, however, be as brief as possible, and I will not take up the space of "N. & Q." with another line on the subject, let MR. TEW exult over me as he will. To begin: MR. TEW might have saved himself all the trouble he has taken about Libera, if he had been aware that the Latin religion knew nothing whatever about the marriages and births of its deities, and that therefore Libera could not

be the daughter of Ceres. She was in fact what the Hindoos call the Sakti, or female power of Liber; and one of the best things in my *Mythology* is the explanation I have given, for the first time, of the cause of their union with Ceres in the temple at the Aventine. Further, Libera is not Persephone, the spouse of Hades; for the Latin religion knew nothing of any place analogous to the Erebus of the Greeks, the Sheol of the Hebrews; it assigned the departed a different abode. I was not aware that I had been anticipated by Cornutus about Proserpine in the ode under consideration; but I am very certain that he was not refuted by Macrobius, because it was impossible.

The epodes of Horace have not the slightest resemblance to those of Pindar and the Greek tragedians. What they are most like is the verses of Catullus, and they never could have been sung. It was, the critics think, not Horace, but the Grammatici that so named them, and probably for this simple reason, that in his collected works they were placed immediately after the odes, just as Aristotle's *Metaphysica* are said to have been so named as being placed after the *Physica*. There may be an imitation of Simo-nides in the ode in question, but the imitator was the interpolator, not Horace.

The passages from Bion and Sappho are nothing to the purpose. It is of the hair of the mourners, not that of the dying person, that they speak. No one denies that Persephone was the mistress of Erebus, whither the Grecian dead went.

MR. TEW says that the issue lies between "me and my German friends on the one part, and Cicero, Livy, and Tacitus on the other." Be it so; I will boldly reply that we know a vast deal more on the subject than they did. All they have to tell us is, that Libera was also called Proserpine, but they give no proof whatever of the identity. One of them was an orator, the other two were historians, none of them antiquaries like Varro. We, on the contrary, have a deal of fragmentary knowledge in Varro and others, and by a long induction of the various religious systems that have prevailed on earth we are able to deduce the true nature of every separate system, and we do not confound them as the ancients did. We know, for instance, that the system of Latium was widely different from that of Hellas, a thing Cicero did not know. Except as an orator and as a stylist I rate him very low, and I may mention it as a proof, that in the large number of references in my *Mythology of Italy* his name does not occur more than ten times.

THOS. KEIGHTLEY.



SHAKESPEARE GLOSSARIES (4th S. iv. 432).—In common with most Shakesperian students I should be grateful to MR. BOLTON CORNEY for any facts or suggestions helping to throw light on the obscurities of Shakespeare's language. But in reference to his recent contributions to your columns, it is enough to say that etymological science consists of facts and reasons and principles, not of personal and purely arbitrary likes and dislikes, preferences and aversions, admissions and rejections. No good could possibly result from mere personal altercation, and it would be useless to discuss MR. CORNEY's unsupported partialities. All I propose to do is to correct his misstatements. He says, referring to my explanation of the verb *balk* in the *Edinburgh Review*, "He fails to produce even one example of its use in addition to that which I shall have occasion to quote" [from *The Taming of the Shrew*]. This is MR. CORNEY's statement. The fact is, that I have specially noticed *six* examples of the verb used in the literal or figurative sense I have attributed to it: two from Shakespeare, two from Spenser, one from Minshew, and one quoted by Halliwell. These were amply sufficient for the purpose in hand. But, as I have recently said, they might easily have been largely increased. But for the necessity of economising space, I could at once have given from my own notes half a dozen additional examples.

The sense in which MR. CORNEY explains the verb *balk*, and which he seems to regard as a discovery, is the sense it bears in almost all English dictionaries old and new; and there is something irresistibly ludicrous in solemnly appealing to Christopher Wase for a meaning which any modern dictionary would have afforded. It is as though one should say: "I assert on the authority of ADAM LITTLETON that the verb *depart* is equivalent to *go away*."

THE WRITER OF THE ARTICLE ON  
SHAKESPERIAN GLOSSARIES IN THE "EDINBURGH  
REVIEW."

In offering an interpretation (*antè*, p. 367) of the phrase—

"The dram of eale  
Doth all the noble substance of a dout  
To his own scandal,"

I suggested that "the dram of eale" may mean "the dram of wine wherein an eel has been dressed." On further reflection, it appears to me that—still retaining the same general sense for the passage—a yet simpler and more satisfactory meaning for "the dram of eale" may be assigned. The word *dram*, as we all know, signifies not only "a small quantity of liquor," but also "the sixteenth part of an ounce." In this sense it is written either *drachm* or *dram*—Ash's *Dictionary* (1775) gives the latter spelling. Thus, instead of supposing a rather circuitous sense for *eale* (as in

my original note), we can leave it in its primary and direct sense; and understand "a dram of eale" to mean simply and exactly "an extremely small weight or quantity, even the sixteenth part of an ounce, of the eel-fish." This small quantity (as the passage quoted proceeds to say, in general accordance with the assertion of Maplett) can make "all the noble substance" of wine disgustful.

W. M. ROSSETTI.

GLASS PAINTING (4th S. iv. 332).—I am afraid MR. DIXON will not derive entire satisfaction from his proposed way of producing the effect of what is called painted glass. As an amateur I have dabbled in many arts and sciences, and I have come to the conclusion that there is only one really satisfactory way of doing anything, and that is *the right way*. Even if a subject be painted on a suitable medium, and inserted between two plates of glass, the actinic power of the sun's rays, and the chemical action set at work by the combined influence of heat and light, will soon rob that painting of its colours. There is only one way of rendering the colours permanent, and that is to burn them in, and then they become a portion of the glass itself. A little furnace for the purpose of burning in paintings on pieces of glass is not an expensive matter. I have known amateurs amuse themselves in this way, and then they have produced the real thing, and that is better than an evanescent imitation. At the present moment I happen to be engaged making additions to a Gothic building belonging to me, and my coloured glass is under process of being done *the right way*; and I decided on this way in order that in time to come it may pass creditably through two trials—the examination of architects or connoisseurs, and the action of the sun's rays. It is an old notion, I am aware, that modern glass-painting is inferior to the productions of the ancients; but, when I consider the best specimens of the present day, I am by no means convinced that the notion is sound. Are they too clear, crude, raw, and inharmonious? Wait a little and give them what the older has had. A certain amount of time will subdue any brightness; a little corrosion by atmospheric influence over the outside will stipple and granulate the frosted surface, and the browning effect of a fine coating of dust and dirt, like the glazing of an oil painting, will combine to shed over them all the softness and harmony so much admired in ancient windows.

P. HUTCHINSON.

As far as I understand MR. DIXON, his process is something like the diaphanie, the materials for which are supplied by Barnard of Oxford Street and others. The diaphanie is only varnished, and MR. DIXON would protect his work with glass. I fear the steam or damp which will get in between two layers of glass would prove a

terrible enemy. When real stained glass is laid over an ordinary window pane, the presence of damp soon shows itself between the two sheets, and the effect is bad, though the stained glass is not injured. Modern glass is inferior to ancient; though the mention of a "well-painted subject" does not quite look as if Mr. Dixon was on the right scent why it is so; and I hope he will excuse me when I say, I have more faith in modern glass-painting than in the substitute he proposes.

P. P.

"NOT PAUL, BUT JESUS" (4th S. iv. 451.)—Sir John Bowring can, no doubt, fully answer E. V., nor am I presuming to speak for him. But I may note these facts, about which there is no doubt.

In the Athenæum library appear "Bentham's Works," in twelve volumes, with an uniform appearance, and each volume inscribed as presented by Sir John Bowring.

But it is not really a collective edition.

The first five volumes are the "Rationale of Judicial Evidence," edited by Mr. John Mill in 1827. The other works follow, arranged in no chronological order; and the twelfth, and last, is "Not Paul, but Jesus," by Gamaliel Smith, published in 1823.

But then, in 1835, some time after all the volumes had been in the library with Sir J. Bowring's name in them, bound and lettered all of them "Bentham's Works," Sir John writes a letter, which is placed between the fly-leaves of the first of the volumes, speaking of "The Works of Jeremy Bentham presented to the Athenæum some time ago."

The inference from all this, as to the opinion of Sir J. Bowring about the work in question, seems clear.

LYTTELTON.

Jeremy Bentham was the author of *Not Paul, but Jesus*, and of *Church of England and its Catechism Examined*. They were published anonymously under the advice and opinion of high legal authorities—that, disliked as he was for his political writings, he would undoubtedly be prosecuted and probably convicted in those perilous days for teaching of doctrines so unwelcome in high places. The personal animosity shown towards him by George III. is a matter of history, and the nation had to pay a heavy penalty for the breach of contract in the matter of the Panopticon—a breach insisted on by that monarch. Other MSS. there were, which perhaps might be deemed harmless now, but which were suppressed at my request and that of other friends, Sir Samuel Romilly and Lord Langdale among them. In his old age, and with his habits, a sentence of imprisonment would have been a sentence of death to the philosopher.

JOHN BOWRING.

A PLEA FOR GRAMMAR (4th S. iv. 449.)—I suspect there is a false print in the note signed

HERMENTRUDE. How can it be said that "Her Majesty drove out" is ungrammatical? And surely the writer does not mean that we ought always to say "The Queen's Majesty"; nor can she mean that the Court Circular alone, all these years, has said "Her Majesty" simply for "The Queen."

But it is curious that the phrase, equally common, "Her Majesty the Queen," is, if not ungrammatical, inexact. They are *two nominatives*; yet they are not properly in *apposition*, which is the only accurate way in which they could appear; because it is "the *Queen's Majesty*" that is the full expression.

"Her Majesty" alone, is simply elliptical or allusive, meaning "Her," namely, "The Queen's." LYTTELTON.

BALLAD: "MY POLL AND MY PARTNER JOE" (4th S. iv. 359.)—I would urge the question with Mr. W. H. HUSK, upon what grounds the author of the *Hereford Handbook* gives William Havard, and not Charles Dibdin, the credit of this song.

Upon reading Mr. Husk's note, I immediately sent it to a friend of mine in the country, the granddaughter of Mr. Dibdin (and who, by the way, has in her possession all of her grandfather's MSS.), and have received the reply, that there is not the *slightest doubt* of the authorship of 'My Poll and my Partner Joe'; and she continues—

"I have heard my grandmother Mrs. Dibdin often speak of Mr. Havard as an intimate friend of her husband, but never was given to understand he was either an author or composer, but a most useful adviser in *business* matters."

If the author of the *Hereford Handbook* reads "N. & Q.," I hope he will give us some explanation relative to this matter.

LIOM. F.

YORKSHIRE BALLAD, ETC. (4th S. iv. 296, 374.) One of the ballads inquired after by Mr. W. S. SCARR is well known in the dales of Yorkshire as "Saddle to Rags." It was printed (from a traditional recitation) in my *Ancient Poems, &c., of the Peasantry*, Percy Society 1846. It was subsequently printed in Bell's *Early Ballads*, Parker & Son 1856. Mr. Bell, in his remarks, states that the ballad was *first* printed by me—an acknowledgment that Mr. W. W. KING, in quoting Bell, is quite forgetful of. If the ballad in Logan's *Peddler's Pack* is "Saddle to Rags," I should like to know where he got for "Saddle to Rags" the name of the "Crafty Farmer"? "The Crafty Farmer; or the Highwayman Outwitted," is the name of a ballad with a similar plot, but a very inferior production to "Saddle to Rags" and much more modern. The "Nutbrown Maid" may be found in the *Early Ballads*, page 14. My friend Mr. Wright's version, quoted by L. W., is the *best* one, but Mr. Bell's is accompanied by some valuable historical and antiquarian remarks, in which he gives an able refutation to an absurd



theory broached by Dr. Whitaker in his *History of Craven*. JAMES HENRY DIXON.  
Lausanne.

MONTROSE FAMILY (4th S. iv. 295, 373.)—I have an autograph letter of James, third Marquis of Montrose, which may interest some of your readers. It is addressed "For the Earle of Lawderdaile his Majesties high commissioner for Scotland."

"ILLUSTRISIME COMES,

"Pro illa vestra erga me amicitia quum Edinburgi fueras pares gratias nunquam referre possum. Interim obnixte rogo ut benignitate vestra conditionem meam serenissimo Regi ita representares ut regie majestati, tibi que officium meum tribuere, capax fiam. Quamobrem quoad vixero ero

"Illustrissime Comes

"Servus tuus humillimus,

"MONTISROSANUS.

"Glascoe, pridie Kal:  
Aprilis MDCLXX."

This letter is obviously written by a boy, and, most likely, with his Latin master's help. Query, what was in April 1670 the exact age of its writer, the gallant Montrose's grandson?

FREDK. HENDRIKS.

WARM (4th S. iv. 255, 326.)—In "hide and seek," and other children's games in Craven, *warm* signifies "at hand = near." We say "You're getting warm" = near the hidden person or object. Ask a peasant such a question as "Am I far from Grassington?" and he may answer after this fashion: "When ye're by (= past) that laithe, ye'll be gettin pretty *warm*" = near to the spot. In my district *warm* is never used for *rich*.

STEPHEN JACKSON.

The Flatts, Malham Moor.

ΜΕΛΟΣ (4th S. iv. 294, 465.)—Having been away since July, I had not seen W. B. C.'s question as to the right meaning of μέλος until I was directed to it to-day by MR. BUCKTON's answer. Greek Lexicons are of very little use where any word connected with music is concerned. Even such common words as ἀρμονία and μελῳδία have not been rightly explained in any one of them that I have seen. The primary meaning of μέλος is "inflections of the voice," or "the rise and fall of the voice," whether in speech, in music, or in Greek rhythms. This primary meaning is included in all secondary ones. So, in the passage from Ezekiel, quoted by W. B. C., θρήνος καὶ μέλος καὶ ὠδή, rendered in our version, correctly enough, "lamentations, and mourning, and woe," mourning must be understood in the Eastern sense, and the passage might have been even more literally translated "lamentations, and *wailings*, and woe." Where MR. BUCKTON reads μέλος as meaning "meditation" breaking out into song, I read it as "lamentation," and so in other passages. MR. BUCKTON refers to Aristotle's *De Poetica*, vi. 4, for a passage in which, as he translates it, "melos"

means "lyric form." He intended, no doubt, xiii. instead of vi., but I do not discover the meaning he assigns to the word. Nor do I see any reason "to suspect" (with him) "that the Greeks themselves sometimes confounded μέλος with μερῶς," but think it more probable that the moderns may have done so. MR. BUCKTON has adopted Davis's translation of the passage in Plato (*Rep.* 398 D), which I hold to be inexact: ὅτι τὸ μέλος ἐκ τριῶν ἐστὶ συγκείμενον, λόγου τε καὶ ἀρμονίας καὶ ῥυθμοῦ. Davis translates it "that melody has three constituents,—sentiment, harmony and rhythm,"—and MR. BUCKTON "that melos has three constituents: the word (sentiment), the harmony (melody, in the modern sense), and the rhythm." Davis having translated melos as "melody," gave it three constituent parts; but Plato's meaning is that the rise and fall of the voice *springs out of* all three (ἐκ τριῶν), viz., speech, music, and rhythm. As to ἀρμονία, the primary meaning is "the octave system." When that system became general, it came to signify the system of music, or music according to regular scales. The first Greek music was not the octave system. It may be compared to fixing the point of a compass upon a spot and then stretching to the interval of a fourth on each side, the centre point belonging to each of the two fourths. Such was the scale of the first seven-stringed lyre. But after Egypt was thrown open to the Greeks, they learned the secret of the octave, and gave that name to the new system, because it *fitted together* all the consonant intervals they acknowledged, viz., the fourth, fifth, and octave—the fourth and fifth together constituting an octave. The Greek root of ἀρμονία is ἀρμόζω, to fit together. So Plato's θρηναὶ καὶ ἀρμονίαι are "mourning songs," "dirges"—not mere wailings. I cannot fill the pages of "N. & Q." with Greek quotations, but hope, ere long, to prove that Greek music is not the "dark and difficult subject" it has been represented to be, but an extremely simple one, and as easily to be understood by any one having a slight knowledge of modern music, after being once shown, as Columbus's egg.

WM. CHAPPELL.

Heather Down, Ascot.

SIR BRIAN TUKE (4th S. iv. 313.)—MR. PIGGOT will find an account of Sir Brian Tuke, and a pedigree of his family, in Nichols' *Literary Anecdotes* (ix. 163, &c.). He will also find, in Stow's *Survey of London* (p. 106), that Sir Brian died in 1536, not in 1545, and was buried in St. Margaret's Lothbury.

TEWARS.

"The ancient barony in Normandy was written in charters Touqua." Touques is a borough in the department of Calvados, eight kil. north-east of Pont l'Evêque and at four kil. of the mouth of La Touques—the small river which at Trouville (opposite to Havre de Grâce) runs into the

Channel. This is, in all likelihood, the origin of the name: Lat. *Touqua*, Gal. *La Touques*, Angl. *Tooke*, *Tuke*.  
P. A. L.

THOMAS ROWLANDSON (4th S. iv. 89, 224, 278.) The friend to whom I am indebted for much information regarding this artist, who knew him personally, confirms the statement made by Mr. BATES, that no "representation, serious or caricature, exists of him."  
W. P.

HISTORICAL EVIDENCE (4th S. iv. 410.)—As no work exists laying down rules for the treatment of history as a branch of art, I can only suggest to STUDIOS that he should possess himself of the rules of evidence adopted in our law courts, and to frequent them for the purpose of ascertaining the most approved modes of eliciting truth. Teachers of history lay before their pupils such books as furnish in their opinion the sole or best attainable information, and in such quantity as they deem sufficient. Your correspondent will find some useful remarks in Bolingbroke and in *Systematic Education* by Carpenter and others. One of the best works, however, so far as regards the history of peoples and of states, is the *Grundriss der allgemeinen Geschichte* of Wachsmuth. As models for treating history, I recommend Koch's *Tableau des Révolutions de l'Europe*, especially in reference to the maps and genealogical tables: Capotigue's *Louis XI.*; and Schlözer's *Chaldaern* (Niebhorn's *Repertorium*, ix. 113-176.) Gibbon and Robertson are the best English examples; and their merit chiefly consists in the number and accuracy of their quoted authorities.  
T. J. BUCKTON.

Waterfield House, Rickmansworth.

PYTHAGOREAN LETTER (4th S. iv. 75, 198, 422.) No portion of the graphic chapter of John (ix.) refers either to the Pythagorean metempsychosis (= transmigration of souls), which the Jews of that time did not believe, or to the pre-existence of souls, which they did believe. Both the disciples and the other Jews there referred to Moses (Exod. xx. 5), who dealt only in physical facts, not in metaphysical dogmas, like Doddridge and Tholuck. What all conferred about was the opinion of the Rabbins, that children might sin in the womb of the mother, referring to the example of Jacob (Gen. xxv. 22, &c.)

\*Antonine asked R. Juda, 'from what time did an evil disposition of mind begin to prevail, whether after birth or when yet in the mother's womb?' R. answered, 'when yet in the mother's womb.' (*Beresith R.*, xxxiv. 12.) 'Whilst yet in the womb of thy mother thou didst commit idolatry, because thy mother, when with child of thee, entered an idol's temple.' (*Shir. R.*, i. 6.)

The Jews also believed that any serious disease was the consequence of sin (Mat. ix. 1, 2; Luke xiii. 2; Wisd. of Sir. xviii. 21; xxiii. 11, 16; xxxviii. 10, 15); and that it was transferred to the children of the sinner (Wisd. of Sir. xi. 28;

Tobit iii. 3, 4; 1 (=3) Esdr. viii. 77). See Kuinoel's *Proleg. to John*, D 2. There is not the slightest ground to believe that Jesus, either in Matthew vii. 13, 14, or elsewhere, referred to Pythagoras, or any of the doctrines drawn by others from him.  
T. J. BUCKTON.

JOHN LANG, Esq. (4th S. iv. 324, 373.)—On my copy of *Plot and Passion*—one of the best acted and most interesting dramas produced some sixteen years back at the Olympic during Mr. Alfred Wigan's admirable management—I find a jotting "Written by Tom Taylor and John Lang, Esquires." This drama has, however, usually been ascribed to Mr. Taylor alone. I fancy I must have noted the alleged double authorship either from the *Dramatic Almanack* or *The Era* newspaper. This for what it may be worth.  
W. B.

SEAL OF AN ABBOT OF CIRENCESTER (4th S. iv. 390.)—I very much regret that I described the seal wrongly—it is that of the vicars choral of *Chichester*; but would still ask your correspondents to give an explanation of its unusual features.  
JOHN PIGGOT, JUN.

DECRETALS OF ISIDORE (4th S. iv. 389.)—See Milman's *History of Latin Christianity* (book v. chap. 4, iii. 191-199), and Neander's *General Church History* (Clark's Foreign Theo. Lib.), vi. 101-110.  
J. C. RUST.

The history of these false Decretals, the errors of which are acknowledged by Bellarmine, and the imposture of which is acknowledged by Baronius, will be found in Henry Care's *Modest Enquiry, Whether St. Peter were ever at Rome*, 1868, 4to, pp. 57-68. The "jus novum" or pseudo-Isidorian principle, that obedience is due to all the papal decrees, was brought in by the Pope, Nicholas I., 836 years after Christ. See also Townsend's *Ecclesiastical and Civil History philosophically considered*, ii. c. 3; Milman's *History of Latin Christianity*, ii. 373; Prichard's *Life and Times of Hincmar, Archbishop of Rheims*.

BIBLIOTHECAR. CHETHAM.

SWORD OF THE BLACK PRINCE (4th S. iv. 363.) I have no means of referring to "N. & Q." 1<sup>st</sup> S. i. 183, but may observe, that in addition to the information conveyed by Mr. GIBBONS, there is a letter of Mr. Barritt's on this subject in the *Gentleman's Magazine* dated Jan. 9 (probably about 1779), wherein he says it is "by some called the Black Prince's sword; but others, with more certainty, ascribe it to Edward son of Henry III. It is also mentioned in Dean Stanley's *Memorials of Canterbury*, where a letter is inserted from a canon of Manchester explanatory of its history. My father was a diligent antiquary, and saw Mr. Barritt's museum on May 17, 1806, when Mr. B. presented him with an engraving, executed by himself, and now before me, wherein he is repre-



sented as complacently overlooking his collection of antiquities—the sword being placed in a prominent part, and showing on the curved blade some indication of an animal and the antique letters EDWARDVS. At the top of the picture is “*Profert antiquas in aprium*,” in old English characters; and, under a shield, “T. B. 1794.” After Mr. Barritt’s death it certainly came into the possession of George Wallis, the late celebrated antiquary and gunsmith of Hull, and was exhibited there at the Mechanics’ Institute in 1842. After the decease of Wallis, the greater part of his valuable effects was secured for Lord Londesborough, but the sword was not included, and was most probably parted with before the general sale. It is believed to be in Hull or the neighbourhood, but the endeavour to find it has hitherto been unsuccessful, though there is still hope of its discovery.

J. F.

Winterton.

DE SCOTENAY (4th S. iii. 332.)—It is quite clear that if Dugdale and Collins are right in making Frethesend de Scotenay the wife of Hugh Willoughby of Willoughby, she must have been his second wife, for otherwise *her* son and heir, William Willoughby, would also have been the heir of Willoughby, which we know that he was not, both from his *inq. post-mortem* in 1277, and from the fact that the owner of Willoughby in the reign of Henry III. was named Robert. I would suggest that this Robert was the son of Hugh Willoughby by his first wife, and *not his brother* as stated by Dugdale, which would account for the descent of Willoughby manor to Robert and his heirs, and would (as Collins admits) be more consistent with dates.

I take this opportunity of clearing up the confusion which exists in the received pedigrees of Willoughby D’Eresby about the wives and younger children of Robert the fourth lord. All the authorities agree that his first wife, who was the mother of his son and heir, was named Alice; but her parentage is not given by Dugdale, and Collins calls her the daughter of Sir William Skipwith. It has been proved, however, from the *inq. post-mortem* of Maud, Countess of Oxford in 1412, to whom her grandson Robert, sixth Lord Willoughby, was found heir, that Alice was the only sister of the mother of the countess, and was therefore one of the two daughters and coheirs of John Lord Botetourt by Maud his second wife. (*Collect. Top. et Gen.* v. 155.) Alice must have been for a very short time a wife, for her son was born in 1368-9, and her husband was in 1372 only twenty-three years old, and was then already married to his second wife Margery, who is omitted altogether by Dugdale. It is, therefore, quite impossible that Alice could have been the mother of Lord Willoughby’s four younger sons,

and it is difficult to understand how any doubt could exist about it. Neither could these younger sons be (as Dugdale states) the children of Elizabeth Lady Willoughby, the third wife, who was the daughter and heir of Lord Latimer, for it was found by her *inq. post-mortem* that she had by Lord Willoughby an only child, Margaret, aged one year in 1395. It therefore remains certain that the four younger sons of Robert Lord Willoughby were the issue of his second wife Margery, daughter of Lord Zouch.

TEWARS.

“CRUMBLE,” IN TOPOGRAPHICAL NAMES (4th S. iv. 335.)—I fancy it is to the Icelandic we must turn for an explanation of this name. Norse names are of frequent occurrence on the Sussex coast. Those of Lancashire are peculiarly Scandinavian. There is *Crumstane-hill*, Berwick, *Cromby*—old form *Crumby*—and *Abercrombie*, Fife, *Cromarty*, the county of that name, *Cromdale*, in Moray, *Cromar*, Aberdeenshire, *Cromby*, Banffshire, *Cromlieburn*, Forfarshire, *Cromal* and *Cromra*, Invernesshire, *Croomla*, Isle of Arran, Buteshire, and *Cromlur*, near Dunblane, in all of which is found the Scandinavian proper name *Krum-r*, the original, doubtless, of the Lowland Scotch surnames *Crum*, *Croom*, *Crombie*, *Abercrombie*, *Cromar*, and *Cromek*. The *r* final, in the Norse name, placed after a consonant, being merely the sign of the nominative case. *Crumlau* and *Crumlaw*, names probably of Teutonic origin, occur in the Slavic kingdom of Bohemia. *Cromhal*, in Gloucestershire, appears to be the old Norse name *Krumhall-r*, formed of the Scandinavian monosyllabic names *Krum-r* and *Hall-r*, united in the manner of the compound Norse name *Halbiörn*. This last—being the names *Hall-r* and *Björn* conjoined—is found in the name of our city thoroughfare, Holborn, Holborn-hill, Cumberland, Holborn, Aberdeen, and Holborn-head, Caithness. Constructed in like manner is the name of the Scotch county Clackmannan—Clack-manna-n—which is made up of the names *Klak* and *Mani*, the latter, in the mythology of Scandinavia, signifying the moon. The terminal letter *n* represents obviously the Danish definite article. *Croom-la* in Arran, means simply the tomb of Krumr, *la* being the word *hleo*, bearing this significance, found in every dialect of the Teutonic. Shorn of its aspirate, this becomes *low* and *law*, sometimes *la*. There is a banta-stone in Forfarshire, called the “stannin stane” (standing stone) of “Balkellaw,” which might be cited as another instance of a Norseman’s tomb. *Balkellaw*—Old Norse name *Balki* and *hleo*, in the sense of tomb. This word sometimes means a hill or eminence. Possibly a reference to Doomsday-book would elicit the spelling of this name *Crumble*, as first imposed.

I am in hope that the *Icelandic Dictionary* of

Cleasby by Mr. Vigfusson will do much to dispel the obscurity that clouds the origin of many of those names. Hitherto everything of an archaic character in Scotland has been called *Celtic*, and in England *Saxon*. In the interest of truth, however, it is pleasing to observe that matters are now tending in an opposite direction; the Norsemen in both kingdoms, and not Celt and Saxon, being, as I believe, our true progenitors.

J. CK. R.

ARTHUR BARNARDISTON (4th S. iv. 337.)—I am enabled by the researches of a friend to correct the account given of Arthur Barnardiston (the eighth son of Sir Nathaniel) in the note to my query. He married Mary Lloyd at Westminster Abbey on Jan. 2, 1671-2; but he did not die in 1677, for he was buried at Ketton on Jan. 7, 1691-2. His second marriage to Mary Ellis, *née* Luke, is very doubtful; for in his will, dated Dec. 20, 1691 (only eighteen days before his burial), the first bequest is to "Mrs. Mary Ellis my intended wife." But what evidence is there for identifying this Arthur Barnardiston with the Master in Chancery of 1655? I find an Arthur Barnardiston, with his wife Joanna, mentioned in close connection with the well-known Puritan John Goodwyn of Bletchingley in 1653, in the will of one of the contractors for the sale of the bishop's lands; and I suspect that *he* was the Master in Chancery, and possibly the person buried at Ketton on Nov. 18, 1677. TEWARS.

DR. WILLIAM LEWYN, D.C.L. (4th S. iv. 337.) I fear that, in my desire to be brief, my query has been obscure. I knew that Wood's *Fasti Oxon.* jumbled together into one person Dr. Wm. Lewyn, the Judge Marshal of 1639, and Dr. Justinian Lewyn, the Master in Chancery; and the object of my query was, to distinguish them from each other. Justinian Lewyn was the son of Wm. Lewyn of Smithfield, London (brother of Sir Justinian Lewyn of Otterden, Kent), by Sarah his wife, and was baptised at St. Bartholomew-the-Less on Feb. 17, 1612-13. He was executor to his father Wm. Lewyn on Jan. 25, 1637-8, being then a Doctor of Laws, and was appointed a Master in Chancery July 22, 1641. He was restored to this office on May 31, 1660, and was knighted on May 12, 1661, being then described as Justinian Lewyn of Heigham, in Norfolk, LL.D. (Harl. MS. 5801, fol. 49.) He died Jan. 1, 1672-3, and was buried on the next day in the chancel of St. Bartholomew's-the-Less. Of Dr. Wm. Lewyn I know nothing more than is stated in my former query; but I have not been able to consult a list of civilians and of Masters of the Court of Requests. Le Neve, in his pedigrees of knights (Harl. MS. 5801), gives no pedigree of Sir Justinian Lewyn; but the descent is fully given in the Visitation of Kent, 1619, with Hasted's addi-

tions (Add. MS. in Brit. Mus. 5507, fol. 255). This pedigree makes no mention of Dr. Wm. Lewyn, the Judge Marshal; but it should be observed, that it also differs materially from the account given by Mr. Cooper of the parentage and marriage of Dr. Wm. Lewyn of Otterden. (*Athen. Cant.*, ii. 245.) TEWARS.

VERKOLJE (4th S. iv. 135.)—In the *Notice des Tableaux du Musée Impérial du Louvre*, par Fréd. Villot (2<sup>e</sup> partie, 8<sup>e</sup> édition, Paris, 1860, p. 294), are—

"547. Scène d'intérieur. Signé J. Verkolye, 1675. Ancienne collection.

"548. Proserpine cueillant des fleurs avec ses compagnes dans la prairie d'Enna. Signé au bas, à gauche, N. Verkolje. Collection de Louis XVI."

CHARLES VIVIAN.

41, Eccleston Square.

GARDENING BOOK (4th S. iv. 274.)—The book your correspondent CORNUB. wants is probably *Théorie et Pratique du Jardinage*, par L. S. A. et J. D. A. Hague, 1739, small fo. There is a more modern work on the same subject—*Van Laar. Magazyn von Tuin Sierraaden*. Amsterdam, 1802. H. H.

Portsmouth.

"VIOLET; OR, THE DANSEUSE" (4th S. iv. 176, 324, 397.)—The author of *Violet* is certainly not Mr. John Lang, the author of *Too Clever by Half*, &c. The book was sent to him by a member of a well-known family at Delhi, and was published in the *Mofussilite*, under the head of "Literature;" all Mr. Lang's (the then editor) own compositions being published generally with his name, but always under the "Original Literature" heading. The "Forger's Wife" was first published in the *Mofussilite* under the title of "Emily Orford."

J. A. G.

Having been told on the authority of those who should know best that John Lang undoubtedly *was* the author of *Violet*, I believed it unhesitatingly, even as I believed (on the same authority) other facts respecting him, concerning the truth of which there can be no question; and in this faith I asserted the thing as confidently as it had been long ago asserted to me. I must admit, however, that his having never *publicly* claimed the authorship in the title-page of later works in the usual form of "by the author of *Violet*," will always be taken as pretty strong evidence (of the negative kind) of his being really the author. Circumstances there may have been which, if known, might explain this singular reserve; but, on the other hand, I am so well aware that the nearest of connections are every now and then deceived, or deceive themselves, on points respecting which we should say at first sight it was impossible they should be deceived, that I must, for the present at least, descend from



my "certainty" into a state of "philosophic doubt." As regards the "internal evidence" afforded by the writing, style, and whole composition of *Violet* itself, I must confess myself unable to give any opinion; for, though at one time in my life "persecuted" by half the women of my acquaintance to read "that sweet story," a lurking doubt as to whether my admiration of said "sweet story" would prove as thorough-going as was expected caused me to deem it "more prudent," if I valued their sympathy, to leave the tale—a sad one enough, I knew—unread.

NOELL RADECLIFFE.

141, Hampstead Road, N.W.

RACHEL WEeping FOR HER CHILDREN (4th S. iv. 363.)—The passage in Jeremiah (xxxi. 15) is repeated in Matthew (ii. 18), in which the localities are distinctly marked, Rachel's tomb being about the same distance south of Jerusalem as Ramah (=Arimathea) was to the north of that city. Ramah belonged to the tribe of Benjamin (Jos. xviii. 25), was near Bethel (Jud. iv. 5), and to Gibeā (1 Sam. xix. 13), not far from Jerusalem (Joseph. *Antiq.* viii. 12-3); and from this Ramah the Jews were led in chains to Babylon (Is. xl. 1.) Rachel was an historical personage, whose sepulchre was near Ramah (Gen. xxxv. 17-19; 1 Sam. x. 2-3.) Jeremiah wrote this B.C. 606, and Rachel was buried B.C. 1732, having died in giving birth to Benjamin.

Thus much for history, and now for mythology. Homer (B.C. 944) has given the fable of Niobe (*Il.* xxiv. 602-620), and Ovid (*Met.* vi. 146-312) has embellished it, ending with the words—

"Ubi fixa cacumine montis

Liquitur, et lacrymas etiamnum marmora manant."

"There being fixed on a mountain's top she dissolves, and the marble *still* drops tears." As Niobe's sufferings by the loss of her children, and her subsequent transformation into stone, arose from her contempt of Latona (= night), the mother of Apollo and Diana (= sun and moon), we must look for a geological or geographical solution of this story. Pausanias supplies this, for he says (i. 21. 5) that the rock Sipylus in Lydia which went by the name of Niobe, and which he visited, was merely a rock and precipice when one came close up to it, and bore no resemblance at all to a woman; but at a distance you might imagine it to be a woman weeping, with downcast countenance.

It was not till B.C. 560 that under Pisistratus and his son Hipparchus the Homeric poems were collected, forty-six years after Jeremiah wrote. Jeremiah was not carried away captive, but remained in Judæa; although, near the end of his life, he went (B.C. 588) with other Jews to Tahpanhas (= Daphne) near Pelusium in Egypt (Jer.

xliii. 8.) Generally, it may be affirmed of the Jews, that although in a later age than Jeremiah's, they adopted some Greek words,\* there is no evidence that, for many centuries before Christ, they had any knowledge of Greek fables: as a nation they would then, as now, treat them as absurdities, and not to be put in comparison with, much less adopt one of them as part of prophecy on so absorbing a subject to the Jews as the captivity in Babylon, or the restitution of their kingdom in Jerusalem.

T. J. BUCKTON.

JOHN WILLME (4th S. iv. 255.)—John Willme of Martinscroft, which is a hamlet in the parish of Warrington, died Sept. 27, 1767, as appears from his tombstone in Warrington churchyard. So far I have full confidence in my authority; but I will not vouch for all that follows the announcement—namely, that he—

"was distinguished by uncommon talent, arduous assiduity, and unwearied application, especially in the sciences of the mathematics, and by many learned and curious performances: he was equalled by few—by fewer excelled."

His name was first mentioned to me upwards of twenty years ago, while I was collecting, for local purposes, notices of literary persons connected with this neighbourhood, when I was told by a very old inhabitant of Warrington that he remembered reading, when a boy, a work in his father's possession, of which Mr. Willme was the author, partly on religious and partly on astronomical subjects. My informant was not an educated person, and therefore not likely to have given a very clear account of the book, even if he had recently examined it; but his description seems to agree accurately enough with that given by your correspondent of "Sephrah Shelosh."

J. F. M.

Warrington.

MILTON'S GRANDDAUGHTER (4th S. iv. 134, 326.) Only one performance took place for the benefit of Mrs. Forster. It was at Drury Lane, under the management of Garrick, April 5, 1750. The receipts of the house were 147*l.* 14*s.* 6*d.*, from which 80*l.* had to be deducted for expenses. The sum was afterwards made up to 130*l.* of which 100*l.* was placed in the Stocks for the benefit of Mrs. Forster, the rest handed over to her for current use.

EDWARD F. RIMBAULT.

The assertion that John Dutton, the Cumberland poet, "sought out a granddaughter of Milton in distressed circumstances in 1750" throws a doubt on the entire paragraph quoted from *Land and Water*. Mrs. Forster had already been sought

\* The books of Esther, Ezra, and Daniel, which contain some Persian and Greek words, belong to about 170 B.C. (Eichhorn, *Apok. A. T.*, p. 8.)

out, and full information as to her circumstances and family given to the public by Bishop Newton, in the life of Milton prefixed to his edition of *Paradise Lost*, the dedication of which is dated May 20, 1749; and it was mainly to him and Dr. Birch that she was indebted for suggesting the acting of *Comus* on April 5, 1750, when Garrick spoke Johnson's prologue. That there was any earlier or other acting of the piece for her benefit remains to be shown.

I shall be glad to know what evidence there is of any adaptation of *Comus* by John Dutton having been publicly acted. There is no notice of it in the *Biographia Dramatica*, and it seems highly improbable that it should have displaced the well-known adaptation by Dr. Baron, published by Dodsley in 1738, and which, with Dr. Arne's music, seems to have kept possession of the stage until at least 1760; for I write with an edition of that date, as well as the original edition, before me. The first edition has *dramatis persone* comprising Mr. Quin, Mr. and Mrs. Cibber, Mrs. Arne, Mrs. Clive, &c.; and the 1760 edition has a prologue and an epilogue to be spoken by Mrs. Clive in the character of Euphrosyne. J. F. M.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Thomas Hood. Illustrated by Gustave Doré.* (Moxon, Son, & Co.)

The time is gone by for expatiating on the genius of either Thomas Hood or Gustave Doré; and though the conjunction of their names in this beautiful volume might well provoke an inquiry into the points of agreement and divergence in the respective minds of these two great masters of humour and pathos, our space forbids us entering upon any such consideration; and we must content ourselves with admiring the consummate skill with which the untiring pencil and never-flagging imagination of the artist have illustrated the pathetic utterings of the poet. The volume contains nine admirable pictures by Doré; no less than two out of the nine being illustrations of that short tragic homily, one of the most solemn ever preached to dissolute man, "The Bridge of Sighs." Of these, the one which the publishers have judiciously made the frontispiece of the book, showing how and where they "take her up tenderly," is full of grace, and a reverent gentleness quite in harmony with the poem. The second one, where—

"The bleak winds of March  
Make her tremble and shiver,  
But not the dark arch  
Or the black flowing river"—

is scarcely less effective. The treatment of "The Song of the Shirt" is of a kindred nature, and striking from its simplicity—the poor sempstress's lament,

"No blessed hour for love or hope,"

being very boldly symbolised. "Ruth" is a picture of great beauty; while the illustrations of "The Lady's Dream," "Queen Mab," and the "Ode to Melancholy," reflect far more strongly the imaginative character which

marks Doré's treatment of such subjects. The same may be said of the two remaining illustrations, "The Haunted House" and "The Dream of Eugene Aram." Readers of excitable temperament should be warned against pondering over these towards the witching hours of night, lest, like the unhappy murderer, they should again—

"See the dead in the river bed,  
For the faithless stream was dry."

But we must not pass over one of the most striking features of the book—the head and tail pieces to the several poems, which are quite as suggestive and full of power as are the larger engravings to which we have called attention. The book is one destined to take the foremost rank among the Books of Beauty of the present season.

*Historical Maps of England during the first Thirteen Centuries. With explanatory Essays and Indices by Charles Pearson, M.A., Fellow of Oriel College, Oxford.* (Bell & Daldy.)

The work before us contains cleverly engraved Maps of Roman Britain, Celtic Britain, Saxon England, Norman England, and Monastic England, each being accompanied by an illustrative Essay, and what is scarcely less important, an Index. Of the value of a work of this character, not only to the higher classes in schools and students at our Universities, but to all who take an interest in studying our history and antiquities, there can be no question, provided the editor brings to the preparation of the work not only the necessary information but due care and attention. That MESSRS. BELL & DALDY may confidently recommend the work before us on the grounds that these conditions have been fulfilled, there can be no doubt, since they have been fortunate enough to secure the services of Mr. Pearson, who has brought to the task not only his own great knowledge of the subject, but the assistance of many other eminent scholars. The work is a valuable addition to our standard books of reference on English History.

BOOKS RECEIVED.—*The New School History of England from Early Writers and the National Records*, by the Author of *The Annals of England* (Parker), puts forward several strong claims to public favour on the ground that throughout the work the history and geography of the British Islands are taught in conjunction; that the nineteen centuries of our history are taught with an approach to uniformity, and that it is based on original research among original authorities.

*Varieties of Irish History from Ancient and Modern Sources and Original Documents*, by James J. Gasken, (Kelly, Dublin,) is a pleasant omnium gatherum of historical, topographical, archæological, and personal associations of Bray, Howth, Kingstown, Killiney, and Dalkey; of which the last, with its revels, kings, &c., is by no means the least interesting portion.

*Whitaker's Almanack for the Year of Our Lord 1870*, (Whitaker,) completely maintains the high character awarded to it last year for the fulness and accuracy of its general, parliamentary, official, and colonial information.

*Lectures on the English Poets and the English Comic Writers by William Hazlitt. A New Edition, Edited by W. Carew Hazlitt* (Bell & Daldy), will be a very welcome volume to the admirers of a very remarkable man, to whom scant justice was rendered by many of his contemporaries.

ENGLISH SATIRICAL PRINTS AND CARICATURES.—Those who know how much light the works of the satirists, whether with pen or pencil, throw on the more obscure parts of our history, and who shared our satisfaction at learning that the late Mr. Hawkins's unrivalled collec-



tion of caricatures had been secured for the British Museum, will rejoice to learn that Mr. Reid, the keeper of the prints, is so far advanced with a Catalogue of the Caricatures and Satirical Prints preserved in the national collection that the first volume, which embraces those from the reign of Elizabeth to the end of Charles II., will be ready for delivery early in the ensuing year.

**BYRON'S ENGLISH BARDS.**—We are glad to lend our aid to *The Athenæum* in its endeavours to ascertain the present whereabouts of a book, of which it says it is almost as well worth inquiring after as the Charlemagne Bible. The mother of Lord Byron collected all the criticisms on her son's *Hours of Idleness*. She had the whole bound and interleaved. On the blank leaves so inserted she wrote her own comments on the poet, the poem, and the reviewers. These are said to have been written with wit and ability. Does any one know of the whereabouts of this volume?

**NEW POSTAGE STAMP.**—The Post-office authorities are preparing a halfpenny stamp for printed matter. This is a great boon, and we should think the demand for cheapness could no lower go. The Belgian post-office, however, has just issued a new series of postage stamps, including, for the conveyance of printed matter only, a green stamp of one centime (the tenth of a penny), a blue stamp of two centimes, an amber stamp of five centimes, a carmine stamp of six centimes, and a violet stamp of eight centimes. The stamps for letters exhibit a portrait of the King (which those for printed matter do not), and are of the same colours with prices up to one franc.

**PROFESSOR STUBBS**, of Oriel College, whose admirable *Registrium Sacrum Anglicanum* is not nearly so well known as it deserves to be, was elected on Nov. 20, 1869, a Curator of the Bodleian Library, in the place of Mr. Conington, of Christ Church College, deceased. Mr. Calverley, of Christ Church College, was re-elected as "Curator Cistæ Academicæ."

**"OLD MORTALITY."**—We learn from *The Scotsman* that the publishing firm of MESSRS. A. & C. BLACK have just done a kindly deed to mark the spot where rest the remains of Robert Paterson, the Old Mortality of Sir Walter Scott's novel—a deed similar to that of the great Wizard himself when he caused to be erected in the churchyard of Irongray, stewardry of Kirkcudbright, a tombstone over the resting-place of Helen Walker, the prototype of Jeanie Deans. The venerable renovator of the tombs of the Covenanters, in the last of his peregrinations at his hallowed work, was in the neighbourhood of Bankend, parish of Carluherock, about eight miles from Dumfries, when he was seized with illness, and was found on the roadside. He was removed to a friendly house, where he died in a few days, and was interred in the churchyard of Carluherock. No stone marks the spot where he reposes; but the particular place is known. MESSRS. A. & C. BLACK recently gave orders that a monument should be placed over Old Mortality's grave, and with good taste directed that the memorial should be in keeping with the simple taste of him it was designed to commemorate. In accordance with MESSRS. BLACK'S instructions, Mr. Thomas McMeekan, monumental mason, Buccleuch Street, Dumfries, has finished a headstone of red freestone, which will be placed this week in Carluherock churchyard. The stone has a circular top with a beaded moulding. Near the upper part of the stone a mallet and chisel, crossed, are cut in relief, and underneath is the following inscription:—"Erected to the memory of Robert Paterson, the Old Mortality of Sir Walter Scott, who was buried here, February, 1801."

MR. LAWRENCE PHILLIPS, the Editor of "The Photographic Album," announces a new "Dictionary of

Biographical Reference," the value and importance of which, according to the Prospectus, will be best perceived when it is stated that the number of names exceeds by more than forty thousand those contained in the most voluminous existing works upon the subject; and of these a large proportion are derived from original and hitherto unexplored sources.

The valuable theological Library, consisting of 1195 volumes of rare and valuable works bequeathed by the late Bishop of Exeter to the diocese over which he presided for so many years, has been removed to Truro, where a suitable building is being prepared for its reception.

At the sale of the library of the late Rev. Dr. Todd, the books fetched prices far higher than was ever known in Dublin. His Irish MSS. realised 780*l.*, and his interleaved copy of Ware, richly annotated by Dr. Todd, produced no less than 450*l.* It was bought for the University Library. O'Connor's "Scriptores Hiberniæ" fetched 36*l.*; Fleming's "Collectanea Sacra," 70*l.*; the "Ritual of St. Patrick's Cathedral," dated 1352, sold for 73*l.* 10*s.*; the "Book of Lismore," 43*l.* 10*s.*; and the "Book of Clonmacnoise," 31*l.* 10*s.* Many of the MSS. were copied for Dr. Todd from unique MSS. in the public libraries of England, Ireland, and Belgium.

**THE PALL MALL GAZETTE.** On and after the 1st of January, 1870, this journal—altered in form and greatly enlarged, in accordance with its wider scope and the increased variety of its contents—will appear as a Morning Journal, price twopence. The publication of the PALL MALL GAZETTE will be continued as an Evening Journal.

**ART AND ARCHEOLOGY** are just now attracting great attention. Next week the authorities at Cambridge will, it is understood, proceed to the election of "The Slade Professorship"; while we learn from Oxford that Mr. J. H. Parker, whose services to archaeology at home, and more recent labours at Rome, have secured him an European reputation, has offered to endow the keepership of the Old Ashmolean Museum, in Oxford University, with a stipend of 250*l.* per annum, the keeper being required to provide occasional lectures on points of archaeology, which may be illustrated by objects in the museum.

On Tuesday last, St. Andrew's Day, the Anniversary of the Royal Society, the several gentlemen recommended for that honour were duly elected at the Council for the ensuing year; and the Copley Medal was awarded to M. Henri Victor Regnault of Paris, who had on a previous occasion received the Rumford Medal. The Royal Medals were awarded to Sir Thomas Maclear, Astronomer Royal at the Cape of Good Hope, and to Dr. Augustus Matthiesen, Lecturer on Chemistry to St. Bartholomew's Hospital, for their valuable researches in astronomy and chemistry respectively.

**MEMORIAL TO DR. CHALMERS.**—On Tuesday a meeting was held at Edinburgh, under the Presidency of the Earl of Dalhousie, when it was unanimously resolved to take steps for the erection of a statue of the late Dr. Chalmers, as a national tribute of respect to his memory.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

STUDIES OF SENSATION AND EVENT; Poems, by Ebenezer Jones. London: Charles Fox, Paternoster Row. 1843.

Wanted by F. Gladstones Waugh, Esq., 28, Eversfield Place, St. Leonards-on-Sea.

LA HUMANITA DEL FIGLIOLO DI DIO, in ottava rima, per Theofilo Polengo. Venezia. 1533. 4to.  
 CIOGINOTTI'S IL GRAN NATALE DI CRISTO. n. d.  
 OLD FRENCH MORALITY OF THE ASSUMPTION. 1527.  
 IL DILUVIO DEL MONDO, by P. A. Gilelmo. n. d.  
 MONDO DESOLATO, by Peri. n. d.  
 GIUDICIO ESTREMO, by Toldo Constantini. n. d.  
 POSA'S L'ADAMO. 1661.  
 L'ENA DI FEDERICO MALPIERI. Venet. 1640. 12mo.  
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 PARADISUS OF MOSES BAR-CEPHA. 1659.  
 Wanted by Rev. A. B. Grosart, 15, St. Alban's Place, Blackburn, Lancashire.

DIBDIN'S BIBLIOGRAPHICAL DECAMERON. 3 Vols.  
 TOUR. 3 Vols.  
 NORTHERN TOUR. 2 Vols.  
 BIBLIOTHECA SPENSERIANA. 4 Vols.  
 LYSON'S HISTORY OF DERBYSHIRE.  
 DICKENS'S OLIVER TWIST. Cruikshank's Plates.  
 ASHMOLE'S HISTORY OF BERKSHIRE.  
 GOULD'S BIRDS OF EUROPE. 5 Vols.  
 AUSTRALIA. 7 Vols.

Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street, Bond Street, W.

### Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

OUR CHRISTMAS NUMBER, on Saturday next, will contain among other appropriate articles—

Christmas Tide in Brittany.  
 The Parthenians: Two Rare Music Books, by Dr. Rimbault.  
 Old Custom at Dillington.  
 MacDonald and the Beggar's Daughter.  
 Three Early Pantomimes.  
 Old Sayings.  
 Breton Proverbs.  
 H. K. The Memoir has been returned to us, and shall appear in an early number.  
 HILTON HENDERBY. Bede's monastery is frequently named Yarrow, although better known as Jarrow. Vide Sartorius' Durham, ii. 67, 72, &c.

R. H. BLADES. Pierre François Le Courayer's work is well known. It is entitled A Dissertation on the Validity of the Ordinations of the English, and of the Succession of the Bishops of the Anglican Church, with the proofs. The Oxford edition of 1844 contains a valuable Introduction, with an account of former editions.

A MASTER MASON. Duly received.  
 A. M. (Berlin). The more complete Supplement to Bryan's Dictionary of Painters promised by Mr. H. G. Bohn is in progress, but is not expected to be published for many months.

T. LUCK (Southampton). According to the census of 1861, in England and Wales there were 1,229,051 spinsters, and 1,201,576 bachelors.

F. G. WAUGH. Harier (Sax. hara) is the correct spelling of this word; but it is more commonly written and pronounced "harrier."—Hankness's origin for the Sussex harrier, Hedeheberg.

W. H. On the early use of the word Pamphlet, consult "N. & Q.", 2nd S. ii. 409, 406, 477, 514; 3rd S. iv. 315, 379, 482; v. 167, 290.

R. ANTHONY-JONSTON. For the contents of the Register of Sasines' see "N. & Q." 3rd S. x. 453.

D. For particulars of the Lombeth degrees consult the Second and Third Series of "N. & Q." passim.

CURE (this week) OF CONSUMPTION, ASTHMA, COUGHS, &c., by DR. LOECOE'S PULMONIC WAFERS.—Messrs. Bell & Co., 6, Cross Shore Street, Greenock (Nov. 29, 1869), write: "A gentleman we know was far gone in consumption, and his case declared hopeless by three physicians, but after taking the wafers a short time, has been able to resume his employment." Dr. Loecoe's Wafers give instant relief and rapidly cure asthma, consumption, coughs, and all disorders of the breath and lungs. Throat affections are immediately relieved by allowing a wafer occasionally to dissolve in the mouth. To singers and public speakers they are invaluable for clearing and strengthening the voice. They have a pleasant taste. Price 1s. 1½d., 2s. 6d., 1s. 6d., and 1s. per box.

"NOTES & QUERIES" is registered for transmission abroad.

RARE COUNTY HISTORIES.—Nichols's Leicestershire, 8 vols.; Shaw's Staffordshire, 2 vols., large paper; Dugdale's Warwickshire, by Thomas, 2 vols.; Ormerod's Cheshire, 3 vols.; Warner's Hampshire, 6 vols.; Chumney's Hertfordshire; Haslell's Kent, 4 vols.; Manning and Bray's Surrey, 3 vols.; Nash's Wiltshire, 2 vols.; and other rare County Histories and Valuable Books in every department of Literature. Catalogue sent on receipt of two stamps.

THOMAS BEET, 15, Conduit Street, Bond Street, London, W.  
 Libraries purchased. Books exchanged.

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THIRTEEN at TABLE: The Story of a Dinner that was Never Eaten. Being the CHRISTMAS NUMBER of "Tinsley's Magazine." Profusely Illustrated.

#### CONTENTS.

- I. Of a wicked Old Man who lived down a By-street. With a view and vignette.
- II. Of the first Old Lady who travelled with a Ghost. With a portrait of old Mrs. Earnshaw.
- III. Of the Man who travelled in his own Coffin. With a portrait of Mr. Toplady, and a full-page illustration.
- IV. Of the third Lady's second Husband who did not come at all. With a portrait of the Lady who did come.
- V. Of the second Lady's French Husband who crossed the Alps in a Storm. With a portrait of the Husband in question, and a full-page illustration.
- VI. Of an Old Gentleman who came all the way from Bermondsey. With a picture of Mr. Waddie.
- VII. Of a respectable Couple who met with an Accident on the Underground Railway. With a portrait of Mrs. Gandy, and a full-page illustration.
- VIII. Of a romantic Young Person who fell among Brigands. With a portrait of Mrs. Brown's Friend.
- IX. Of a Gentleman with a Moustache who came on purpose. With a portrait of Fanny.
- X. Of a Small Boy who came from old Tusher's. With a portrait of the Small Boy.
- XI. Of the fourteenth Person who was no better than he need have been. With a portrait of the fourteenth Person, and a full-page illustration.
- XII. Of Everybody's very great Disappointment. With some Particulars of a Dinner that was never eaten, and of a Supper that was, with a view of a curtained picture and a closed door.

TINSLEY BROTHERS, 18, Catherine Street, Strand.

Will be published immediately, in 2 vols., price 12s.

HERD'S COLLECTION OF ANCIENT AND MODERN SCOTTISH SONGS AND BALLADS; a verbatim Reprint and Fair Imitation of the Edition of 1776. With an Appendix containing the Substitutions of the 1791 Edition, &c. The impression is limited. A small number printed on thick paper, 16s.; and a few on large superfine thick ribbed paper, 21s.

KERR & RICHARDSON, Glasgow.

### A PRIVATELY PRINTED WORK.

THE YORKSHIRE LIBRARY: a Bibliographical Account of Books on Topography, Tracts of the 17th Century, Biography, Spaw, Geology, Botany, Maps, Views, Portraits, and Miscellaneous Literature relating to the County of York, with Collations and Notes of the Books and Authors, by WILLIAM BOYNE, F.S.A. 1 vol. 4to, viii. and 304 pp. Two Portraits of Francis Drake and Thomas Gent, and 21 fine woodcuts of Seals of all the Incorporated Boroughs of Yorkshire. 11. 11s. 6d. Privately printed, 1869.

— the same, with additional Photographs, of the AUTHOR and of Rev. JOSEPH HUNTER, the Historian of "Hallamshire." "The Denary of Doncaster," etc., from an Original Painting by HENRY SMITH, of Leeds. Cloth, 21. 2s. 1869.

The Edition being limited to 150 copies, prompt application is necessary, as only 50 copies can be offered for sale. The small number printed has added materially to the price, but it will, on that account, very soon become a rare book. Great care has been bestowed on the Collation of the Books, Tracts, &c., down to the present period. The work is handsomely printed and illustrated, so as to make it as desirable, as it will be found useful, to the Collector of a Yorkshire Library.

Immediate application is necessary to secure a copy.

BERNARD QUARITCH.

London, 15, Piccadilly, December, 1869.



LONDON, SATURDAY, DECEMBER 11, 1869.

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## Notes.

## THE PARTHENIAS: A NOTICE OF TWO RARE MUSIC-BOOKS PRINTED IN THE SEVENTEENTH CENTURY.

The two works which I intend describing in the present communication have more than ordinary interest, inasmuch as they were the first books that issued from the press, in this country, for the virginals—the rude parent of that now wide-world instrument, the pianoforte. The first in point of date is mentioned by Lowndes and Hazlitt, but in such an imperfect manner as to show that neither bibliographer had examined a copy. Its full title is as follows:—

"PARTHENIA, or THE MAYDENHEAD of the first Musicke that ever was printed for the VIRGINALLS. Composed by three famous Masters, William Byrde, Dr. John Bull, and Orlando Gibbons, Gentlemen [*sic*] of his Ma<sup>ties</sup> most Illustrious Chappell. Ingraven by William Hole. Lond: print: for M. Dor: Evans. *Cum Privilegio*. Are to be sold by G. Lowe, printer in Loathberry," small folio

The title is beautifully engraved upon copper, with the representation of a female playing upon the virginals. The work consists of twenty-one pages, from engraved plates, printed upon one side of the paper only. No date occurs in the original, but Wood says it appeared in 1611. My copy has a dedication—"To the High and Mighty and Magnificent Princes, Frederick, Electore Palatine of the Reine; and his betrothed Lady, Eliz-

abeth, the only daughter of my Lord the King." Subsequent editions (always from the original plates) appeared in 1613, 1635, 1650, and 1659—thus confirming Wood's assertion that it was "the prime book used by masters in musick for nearly half a century."

Although, as I have stated, the work was always printed from the same plates, the title-page was re-engraved, certainly once, if not more often. In the edition of 1650, "Printed for John Clarke, at the lower end of Cheapside, entering into Mercers Chappell," the name of the original engraver is omitted, and the costume of the lady performing is of a period somewhat later than the first impression. The monogram prefixed to the engraving shows it to be the work of Simon de Pass.

Prefixed to the work are two copies of commendatory verses of considerable interest, one being by Hugh Holland, the poet, "On his worthy friend W[illiam] H[ole] and his Triumph of Musicke;" the other "In worthy love of this newe work, and the most authentically authors," by George Chapman, the translator of Homer.

This work claims our notice as being the *first* music book printed from copper plates in this country—an example that afterwards became general, as regards instrumental music of this description.

It seems from the signature to the dedication, and from the verses of Hugh Holland, that we are indebted to William Hole for the publication of this interesting work. This well-known engraver was chiefly employed by the booksellers, and his burin is recognised in the frontispiece to Drayton's *Polyolbion*, the portrait prefixed to the same poet's works, and in numerous other publications of the early part of the seventeenth century. That he was a lover of music, and on friendly terms with its chief professors, may be inferred from his pains in bringing out the *Parthenia*, which must have been a work of time, as well as one of considerable labour.

The question now arises, "Who was Dorotheie Evans?" This lady's name appears in the imprint of the original edition, and in a copy which I have seen it occurs again after the name of the engraver, thus:—"Ingraven by William Hole for Dorotheie Evans." Was she the lady patron of the undertaking, or merely the publisher who issued the work as a speculation? If, as I am inclined to believe, she filled the former position, it is more than likely that the portrait in the original title-page, so beautifully engraved by Hole, is that of Dame "Dorotheie Evans" herself.

The contents of the *Parthenia* consist of pavans, galliards, preludes, and fantasias, many of them named after particular persons—the Earle of Salisbury, Sir Thomas Wake, Sir W. Petre, and

Mrs. Mary Brownlo—who may be considered as among the chief patrons of the art at the time of the publication. One of the pieces in the book, entitled "The Queen's Command," has particular interest, both from its name and the composer—Orlando Gibbons.

The second *Parthenia*—the unique copy of which is now before me—has escaped the notice of all collectors and bibliographers; at least it is not to be traced in any of the numerous works I have consulted. Its full title is this:—

"*Parthenia* In-violata, or Mayden-Musicke for the Virginals and Bass-Viol. Selected out of the Compositions of the most famous in that Arte. By Robert Hole, and Consecrated to all true Lovers and Practiceers thereof.

"All you professors of this Arte divine,  
So strive your earthly accents to refine  
To Angels ayres, and Saynts most holy skill  
As all your musique sound your Maker's will.  
Then is there true composure of the parts  
When there's an equall harmony of hearts,  
And that the sacred concords be so even  
As here on Earth you strike y<sup>e</sup> same w<sup>th</sup> Heaven.

"Printed at London for John Pyper, and are to be sold at his shopp at Pauls gate next unto Cheapside at the Crosse Keies. *Cum privilegio*." Obl. quarto.

This work is entirely engraved upon copper plates, and, like its predecessor, it has no date. In place of the lady playing upon the virginals in the former book, it has an engraving of a virginal covered with music-books, side by side with a bass viol. The name of the engraver, Robert Hole, is new to me. Bryan does not mention him, nor have I observed his name in connexion with any of the numerous frontispieces to books of the period of Charles I., the presumed date of the second *Parthenia*.

The work consists of twenty-nine pages, containing some very interesting tunes. Among them we have "The Kinges Morisck," "The Lordes Mask," "The Irish Dance," "Old Noddie," "New Noddie," "The first part of the Old Yeere," &c. One of the tunes, "Age's Youth," is particularly worthy of note, as suggestive of Shakespeare's "Crabbed Age and Youth," to which sonnet it is in all probability the original music.

EDWARD F. RIMBAULT.

#### NOTES ON "CHRISTMAS-TIMES" IN BRITTANY.

1. *Christmas Eve: the Cunning Penlven*.—There is to be seen at Noyal-Pontivy a very high and very broad penlven, much smaller at its base than its summit. This old Druidical monument is the subject, in that part of the country, of a crowd of superstitions. Amongst other things said of it is, that during the night of Christmas eve it walks away to have a drink in the river Blavet. At that time all the treasures that are concealed under it might easily be taken away; but as the penlven would be sure to fall back again with all

its weight upon any person, not in a state of perfect grace, who was carrying off its riches, no one has, as yet, ventured to touch this precious spot.

2. *Fasting and watching on Christmas Eve*.—On Christmas Eve all animals about a farm-yard are made to fast; and it is said, in Brittany, that on the night of Christmas Eve all animals are awake except men and frogs.

3. *Midnight Mass at Christmas: strange Privilege*.—Formerly the Seigneur de Guengat was in the enjoyment of the following privilege (*droit*): at the midnight mass the officiating priest was bound, before chanting the Preface, to present to him on a salver (*assiette*) bread and wine. The Seigneur of Guengat ate and drank of both, and the priest then reascended the altar.

4. *The Last Day of the Old Year in Pommerit*.—"In the same manner," observes an enthusiastic Breton, "in which the Breton language is disappearing, old customs are vanishing from our dear land of Brittany. Thus many of those that were but recently in honour are now forgotten, or only live in the remembrance of tradition. This is to be regretted, for they were a useful diversion to the poor tiller in the midst of his misfortunes and his rude labours. Pommerit has alone retained the custom of going on the night of December 31 and knocking at the doors of the inhabitants, and addressing to the in-dwellers curious carols (*chansons rimées*), and most of them original compositions. The object of these "carols" is to puzzle those to whom they are addressed by the conundrums or odd words and phrases contained in them. These are met with replies in the same spirit, and the conqueror is sure of meeting with the approval of hearty laughter. Such enigmatical chants and similar rhymed prophecies are also made use of in "proposals of marriage" and in the celebration of nuptials.

5. *The Mistletoe; Seeking for Charity*.—In Montaubon and many other parts of Brittany, the children of poor persons go round to the houses of the rich crying out *Au guyane (au guy l'an neuf)*. They have with them long wooden spits, on which are thrust pieces of salted bacon and beef, that they carry back to their homes as their "new year's gifts."

6. *Twelfth-night Cake Superstition*.—Upon the division of the *gâteau des rois*, a portion is allocated to all the members of the family, whether present or absent. Each part belonging to each distinct person absent is carefully preserved, because it always indicates the state of each person's health. If it remain sound they are well; and if they are ill, it is indicated by stains and mouldiness (*moisissures*).

WM. B. MAC CABE.



## MACDONALD AND THE BEGGAR'S DAUGHTER.

A WESTERN-HIGHLAND LEGEND.

The following legend—hitherto unpublished—was given to me by an aged native of Argyllshire, who took it down in writing, some five-and-twenty years ago, from the lips of an illiterate peasant who lived in one of the smaller islands of the South-Hebrides. He, probably, had never heard the English story of the “Blind Beggar’s Daughter of Bethnal Green,” though the circumstance of the disguised beggar is told in connection with more than one family.

CUTHBERT BEDE.

It was in the days when the Thames at London was crossed by one bridge that there lived in Cantire a laird of the Macdonald clan, who was a large landed proprietor and was very kind and sympathising towards the destitute, and often helped them in their distress. He had some dealings with a company of merchants in London, having bound himself as “cautionary” for the firm, and he went to England to see how they were getting on.

One day, when he was crossing the London Bridge, he observed a very destitute beggar, to whom he gave charity; and, as often afterwards as he crossed the bridge, he further extended his charity to the poor man, and took a great interest in him. But soon there came a time when he passed by the beggar without bestowing any notice on him, or giving him his usual charity. So one day the beggar followed him, perceiving that something was amiss, and asked him why he had passed him those latter times without bestowing any charity upon him.

Then Macdonald told him that he had now no charity to give him, but was as poor as the beggar himself. The beggar requested him to tell him how this came about; and Macdonald explained how the firm of merchants for whom he was cautionary had failed, and how, in consequence, it would take all the price of his lands, and every farthing that he possessed, to clear himself of the debt.

The beggar then proposed some questions to the gentleman, asking him about his residence, and whether he had a wife and family; and Macdonald told him all about his lands in Cantire, and said that he had no wife, but that he wished to get one.

The beggar then told him that he had a daughter, and that if the gentleman would feel inclined to take her for his wife, he would give him as much money with her as would pay all Macdonald’s debt. And the beggar invited Macdonald to pay him a visit that same night, and gave him directions where he should find his house.

Macdonald came away, meditating on the beggar’s offer, and thinking that it could do him no harm if he went to the beggar’s house and had a look at his daughter. So, when the night came, he walked out in that direction, and when he came to the place of which the beggar had told him, he saw a splendid mansion, and he had his scruples to call at it, being afraid that he was misled. But a Highlander does not know the word “retreat,” so Macdonald went right on; and when he had rung the bell, the beggar came to the door, dressed as a first-rate gentleman, and he shook hands with Macdonald and led him into a splendid room, where there were paintings and sculptures and silk curtains and wax candles, everything very fine and good. And after some conversation, the beggar led forward his daughter, dressed in first-rate style. Macdonald was astonished at her learning and manners; and he was so smitten with her beauty that he considered her a great prize, and the longer he conversed with her the more he esteemed her.

Before they parted that night, Macdonald had asked the beggar’s daughter to be his wife, and a marriage contract was written out and signed by both parties, with a clause in it that Macdonald should sit begging for three successive days on London Bridge; and when Macdonald demanded the reason of this, the beggar gave him for answer, that seldom a house is kept without some angry words at times; and that the husband might, in a moment of passion, throw it in his wife’s teeth that she was a beggar’s daughter; but that, in agreeing to that clause in the marriage contract, the wife would be enabled to call her husband a beggar, and so they would be on equal terms, which would settle the whole matter.

Macdonald laughed at the notion, but agreed to it readily enough, and disguising himself fantastically, he begged for three days on London Bridge; and by these means he gained his prize and got himself married to the beggar’s daughter; and he had so large a fortune with her, that he was able to pay all his debts and had plenty left to live upon. Shortly after his marriage he came home to Cantire with his fine lady, who was greatly respected by high and low. They lived long together, and were blessed with a large family.

CUTHBERT BEDE.

## OLD SAYINGS.

I have beside me a few of the sayings of our grandfather, who was born in 1745 and died forty years ago, a man of position, education, and goodness, but of a quaint humour, who loved to interlard his conversation with the provincialities of Yorkshire, his native, and Northumberland his adopted county.

He always spoke of York men as "Jacky Yorkies," and Guisborough men as "Guisboro' Greys."

If he were much puzzled, he would say —

"It's enough to make a man stick his mare."

If he saw a bottle of physic (of which he highly disapproved and never partook) he would say —

"Pah! Tincture of moonshorns, sold by the seventh son of the seventh son of an unborn doctor of physic!"

Lighting upon things new, he would ask —

"Whose grey pigs are these, are these,

And whose grey pigs are these?"

And on special occasions he would complete the couplet —

"They are John Cooke's I know by their looks;  
I found 'em among the peas."

If he were helped too bountifully at dinner, he would cry —

"Largesse! largesse! poke pudding and verjuice."

If, on the contrary, the dinner were somewhat scanty, he would administer a delicate rebuke thus —

"Bring the boiled and roast I pray;  
Enter potatoes dressed each way."

In reference to the same subject —

"For a small living, egis, egis, egis;  
For a better living, egis and ale, egis and ale!"

[Query. Did this mean "eggs" ?]

Other gastronomical sayings —

"The fat and the lean is the best of the beef."

"Every word hinders a champ."

"After fish ale, after flesh nuts."

And —

"Not a word of a pudden,  
Be it e'er such a good 'un."

On mention of one not great, yet deeming himself great, he would say —

"Dost know who that is?

Why Jacky Miller, *some* calls him *Mister*."

[Note the delicate irony of this.]

Akin to this was the following, probably a local allusion —

"Who's that, thinkest thee? Why Johnson's sister,  
Howson's daughter, Cockerill's wife of Gourland."

To a person too precipitate —

"What hurry, what hurry? quoth Simon Duck."

And —

"Hurry no man's cattle."

On hearing a statement too complex to be intelligible, he would exclaim —

"Six and seven, and twice eleven,

And four fifteen and five;

Put down seven and take out eleven,

And tell me that belive."

[Query. Was "belive" a corruption for "By your leave" ?]

Parting with something which he never expected to see again, say a guinea lent to an old woman—a practice to which he was much addicted—he would say it was —

"Fare thee weel ouler,"

pronounced "ooler." I have no clue to the meaning of the word.

Assailed by objectionable odours, his ejaculation was —

"Fustis, funis, assis, capis, stignus a pignus."

Other expressions —

"He's a man of leather."

"You'll play the dog's head with that."

"Three's a maiden's fee."

"It's fit for the prime of our time."

"She makes her way as good as she looks."

On a wet day —

"It's a shame to turn dog to deer."

Effecting a small object, such as drawing a difficult cork —

"I've norssed it, says Madam Downs."

[Query the derivation of *norss*.]

Epithets:—"Horse-godmother," for a dark, ill-favoured, masculine female; "Tame Fairy," for a light, wishy-washy, weak-minded female; "Shagwaverley," the exaggerate of "shaky," as of a shambling gait.

These by no means exhaust the sayings of our grandfather, who was a mine of proverbial wealth; but I submit them as samples of a style of expression contrasting favourably with the language of our present youth, which seems strictly confined to "rot," "bosh," "won't wash," "fearful," "awful," "jolly," &c. J. W. H. Beckenham.

### THREE EARLY PANTOMIMES.

Few things have been more intimately associated with Christmas than that species of dramatic entertainment generally known by the name of Pantomime. The history of pantomimes from their first introduction into this country, showing the various changes they have undergone in the century and a half that has since elapsed, would form a curious chapter in a history of the stage in England, but it is far too large a subject to be entered upon in the pages of "N. & Q." Nevertheless, as I have upon my shelves the printed copies of three of the earlier pantomimes exhibited in London, I hope it may prove not uninteresting to your readers at the approach of the festive season to have a short description of them, that they may therefrom form some idea of the difference between them and the modern pantomimes. The subjects of all three are derived from classic fable, viz., the Rape of Proserpine, Perseus and Andromeda, and Orpheus and Eurydice.



1. *The Rape of Proserpine* was written by Lewis Theobald, the Shaksperian editor and the original hero of Pope's *Dunciad*, and was furnished with music by John Ernest Galliard, one of the most eminent composers of the day. It was brought out at Lincoln's Inn Fields Theatre in 1725, under the title of *Harlequin Sorcerer, with the Loves of Pluto and Proserpine*—a title afterwards changed to *The Rape of Proserpine*. The piece is of the nature of a musical masque, the several scenes of which are alternated with those of the harlequinade. Thus: after the opening scene, in which Mercury comes to Ceres, requesting on the part of Jove her aid to remove the sterility of the Phrygian plains, there is a scene of "A Farm Yard," in which "the grotesque part begins." This is followed by a scene in which Ceres departs through the air in her dragon-drawn chariot, leaving Proserpine in the charge of the nymph Cyana. To this succeeds a scene of "A Country House," in which "the grotesque part is continued." Then comes the scene, in which Pluto carries off Proserpine, and Ceres returning, asks Cyana for her daughter. The nymph, about to answer, is changed into a brook, and Ceres, enraged, sets the corn on fire. A scene of "The Side of a Wood," in which "the actions of Harlequin are continued," ensues, and is followed by a scene of the Elysian fields, through which Pluto conveys Proserpine to the infernal regions. The grotesque part is then continued in a scene representing a chamber. Then Ceres is introduced, in a solitude, lamenting the loss of her daughter, and is visited by Mercury, who acquaints her that Proserpine has become the bride of Pluto. All the deities, celestial and infernal, then assemble; Jupiter pronounces the decree that Proserpine shall dwell for six months in each year with her mother, and the remaining six months with her husband, and the piece terminates with a dance and chorus. There is extant a song, with music, called "The Raree Show," sung by Mr. Salway in *The Rape of Proserpine*, commencing—

"A very pretty fancy, a brave galante show;"

but as the words of it do not appear in my copy of the piece (dated 1727), it was probably an addition made in or after that year, and sung in one of the comic scenes. The names of the pantomimic performers are not given in the list of the *dramatis personæ*, but of course Rich, under his well-known pseudonym of Lun, supported the character of Harlequin.

2. *Perseus and Andromeda*, produced at Lincoln's Inn Fields in 1720, was probably also the production of Theobald. It is of the same character as the first described piece, and is divided into five portions. In the first, Perseus, equipped with the sword and winged sandals sent by Vulcan, the shield sent by Minerva, and the helmet sent by

Pluto, departs on his expedition against Medusa. In the second, "the comic part begins." In the third, Perseus enters the Gorgon's cave and destroys the dreaded Medusa, from whose blood various monsters arise; in the fourth, "the actions of Harlequin are continued"; and in the fifth, Perseus encounters the sea monster, and rescues Andromeda, to whom he is united in the palace of Venus. In the first scene of the comic portion appear the words of a recitative and air sung by a magician who gives Harlequin the sword which is to aid him in his career; and at the end of the piece is printed a ballad (no doubt introduced in one of the comic scenes) of which I transcribe the first verse:—

"THE SAILOR'S BALLAD.

I.

"How pleasant the sailor's life passes,  
Who roams o'er the wat'ry main;  
No treasure he ever amasses,  
But cheerfully spends all his gain.  
We're strangers to party and faction,  
To honour and honesty true;  
And would not commit a base action  
For power or profit in view.

Chorus.

Then why should we quarrel for riches,  
Or any such glittering toy?  
A light heart and a thin pair of breeches  
Goes thorough the world, brave boy."

This odd combination of the requisites for getting through the world is very amusing. If the second of them be of equal importance with, or at all auxiliary to the production of the first, sad indeed must be the fate of poor mortals at Christmas time when the severity of the weather induces them to incase their lower limbs in garments of a thick texture. One half of their means of battling their way through the world is gone, and heaviness of heart superadded. This song retained its popularity for a long period, being found in several of the collections of songs published during the last century; and I am informed by a lady that it was sung to her during her early childhood in the first decade of the present century. In the list of the *dramatis personæ* prefixed to the piece as printed in 1730, the description of the "comic parts" and the names of the performers who sustained them are thus given:—

A Spanish Merchant, Father to Colombine	Mons. Nivelon.
A Petit-Maitre, in love with Colombine	Mons. Poictier.
Harlequin, a Wizard, also in love with Colombine	Mr. Lun.
Colombine, Daughter to the Spanish Merchant	Mrs. Younger.
Valet de Chambre to the Petit-Maitre	Mr. Ray.
A Spaniard, Servant to the Merchant	Mr. Hipplesey.
Constable, Hay-makers, Posse, &c.	

The Merchant and his Servant evidently correspond to the Pantaloon and Clown, and the Petit-Maitre to the Dandy Lover of modern pantomimes.

On Rich's removal to Covent Garden Theatre, he revived, in February 1733, *Perseus and Andromeda*, with the added title, or *The Cheats of Harlequin*, describing the piece as "a Dramatic Pantomime Opera."

3. *Orpheus and Eurydice*, with the *Pantomime Entertainment*, written by Henry Sommer and brought out at Lincoln's Inn Fields Theatre in 1740, is of the same kind as the others; but the pantomimic part is much longer, consisting of no fewer than twenty-three scenes, the "business" (as it is technically termed) of each being described at some length. After two scenes of the masque, in which Orpheus, after lamenting his lost Eurydice, descends to the Shades in search of her, six scenes of the harlequinade are exhibited; then another scene of the masque, after which come seven more scenes of the harlequinade, which are succeeded by a scene in which Eurydice is delivered over by Pluto and Proserpine to her husband; then follow eight scenes of the harlequinade, and after another scene of the masque, in which Orpheus, returning to earth with Eurydice, turns to gaze on her ere they have quite left the domains of Pluto, and she disappears from his sight, leaving him lamenting, two more scenes of the harlequinade conclude the piece.

It will be seen that there is this striking difference in the construction of the older English pantomimes and those of later date—that whilst in the former the business of the harlequinade was in nowise connected with the story which gave title to the pieces, and was most incongruously introduced during its progress, to the interruption of the regular action, in the latter it grows regularly, and (if the dramatic purists will pardon the expression) naturally out of it, and is indeed a continuation of it. In both, what may be termed the legendary part is made a vehicle for the display of scenery and machinery. Had space permitted I would have given some extracts from the descriptions of the comic scenes in *Orpheus and Eurydice*, for the purpose of showing how much there is in common between the pantomime business of that and our own day. I may, however, remark, that whilst passing events were not satirised then as now, popular existing places of resort were introduced. For instance, in the sixth scene of the harlequinade of *Orpheus and Eurydice*, Harlequin transforms the house of the Spanish Don (Pantaloon)—who, by the way, is represented as the husband instead of the father of Columbine—into Ashley's Punch House, then, a noted place of entertainment in Maiden Lane Covent Garden.

About the same period that Sommer's *Orpheus and Eurydice* was represented at Lincoln's Inn Fields, Rich brought out (on February 12, 1740) another pantomime under the same title at Covent Garden. This was, as regarded the dialogue and

songs, a revival of a former production of Theobald's, with new music by John Frederick Lampe, the Harlequinade being newly invented by Rich. This pantomime became the subject of a dispute between Rich and John Hill, the apothecary and noted empiric, who charged Rich with plagiarising it from a piece of his. Rich's pantomime was "performed with unbounded applause; it was afterwards revived at different periods with equal success." But on being again brought forward at Covent Garden on October 15, 1787, "it had the singular fate of being generally disapproved of, and on the second night it was finally condemned." (See Oulton's *History of the Theatres of London*, ii. 11.)

Of Rich's pre-eminence as Harlequin there is abundant testimony. His great merit was his almost unrivalled skill as a pantomimist; the power he possessed of distinctly conveying, despite his masked face, his meaning by action, at the same time not disdaining the exhibition within moderate bounds of feats of activity. Modern Harlequins have, with few exceptions, degenerated into mere dancers and acrobats. In Rich's time and afterwards, Harlequin was the principal pantomimic character, and it was not until the genius of Grimaldi had exalted the Clown into importance that his supremacy was questioned.

W. H. HUSK.

#### TWELVE BRETON PROVERBS.

1. It is the worst peg in a car that always makes the most noise.
2. What is gathered with a rake is soon scattered by the wind.
3. Whatever is inherited from a priest can never be converted into a substantial fortune.
4. It is not by beating a drum you can induce a runaway horse to return to its stable.
5. Listen for the lark that sings at the break of day.
6. The earth is too old a witch to allow any one to make game of her.
7. It is not at every dog that barks you ought to throw a stone.
8. One day of great heat never yet made summer.
9. He who has a sharp tongue ought to have a dull ear.
10. A fisherman saw, by the light of the moon, a barrel floating in the sea. He reached it and found it filled with nail-heads. He took out some and then sent the barrel adrift. Upon reaching home he told what had happened to his wife, children, and neighbours, and then threw down the nails on the table, and they proved to be bits of gold. He returned to the shore, but the



barrel was no longer to be seen. (Small profits are never to be neglected).

11. A villager had often noticed a white bull amongst his own cattle. He went up to it, struck it, and on the instant became a corpse. (Treat your neighbours' herd tenderly, even though you see them trespassing.)

12. It is generally believed that when a beehive is robbed the bees pine away, and no longer care for making honey, as, in accordance with the Breton proverb, "A thief's hand leaves no good luck behind it." WM. B. MAC CABE.

### MACBETH.

"Screw your courage to the sticking-place."

In the Clarendon Press edition of this tragedy the note runs—

"That is, to the point at which it will remain firm. The metaphor is from some engine or mechanical contrivance."

Similar figures in *Coriolanus* and *Twelfth Night* are referred to, and the following is quoted from *Troilus and Cressida*—

"But this Antenor,  
I know, is such a wrest in their affairs  
That their negotiations all must slack,  
Wanting his manage."

The note then proceeds—

"As a 'wrest' is an instrument for tuning a harp, this last quoted passage lends some probability to Steevens' interpretation of the metaphor before us, that it is derived from the screwing up the chords of string instruments to their proper degree of tension."

The Cassell's *Shakspeare* (with unwonted precipitancy) declares this to be the meaning, and Staunton says "The sticking place, i. e. the abiding place,"—

"Which flower out of my hand shall never passe,  
But in my heart shall have a sticking place."

*The Gorgeous Gallery of Gallant Inventions.*

"The metaphor may have been taken from the screwing up the chords of a musical instrument."

But nothing connected with music or flowers was then in the mind of that cruel woman. *What* was there, was an untrembling aim—was what Malcolm called "the murderous shaft"—was *death*. And the metaphor used was, therefore, more probably suggested by something like what may be seen in, for instance, the illustration of the Earl of Haynault taking and destroying Aubenton, in Froissart's *Chronicles*, namely, two soldiers, lapt in proof; one, with his crossbow planted at an angle against the ground, "screwing" by means of a kind of windlass its cord to "the sticking-place," or catch, by which it will be held at furthest stretch; and another who, having surmounted that effort, aims at one of the besieged, with attitude and expression giving assurance that he will "not fail."

"As cannons overcharged with double cracks."

"The Doctor" interpreted this uncertain passage as "cannons charged with double thunder," which, in my opinion, does not help us; and Clark and Wright say—

"Overcharged with cracks" is an awkward phrase, such as grammarians dignify with the title metonymy. The effect is put for the cause, 'cracks' for 'charges.' But I think "cracks" stands merely for "reports."

However overcharged—with whatever greater charges in them than the usual charges, *single* cannons would not, so far as I know, make *double* cracks. I have read that, in war, Indians often load with two charges to terrify their enemies by the increased loudness; but from a *single* gun, so loaded, there would not be a *double* crack. There would, however, be such from a double or double-barrelled gun; and so, *double* cannons would make *double* cracks, and in addition to this, such double cannons might be overcharged.

And there seem to have been double cannons. In Petruccio Ubalдино's *Discourse concerning the Spanish Fleet invading England*, the translation of which, 1590, is included in the *Harleian Miscellany*, there is a long statement of the arms and ammunition in the Armado, and in it are mentioned "*double* cannons, mortars, and field pieces for a camp"; and Speed, in his *History of Great Britaine*, 1611, when recording the invasion, tells of "murthering peeces, *double* canons," and so on.

I can see nothing of such in the notices of ancient ordnance in Greener's *Gunnery, &c.*, but I think there is a double-cannon in the Froissart plate I have just referred to, and I have been told that such articles are to be found in Collections of Ordnance.

"Or, be alive again,  
And dare me to the desert with thy sword;  
If trembling I inhibit then, protest me  
The baby of a girl."

This has been one of the toughest bits of *Shakspeare* to his editors and commentators: indeed, as Messrs. Clark and Wright say in their notes to the Clarendon Press edition, "There are few passages of our author which have given rise to so much discussion as this."

It stands in the first folio thus—

"Or be aliuie againe,  
And dare me to the desert with thy sword,  
If trembling I inhabit then, protest mee  
The baby of a girle."

Pope changed it to—

"If trembling I inhibit then."

Steevens made it—

"If trembling, I inhibit thee."

Malone adopted both changes, with this note—

"The emendation *inhibit* was made by Mr. Pope. I have not the least doubt it is the true meaning. By the

other slight but happy emendation, the reading *thee* instead of *then*, which was proposed by Mr. Steevens, and to which I have paid the respect that it deserved by giving it a place in the text, this passage is rendered clear and easy."

Valpy and other editors followed Malone.

Payne Collier, in his own edition, following the second and later folios, kept—

"If trembling I inhabit, then protest me."

His MS. commentator, however, made it—

"If trembling I exhibit, then protest me,"

a solution of what he calls "a passage that has hitherto baffled satisfactory explanation," with which Mr. Collier was not satisfied, it being "too prosaic."

Horne Tooke, in his *Diversions of Purley*, came down on these "insipid corrections" of Pope and Steevens.

"But for these tasteless commentators," he says, "one can hardly suppose that any reader of Shakspeare could have found a difficulty; the original text is so plain, easy, and clear, and so much in the author's accustomed manner:"

"Dare me to the desert with thy sword,

If I inhabit then,"

i. e. "If then I do not meet thee there; if trembling I stay at home, or within doors, or under any roof, or within any habitation; if when you call me to the desert, I then house me, or, through fear, hide myself from thee in any dwelling:

"If trembling I do house me then—Protest me," &c.

Charles Knight (to whose reverence for Shakspeare all his students must bow) and others agree with this.

"The elliptical edition," Mr. and Mrs. Cowden Clark, has—

"If trembling I inhabit then, protest me";

and says—

"The phrase appears to us to be perfectly in Shakspeare's style, forming direct antithesis with 'dare me to the desert.' Here the sense is 'remain within doors, stay in any habitation or in any inhabited place when thou challegest me forth.'"

Clark and Wright, Clarendon Press edition, incline to it. They say—

"It is possible, after all, that the reading of the First Folio may be right, and 'inhabit' be used in the sense of 'keep at home,' 'abide under a roof,' as contrasted with wandering in a desert."

But they suggest that—

"Retaining 'inhabit,' a more satisfactory sense would be made by substituting 'here' for 'then,' an easy change:

"If trembling I inhabit here, protest me."

Henley says—

"Shakspeare here uses the word 'inhabit' in a neutral sense, to express continuance in a given situation,"

and quotes from *Paradise Lost*—

"Meanwhile, inhabit lax, ye powers of heaven."

Staunton says—

"We concur with Henley in thinking that 'inhabit' is here used in a neutral sense, and that the original affords

a better and more forcible meaning than the alteration ('inhibit thee')—"Dare me to an encounter in the desert, and if then, trembling, I keep house, proclaim me," &c.

Bullock suggests—

"If trembling I *unknight* me, then protest me."

Theobald—

"If trembling me *inhibit*, then protest me."

The Cambridge Shakspeare—

"If trembling I *inherit*, then protest me."

Abbott, in the notes on Macbeth appended to his *Shakspearian Grammar*, says—

"'If trembling I *inhabit*, then protest me.' No other instance has been given where *inhabit* means 'linger at home.'"

I do not know Dyce's opinion, but the Glossary to Bohn's edition (in which Dyce's remarks, up to that time, had been consulted, and the text of which is—

"If trembling I inhabit, then protest me"),

says "Inhibit for inhabit, or to forbid, or decline, as a person refusing a challenge."

Here, then, are above a dozen different readings of this *one line*, and there may be more existing.

In the first folio it stands:—

"If trembling I inhabit then, protest me," &c., which I think may mean:—

"If I INHABIT TREMBLING then, protest me,"

Not a trembling man inhabiting any *place* or *house*, but a man inhabiting TREMBLING itself—the state of trembling.

"If I, then, inhabit a trembling *body like this*"; or, "If then, as now, my spirit (inhabits) lives in, or surrounded by, trembling, protest me the baby of a girl." Upon Macbeth's beholding the ghost of Banquo, his body is lost in its own unnatural tremor; that tremor has become, as it were, the body; and "TREMBLING HE INHABITS."

If there is any authority for "inhabit" being used as "to be clothed with," it must give us pause.

"If trembling I am clothed with then, protest me," &c.

ALLAN PARK PATON.

Watt Monument, Greenock.

#### FOLK LORE.

A SCOTTISH WITCH RHYME: "DRICHTINE" (4th S. iv. 331).—This word is one very familiar to the student of Early English, from its continual recurrence in Anglo-Saxon poetry. It is the A.-S. *drihten*, a chief, which is used in the secondary but more usual sense of Lord, as applied to the Almighty. It is the Old Saxon *drohtin*, Old Friesic *drochten*, Old High German *truhtin*, Old Icelandic *dróttin*, and means a chief of a household, or leader of a retinue, from A.-S. *driht*, Old Icel. *drótt*, a household, people.

Students must all be thankful for the appear-



ance of the first part of Mr. Vigfusson's edition of Cleasby's *Icelandic Lexicon*, now completed up to the word "hastr." From it we learn that the Icel. *drótt* means a household people, "esp. the king's body-guard; cf. Goth. *gadrachts*, by which word Ufilas renders the Greek *σπαρτάριος* (*drygán*, pret. *drauh* = *σπαρεύει*); A.-S. *dríht*; the Scandinavian *drótt* thus answers to the *comitatus* of Tacitus, *Germ.* ch. 13, 14, in the Saga time called *hirð*." (In this quotation, by the way, I look upon the A.-S. *dríht* as spelt in a very unusual manner.) The word continued to be used in England for a long time, and occurs in *Piers the Plowman*. WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

IRISH FOLK-LORE.—For the following notes I am indebted to a simple serving-woman in Dublin:—

1. It is unlucky to take a cat with you when removing. In consequence of this belief cats often suffer terribly in Dublin.

2. It is unlucky to meet a barking dog or a barefooted woman early in the morning. Should you meet a woman with bare feet and red hair, turn back in haste, lest some evil thing come upon you.

3. If a pair of bellows be placed on a table, there may be a fight in the house. (*Vide* "N. & Q." 4th S. iv. 213, 307, 423.)

4. If a candle chance to be snuffed out, there will be one person more or less in the house before the morrow.

5. On Hallowe'en many curious customs are commonly observed. Some women take the yolk from eggs boiled hard, fill the eggs with salt, and eat egg, shell, and salt. They are careful not to quench their thirst till morning. If at night they dream that their lovers are at hand with water, they believe they will be jilted.

6. At new moon it is not uncommon to point with a knife, and after invoking the blessed Trinity, to say—

"New moon, true moon, be true now to me,  
That I ere the morrow my true love may see."

The knife is then placed under the pillow, and silence strictly observed, lest the charm should be spoilt.

7. On May Day, or on the preceding night, women put a stocking filled with yarrow under their pillow and recite the following lines:—

"Good morrow, good yarrow, good morrow to thee;  
I hope 'gain [by] the morrow my lover to see,  
And that he may be married to me;  
The colour of his hair, and the clothes he does wear;  
And if he be for me may his face be turned to me;  
And if he be not, dark and surly he may be,  
And his back be turned to me."

My informant hereupon, thinking I knew quite enough, exclaimed: "I'll tell you no more. An old dog for the hard road, and a pup for the path." J. G.

NAPKIN SUPERSTITION.—In a sonnet of William Drummond of Hawthornden, p. 60 (Library of Old Authors' ed.) occurs the following passage:—

"Ah! napkin, ominous present of my dear,  
Gift miserable which doth now remain  
The only guerdon of my helpless pain."

Was a napkin considered an ominous gift at that time, and why? H. J. ALCIWILL.

Brook's Bar

THE CHRISTMAS KING AT DOWNSIDE COLLEGE, NEAR BATH.—Upon Christmas Eve the scholars of this well-known institution proceed to the election of their king and other officers of his household, consisting of the mayor of the palace, &c. His reign lasts fourteen days, during which period there are many good feasts. A room of the college is fitted up in superb style, and used by his majesty as his palace. The ballot system is resorted to at the period of election. The name is kept secret from the very junior boys until after the first act upon Easter Monday, when he is presented in form to his subjects. The college records of the numerous kings since 1818 contain the names of many distinguished personages both in Austria and Germany. I am desirous for some information whether this custom is derived from the Continent of Europe or not, and whether this custom is peculiar to Downside. Perhaps some of your many contributors would inform me upon this point. J. S. MORGAN.

Brixton.

EGGS.—People in the northern parts of Germany will tell you—half in earnest—that to cross one's face with the first new-laid egg of a chicken that has been hatched in spring and begins to lay shortly before Christmas of the same year, is considered the means of improving and beautifying the complexion. HERMANN KINDT.

Germany.

FRIDAY, THE UNLUCKY DAY.—A newspaper paragraph, which appeared during the last three years, states that—

"A curious statistical fact has just been published by a M. Minard. Friday is considered such an unlucky day in France, that not only is the number of travellers by rail much smaller on that than on other days, but the difference is also sensibly felt in the receipts of the omnibuses."

W. P.

POISON EXTRACTED BY MEANS OF A CHICKEN. In *Chambers's Miscellany* (Part 10) it is stated that when the plague was raging in London, the College of Physicians drew up a pamphlet containing directions for preventing the spread of the pestilence, and also for curing persons infected with it. Among the methods of cure was the following:—

"Pull off the feathers from the tails of *living* cocks, hens, pigeons, or chickens, and holding their bills, hold

them hard to the botch or swelling, and so keep them at that part till they die, and by this means draw out the poison. It is good also to apply a cupping-glass, or embers in a dish, with a handful of sorrel upon the embers."

This mode of extracting poison is similar to that mentioned by JOSEPHUS in "N. & Q." 4th S. iv. 330. W. WELLS.

WELSH REPROACH.—"The devil was born in Wales, and all the Welsh are relations." M. D.

A TOOTHACHE SUPERSTITION.—A Davenport (Iowa) newspaper publishes the following:—

"Chatting with an aged lady we noticed the wonderful preservation and beauty of her teeth, and could not refrain from mentioning it. 'Yes,' said she, 'I never had a toothache or lost a tooth, because I bit the snake.' On inquiry, she stated, that when children at home their father had made them bite a rattlesnake, he holding the reptile by the head and tail; each child bit along the entire length of the backbone, not violently, but just so as to indent the skin; and this was considered an infallible recipe against toothache and decay, and which the old lady believes up to the present hour."

UNEDA.

Philadelphia.

DEVONSHIRE SUPERSTITION: PARSLEY.—There is no English county in which superstition still lingers more widely than in Devon. One of the last strongholds of the Celtic population in the south-west, it still retains much of the old Celtic *deisi-daimonia*. It venerates pot-herbs; and we may almost say of it, as Juvenal said of "fanatic Egypt"—

"Porrum et cape nefas violare, aut frangere morsu.  
O sanctas gentes, quibus hæc nascuntur in hortis  
Numina!"

It is an opinion widely spread in Devonshire that to transplant parsley is an offence against the guardian genius who presides over parsley beds, which will be punished by the certain death either of the offender himself, or of some member of his family, within the course of a year after the committal of the offence.

Every one knows how superstitious the ancient Greeks were in the matter of parsley. As they were accustomed to bestrew the tombs of the dead with this herb, the herb itself acquired among them an ominous significance, and *δεῖσθαι σελίνου* became a common saying respecting any one who appeared on the point of death. It is recorded by Plutarch that a few mules loaded with parsley threw into a panic fear a whole Greek army on its march against an enemy.

In Devonshire the herb itself is eaten without scruple; it is the act of transplanting it which constitutes the inexpiable crime.

HENRY CROSSLEY.

VIRGIN AND CHILD.—I believe it is still the custom at Newcastle-on-Tyne to make "paste Virgins" at Christmas; and I well remember that when I was a child a kind lady friend used to make each of us a "Virgin and Child" in

pastry, with currants for eyes and the ornamentation of the dresses. She was a relative of the late Dr. Hugh Moises of Newcastle, and I believe had been brought up there. Is anything particular known as to the origin of the custom or the extent to which it prevails? J. T. F.

The College, Hurstpierpoint.

BUCKINGHAMSHIRE SUPERSTITION: CHARM FOR CRAMP.—On the Chilterns in the neighbourhood of Tring the superstition exists that if you wet your finger and sign a cross on your foot it immediately cures "pins and needles."

J. BURHAM SAFFORD.

Worcester.

OLD CUSTOMS AT DEDDINGTON.—From time immemorial, on November 22, a fair has been held annually at Deddington, formerly a market-town in the north of Oxfordshire, for the sale of horses, cows, pigs, &c., and a number of stalls and shows are put up in the old market-place. The tradespeople and others had used to have all but open housekeeping for their friends and customers, but this has much diminished.

One peculiarity connected with it is, it is called "Pudding-Pie Fair," and woe betides that farmer, when he gets home from the gathering, if he has not brought some "pudding-pies"! The bakers and others set to work a week or ten days beforehand preparing these eatables; and although many hundreds are baked, most of them disappear by the evening of the twenty-second.

These are made by setting up a crust composed of flour mixed with milk or water, and mutton suet melted and poured into it hot. These crusts, which are set up like meat pie-crusts, are then placed in the sun for a day or two to stiffen. They vary in size from about three to four inches in diameter, and are about one inch deep. When thoroughly hard they are filled with the same materials as plum-puddings are made of, and when baked are sold at twopence, threepence, and fourpence each.

One more custom which used to be observed here on this day I will mention. November 22 is "St. Cecilia's Day"; and till within the last half century a band used to usher in the fair by going round the town, about four o'clock in the morning, headed by an old man who carried a large horn lantern, and who, after a tune had been played at the vicarage and at various other accustomed halting-places, used to call out, "Past four o'clock and a cloudy (or starlight morning); I wish'e a merry fair." The day after the fair these musicians used to go to certain houses to amuse the visitors who remained with their melodies, for which they were rewarded with a plentiful supply of the "Fair-tap." Had St. Cecilia witnessed the proceedings of these patrons of her art, particularly after they had nearly



finished three rounds on the second occasion, she certainly would not have felt herself honoured by their patronage.

Can any of your correspondents state whether similar customs are observed in any other part of England, or throw any light upon their origin?

C. FAULKNER.

"RARE-OVERS FOR MEDDLERS."—An old nurse in our family often, in correcting us for touching things we ought not, used to say, "Rare-overs for meddlers," a saying the exact meaning of which has often puzzled me in later years; but at the time it appeared to carry with it some awful mystery, which had the desired effect. Perhaps some of your readers versed in folk-lore may suggest an answer.

A.

[The phrase is perhaps better known as "Lareovers for Meddlers," signifying a teacher or master over those who are continually meddling with what they ought not. *Vide* "N. & Q." 2nd S. vi. 481; vii. 38, 138, 225.—Ed.]

#### DEVONSHIRE FOLK LORE: BITE OF AN ADDER.

(4th S. iv. 331.)—It is a curious thing that I have observed nearly the same mode of cure practised amongst the Hottentots in the Kat River settlement, on the eastern frontier of the Cape Colony, for the bite of a snake. A few feathers are plucked from the breast of a fowl, and a small incision made in the skin, to which the wound is applied; after some time the process is repeated, the fowls, it is said, dying as the poison extracted from the wound operates on them. If I recollect aright, Pringle, in his *Narrative of a Residence in South Africa*, mentions the same thing as a usual remedy amongst the Dutch boers. On scientific principles, it might be explained that the vacuum caused by the close adhesion of the wounds may probably withhold the poison from acting on the circulation in the human body, until it became, as it were, neutralised or absorbed into that of the fowl; the application of a cupping-glass being also often found effectual.

H. HALL.

Portsmouth.

KENT FOLK LORE.—*To insure a House from Fire*.—Before going to a new residence, plant the day previously, a root of house-leek; the leaves, too, of which are regarded as a remedy for burns.

*Announcing to Bees the Death of their Master*.—This is almost invariably done in Kent, and I think that in your first series I communicated an account of an instance at Bromley, where the bees were not informed officially, or, perhaps, I should write, reverentially, of the decease of the master of the house, that they consequently deserted the premises, and have never since returned. These bees were actually residing in the farm-house between the ceiling of the parlour and the floor of the bed-room. To obtain the honey, the flooring-

boards had to be lifted up. The bees, however, never took any notice of this seizure of property for rent.

Before drinking a tumbler of cold water the other day in Folkestone I wished the donor "Good health," and was astonished at being asked, "What, then, do you wish me bad luck?"

*Unlucky to place Bellows or Boots or Shoes on a Table*.—This is also regarded as unlucky in Kent.

ALFRED JOHN DUNKIN.

Noviomagus.

LOCAL RHYMES.—The following are very old local rhymes relating to towns and villages in the neighbourhood of Dunstable. Perhaps you may think them worthy of a place in "N. & Q." :—

"Little Brickhill,  
Great Brickhill,  
Brickhill in the Bow,  
There stand three Brickhills  
All of a row."

"Tring, Wing, and Ivinghoe,  
Three churches all of a row."

I also append an old saying :—

"Bedfordshire bull-dogs,  
Hertfordshire hedge-hogs,  
Buckinghamshire great fools."

H. GROSVENOR.

THE REDBREAST: A BRETON LEGEND (4th S. iv. 390.)—I have been familiar with this beautiful legend for many years, and for the last ten or twelve have been meditating a short story thereupon, which I hope will soon see the light. I do not know the author of the pretty lines quoted by C. McC. I am afraid, however, that there are no redbreasts to be found at this day in Palestine. In warm countries the robin has a tendency to become yellowish in hue. As an ardent admirer of "the household bird with the red stomacher," I shall never forget the horror which overcame me when my eye lighted on this item in the bill of fare at Willard's Hotel, Washington, D.C.: "Robins on toast."

G. A. SALA.

"This little poem I composed rapidly to while away a few sleepless minutes in the night of 21–22 Sept., 1864. It has been printed in *English Lyrics* (London, 1865). When I republish it (as I shall, perhaps, do ere long) in a volume of my own (including other occasional poems), I shall introduce a slight alteration that was made just too late for the printers of *English Lyrics*. The last line will then run thus ('the' being substituted for 'that')—

"All sacred deem the bird of ruddy breast."

On the subject, see the quotation in "N. & Q." 1st S. iv. 506, from *Communications with the Unseen World* (by the late Rev. J. M. Neale, D.D., I believe), p. 26; and also "N. & Q." 1st S. ii. 164.

JOHN HOSKYNs-ABRAHALL.

Combe Vicarage, near Woodstock.

I send a copy of some verses which I extracted from a provincial newspaper three or four years

ago, referring to the legend mentioned in "N. & Q."  
4th S. iv. 390:—

"Sweet Robin, I have heard them say,  
That thou wert there upon the day  
That Christ was crowned in cruel scorn,  
And bore away one bleeding thorn—  
That so, the blush upon thy breast  
In shameful sorrow was imprest;  
And thence thy genial sympathy  
With our redeem'd humanity.

"Sweet Robin! would that I might be  
Bathed in my Saviour's blood, like thee;  
Bear in my breast, whate'er the loss,  
The bleeding blazon of the cross,  
Live ever with thy loving mind,  
In fellowship with humankind;  
And take my pattern still from thee,  
In gentleness and constancy."

These verses are attributed to "Bishop Doane."  
Can any of your correspondents give me any  
information as to when and where this bishop  
lived? Are there any other productions of his  
published? W. WELLS.

Latton, Wilts.

[The above lines are probably by Dr. George Wash-  
ington Doane, Bishop of New Jersey, born in 1799; died  
April 27, 1859. His contributions to literature and theo-  
logy were many and voluminous, and his poems *Songs by  
the Way*, 1824, have been much admired.—Ed.]

#### BOGGARTS AND FEORIN.

Though our district (Lees, near Oldham) does not  
appear to have had as many objects of terror as  
some others a few miles away, yet there were a  
few haunted places, which enjoyed an evil fame,  
and past which, with hair stood up (Job iv. 15)  
nocturnal wayfarers ran upon tip-toe, or, as the  
Saddleworth poet expresses it—

"The night-lorn hie,  
And horror-struck pass by."

Dividing our parish from Oldham, flows Lees  
brook, one of the three main heads of the river Med-  
lock, and this was specially the gamboling ground  
of several varieties of "feorin." One form of bog-  
gart displayed itself in the shape of headless  
trunks or "men 'bout yeads," as the villagers  
termed them; and another in the semblance of  
"horses 'bout yeads." In addition to these un-  
couth travellers along the bed of the brook, or  
rather on the surface of its waters, was the  
"brook-rider," in the form of a wild white horse,  
which used to come galloping down the stream.  
Strangely enough, considering its name, this ter-  
rible horse was destitute of rider.

One of our thoroughfares, formerly called Sorcey  
Lane, but latterly designated Church Street by  
our local board, was once noted for the many  
unearthly forms which, after dark, flitted along  
its short length. One of the old dwellings acquired  
the name of "Boggart House," in consequence  
of its being haunted by a hobgoblin having the

appearance of a calf, some said with a cap on its  
head, and others a frill round its neck. A cellar  
in the same lane was occupied by an old woman,  
who, it was believed, had "made away" with  
two children, whose restless spirits, in consequence  
of non-interment in consecrated ground, were  
often seen wandering about the spot where they  
dwelt when in the body.

Occasionally in the plashy meadows "Jack"  
or "Peggy-with-lantern" was visible after dark,  
dancing and gamboling away in impossible jumps,  
and folks there were who, in the language of the  
poet just quoted—

"Had been kept at bay,  
By Jack-with-lantern till 'twas day."

Within a short distance of us, just within the  
borders of Yorkshire—for boggarts never trespass  
on each other's domains—the "padfoot" was seen,  
but the spectator was safe from his assaults when  
gaining the Lancashire side of the border. A  
boggart of some description, though what was  
not clearly defined, once infested a footpath beside  
a fence in Leesfield, below the site of our present  
church. One night a roistering braggart declared  
he would go and see the boggart. Something he  
saw which acted as a purgative, but what it was  
he never did nor could tell—but he became an  
altered man. A short distance away lies the hill-  
side hamlet of Hartshead, and there a suicide  
having been interred at a "three lane ends," a  
boggart, in the language of our informant, was  
ever after to be seen or dreaded. Of course the  
march of education, and the introduction of fresh  
inhabitants caused by commercial enterprise, have  
blown many of the old beliefs to the winds, yet  
superstition is not extinct, but merely modified.  
Spirit-rapping and table-turning, and nativity  
castings are not the only forms in which it pre-  
sents itself. Singularly enough, the worn-horse  
is still to be seen affixed to stable doors, as at  
Roundthorn, in order to insure good luck and  
repel all evil influences. Finally, we will con-  
clude with a story showing that the rectors of the  
old parish of Ashton were of some use in those  
days, and not like the present rector, who has not  
visited his curtailed parish for a generation or  
more, but delegated his duties to curates. Well  
then, more than a century ago, the residents in  
Hartshead were kept in constant alarm by a  
strange-looking boggart which passed that way  
once every week at least, until they dared not stir  
out of doors after dark. At length a consultation  
of the residents was held in the daylight, for they  
durst not visit each other after nightfall, and it  
was resolved to send a deputation to the rector.  
After listening to their statements and a short  
consideration, he undertook to lay the apparition.  
Accordingly on the eve of its next expected  
appearance he resorted to a narrow lane which it



usually traversed, and carefully concealed himself in the brambles on one side. Having cut a long hazel rod from the hedge, he held it knee-height across the road, arguing that if the apparition were "immaterial" it would pass by without moving his stick, but if it were "material" it would push it on one side in its progress. The night was dark, but after waiting some time he not only heard, but actually beheld the "terror" approaching. Its form was that of a huge coffin, draped in black, and borne on the shoulders of four stalwart fellows, who knocking the rod on one side, were astonished at the parson jumping out of his hiding place and rushing in amongst them. Down went their burden, and as soon as they recovered from their fright, off took they to their heels, leaving the parson in possession. A few moments convinced him that the carriers were mortal men, the coffin was an oblong hamper filled with sheep and covered by a sham pall, and that this cajolery had been long and effectually employed to disguise habitual sheep-stealing on the adjacent lonely moors.

JOHN HIGSON.

Lees, near Oldham.

## OLD WEATHER-WIT.

In paying a little attention to the weather, I have jotted down from time to time scraps of old weather-wit, such as I now send for January and February. My researches have not extended very far; but if the adages are considered worthy of reappearance in "N. & Q.," they are much at the Editor's service:—

## JANUARY.

## I. In general:—

"March in Janiveer,  
Janiveer in March I fear."

"Si tonitruum fuerit significat abundantiam frugum anno."—*Sarum MSS. XV. Century*, quoted by J. C. J. in "N. & Q." Dec. 10, 1859.

## II. In respect of certain days:—

1st. Feast of Circumcision. Kalends.

"If Janiveer Calends be summerly gay,  
'Twill be winterly weather till the Calends of May."

6th. Feast of Epiphany. Twelfth Day.

"At Twelfth day the days are lengthened a cock's stride."

25th. Conversion of St. Paul.—Prognostics of the weather were in former times drawn very largely from the appearances of this day. I select the following:—

"Clara dies Pauli bona tempora denotat anni.

Si nix vel pluvia, designat tempora chara.

Si fiant venti, designat prelia genti.

Si fiant nebulae, pereunt animalia quaeque."

*Cole's MS., B. M.*

"If S. Paul's day be fair & clear,  
It does betide a happy year.

But if it chance to snow or rain,  
Then will be dear all kind of grain.  
If clouds & mists do dark the sky,  
Great store of birds & beasts shall die.  
And if the winds do fly aloft,  
Then wars shall vex the kingdom oft."

Willsford, *Nature's Secrets*, p. 145, quoted  
by Brand, i. 41.

## FEBRUARY.

## I. In general:—

"February fill dike,  
Be it black or be it white,  
But if white the better like."

"Si tonitruum fuerit significat maximè mortem divitum."—*XV. Century*.

"Februeer

Doth cut & shear."

## II. In respect of certain days:—

2nd. Purification of B. V. Mary. Candlemas Day.—This was also a very favourite day for predicting weather; I select a few out of the many forms in which the forecasts were expressed:—

"Si Sol splendescat Mariâ purificante  
Major erit glacies post festum quam fuit ante."

"If Candlemas be fair & clear,  
There 'll be two winters in one year."

"As far as the Sun shines in at the window on Candlemas day, so deep will the snow be ere winter is gone."

The day is particularly noted here (in Suffolk) as indicative, if *fair*, of mishaps in lambing. Hence we have this adage:—

"If Candlemas be fine & clear,  
The shepherd would as lief see his wife on her bier."

3rd.:—

"When Candlemas is come & gone,  
Then does the snow lie on a hot stone."

14th. St. Valentine.

"Saint Valentine  
Set thy hopper by mine,"  
[i. e. as, I suppose, for sowing.]

24th. St. Matthias.

"Saint Matthi  
All the year goes by";

[“Because,” as Ray rather mysteriously explains, “in leap year the supernumerary day is then intercalated.”]

"Saint Matthew  
Get candlesticks new;  
Saint Matthi  
Lay candlesticks by."

W. H. S.

Yaxley.

## CHAUCER'S BOB-UP-AND-DOWN.

The question has been raised in *The Athenæum* and one of the Kent papers, whether the place called Bob-up-and-down, in the *Maniciple's Prologue*, should not properly be identified with Thanington instead of Harbledown. It is not denied that the present main road to Canterbury was the same as that used by the pilgrims, but as a reason

for avoiding this direct course, it is stated, a number of questionable characters resided at the foot of Boughton Hill, and this may have induced the pilgrims to leave the main thoroughfare and go to the southward, following a circuitous route by small country lanes to Canterbury. Another reason given is that the badness of the road at the foot of Boughton Hill is mentioned by Lydgate, and on that account the hill may have been avoided.

For the sake of argument I will assume Boughton Hill was infested with thieves in Chaucer's time. I do not believe they would have been able to cope with such a strong party of travellers as our friends the pilgrims. Supposing a doubt existed, and the pilgrims wished to avoid these cut-throats, surely going out of the proper course half a mile to the southward would not be any use, because they could easily be followed. I refuse to believe the locality ever had a Gad's Hill repute, and I challenge any one to produce a speck of evidence to support any such supposition. Hasted gives an account of how the Ville of Dunkirk came into existence in his own time. He states a lot of questionable characters took up their quarters on the skirts of the Blean woods near Boughton Hill, and they could not be dislodged. On this account the place was called Dunkirk. Until that time the spot was a wild common and uninhabited.

The badness of the road at the foot of Boughton Hill proves nothing. I am quite prepared to admit the road was bad, but it seems to me incumbent on any one who gives this as a reason for avoiding the usual route to give some sort of evidence that other roads were better. It would be strange if a grand public thoroughfare was discarded for mean little country lanes.

I assume the Thannington theory would be unheard of were it not for the name of Up-and-down Field at that place. Harbledown is objected to because Chaucer does not use a nickname to denote any other place on the road. To this I reply, the expression *yelept* Bob-up-and-down is not used in any other case: for this reason it seems reasonable to suppose the popular name only is intended. Take, as an example of this, the "Prentys" mentioned in the *Cook's Tale*, who could dance, sing, play at dice, or do anything but attend to his master's business: he was *yelept* Perkynd Revellour: I presume no one supposes anything but a nickname is here given. These are a few reasons out of many why I think the old theory in favour of Harbledown does not stand a ghost of a chance of being upset.

GEORGE BEDO.

6, Pulross Road, Brixton.

# ZANY: A FRAGMENT ON SHAKSPEREAN GLOSSARIES. (Ed. Rev. N° 265.)

BIRON. "Some carry-tale, some please-man, some slight zany,—*Love's labours lost*, act 5 scene 2. Ed. Dyce.

MALVOLIO. "I protest, I take these wise men, that crow so at these set kind of fools, no better than the *fools' zanies*."—*Twelfth-night*, act 1. scene 5. Ed. Dyce.

The last of the terms said to be imperfectly explained is *zany*. The reviewer devotes to it two pages of comment, comprising also the vaunt of discovery, which is as sure to come out on every occasion as the *whereas* of a royal proclamation.

He writes about *zanies* with as much familiarity as if he had lived in the times of John Stowe and Edmond Howes, or had been favoured with a sight of the cryptic treasures of Francis Douce esquire. He names no one in support of his assertions, but has recourse to the cheap expedient of a wholesale reference to the Elizabethan authors. I cannot compliment him, in the words of Shakspeare, with "thou speakest well of fools." On *set fools*, alias *domestic fools*, a curious theme, he is mute—but on *tumblers* and *zanies* he almost reaches the style of sir Oracle. I must quit that subject, as scarcely within my design, and proceed to examine some particulars of more urgency, and of a more tangible nature.

The case is soon stated. The northern reviewer asserts, 1. That "no critic has yet explained what *zany* really means"; and 2. That Mr. Dyce "misses altogether the *distinctive meaning*" of it. The southern amateur-scribe denies both assertions; and submits to critics, at every point of the compass, the evidence which justifies his conclusions.

1. "No critic has yet explained what *zany* really means."—Has he read all the criticism that has been printed since the rise of that class of beings? Has he read one twentieth part of the mass? I doubt it, and must add a scrap to his collections: "*Il faut être réservé sur les affirmations générales.*" It matters not whence derived. It is the dictate of common sense. Now comes my evidence. The substance of all that he advances appears in the *English Expositor* of J. Bullokar, M.D. in two lines: "*Zanie*. A foolish imitator to a tumbler, or such like."—1641, and so, Cockeram, 1658. Another definition runs thus: "*Zany*, I. [*Italian*] a tumbler who procures laughter by his mimic gestures, &c.—E. Coles, 1676. I shall conclude with an instance of earlier date: "*ZANE*, the name of Iohn — *Vsed also for a simple vice, clowne, foole, or simple fellowe in a plaie or comedie.*"—JOHN FLORIO, 1598."

2. He asserts that Mr. Dyce "misses altogether the *distinctive meaning*" of *zany*. The evidence required on this point is a transcript of all that relates to *zany* in the glossary. This I shall give, precisely in the same form, but with the addition of brackets to point out the small por-



tion of it which it pleased the reviewer to quote:—

Fools' zanies—*The*: see *zany*.

[Zany, a buffoon, a merry-andrew, a mimic,] ii, 224; *the fools' zanies* (wrongly explained by Douce the "*fools' baubles*, which had upon the top of them the *head of a fool*"), iii, 337.

Can any comments be required on such evidence of the fallacies which adhere more or less to the art and mystery of anonymous criticism? The facts are as undeniable as a geometric axiom. The reviewer aspired to the honour of a *discovery*. So he quotes no more than a *fragment* of the glossary, and *suppresses* the portion of it which serves to refute his pretensions!—He sets at defiance the principles of literature, the principles of equity, and the claims of the rev. Alexander Dyce.

BOLTON CORNEY.

Barnes, S.W. 3 Dec.

INEDITED LINES BY BURTON, AUTHOR OF THE "ANATOMY OF MELANCHOLY."—Having found a small poem by this lovable old worthy that appears to have escaped his biographers and the bibliographers, it may find a place in "N. & Q." It is one of the memorial-verses prefixed to the following tractate:—

"Death Repealed by a thankfull Memorial sent from Christ Church in Oxford, celebrating the noble deserts of the Right Honourable Pavle, late Lord Viscount Bayning of Sudbury, who changed his earthly honours Iune the 11, 1638. Oxford, 1638." 4to.

I give the lines—Latin and English—precisely as they appear in their original place, as follows:—

"In obitum Illustrissimi Vicecomitis Bayning.

"Quid voveat dulci nutricula majus Alumno,  
Quam bona Fortune, Corporis atq? Animi?  
En hæc Heroi hoc simul omnia; quid petat ultra?  
Quid potius? Cælum: quod novus hospes habet."

The same Englished.

"Can Nurse choose in her sweet babe more to find,  
Then goods of Fortune, Body, and of Mind?  
Loe here at once all this: what greater blisse  
Can'st hope or wish? Heaven; why there he is.

ROB. BYRTON, of Ch. Ch."

ALEXANDER B. GROSART.

St. George's, Blackburn, Lancashire.

WILLIAM CARTWRIGHT: SIR JOHN DENHAM'S "COOPER'S HILL."—

"Low without creeping, high w'thout loss of wings;  
Smooth, yet not weak, and by a thorough care,  
Big without swelling, without painting fair."

These lines are from a poem "On the Death of Ben Jonson, Poet Laureate." That Denham had these in his mind when he composed those, too well known to be copied in "N. & Q." in his "Cooper's Hill," cannot, I think, be for a moment doubted; but as I have never seen them referred to, I beg to direct attention to them. Ben died

1637, and I suppose the lines were written but a little while after. Cartwright died in 1643, the same year in which Denham's poem was published; but that the latter was the copier, had there been room for doubt of date, is proved by their superior elegance of expression.

J. A. G.

PROXY.—I have heard this word used in Huntingdonshire as an adjective, signifying quick-tempered, nettlesome, fidgety, and applied both to a man and a horse.

CUTHBERT BEDE.

ST. ANDREWS UNIVERSITY AND ITS RECTORS.—By the old charters of this university, confirmed under papal bulls, the rector was to be annually chosen by the professors and matriculated students. But the choice of the electors was restricted to four persons holding professorial offices. These were styled "*viri majoris dignitatis et nominis*" and "*viri rectorales*." It behoved the electors to make choice of one of the four who had been three years out of office, so that the annual election of rector was merely a farce. But those ingenious youths who, as *intrants* of the four electing *nations*, discharged routine duty on the occasion were, along with their proposers or *procurators*, invited by the professors to a refec-tion of wine and cake at the close of the ceremonial; and no doubt this bestowal of honours served to perpetuate the abuse. On two occasions during a period of four centuries, the electors violated the laws of the university by nominating extrinsic rectors. Both these violations took place within the last half century, the persons then chosen as rectors being Sir Walter Scott and Dr. Thomas Chalmers.

The record of the rector's annual election had for a course of centuries been couched in a stereotyped Latin form, but a deviation was demanded in March, 1825, when the "*Senatus Academicus*" assembled to annul the election of Sir Walter Scott. I subjoin the minute as recorded in the *Acta Rectorum*, or Rectorial Register:—

"Septimo die Martis MDCCCXXV. habitis Academiæ Comitibus in publico ejusdem auditorio pro Novi Rectoris electione, honorabilis plurimum Dominus, Dominus Gualtero Scott, eques auratus, juris legumque peritus, ac Scriptorum sui temporis princeps electus est Rector. Hacce autem electione legibus Academiæ violatis, Dominos Intrantes rogunt prees ut vir a legibus recognitus renunciatus esset. Hi autem propositi tenaces abnuerunt et Comitibus sunt dimissa. Die postera Senatus Academicus Reverendum virum Doctorem Robertum Haldane Prorectorem suorum conventuum presidem, atque Academiæ promotorem in annum sequentem constituerunt."

It will be remarked that the professors had no hesitation in assigning to Sir Walter Scott the authorship of the *Waverley Novels*. Dr. Chalmers was chosen rector in 1843, the year of the disruption of the Scottish church. On that occasion I was present. By recent legislation an extrinsic rector is allowed, who is elected, not by

nations, but by the individual votes of the gowns-men. He holds office for three years. Mr. Froide the historian was chosen in 1868 at the expiry of Mr. Stuart Mill's term of office.

CHARLES ROGERS, LL.D.

Snowdown Villa, Lewisham.

**BIBLIOGRAPHY OF PUNCTUATION.**—Your readers may, perhaps, forgive me for making a beginning towards a collection of *separate* treatises on the rules or laws of punctuation. Nos. 1 and 2 (of the undernoted list) are unnoticed by Mr. Bohn in his excellent edition of *Louvdes*.\*

1. "A New Essay on Punctuation: being an Attempt to reduce the Practice of Pointing to the Government of Distinct and Explicit Rules, by which every Point may be accounted for after the manner of Parsing. Divide, *distingue*, et impera. By Thomas Stackhouse. London: Printed for the author, by T. Bensley, Bolt Court, Fleet Street; and Sold by West and Hughes, 40, Paternoster Row, 1800."

2. "A Complete System of Punctuation; founded and established upon fixed principles: whereby Authors, Literary Men, and the Heads of Classical and Domestic Establishments may become Proficients in an attainment which is indispensable to secure Elegance with Perspicuity of Language. By Charles James Addison. London: Samuel Bagster, Bookseller, No. 15, Paternoster Row. Knight and Bagster, Printers, 14, Bartholomew Close, M.DCCC.XXVI."

3. "Traité de Ponctuation, par L. Girault, Prote et Correcteur d'Imprimerie. 4<sup>e</sup> édition. A Paris, chez Philippart, Libraire, 2 Boulevard Montmartre, et chez tous les Libraires de la France [no date]. Bibliothèque pour tout le Monde."

T. S. CRIEFF.

**MORE NEW WORDS.**—An Ohio newspaper now before me says, that "Indiana wants to be called the 'Gridiron State' in reference to the *numerosity* of railroads;" and it quotes another Ohio newspaper as saying that Mr. Pendleton is "the only democrat whose nomination to the highest office of the state could *enthuse* the democracy of Ohio."

UNEDA.

Philadelphia.

**EARLY USE OF A PROVERB.**—The Rev. George Kendall, in the epistle dedicatory to his work called *Sancti Sauciti*, remarks that the present time—

"Scorne to look on any doctrine or practise in religion, but what is (if I may have leave to use my Idiom of Cornwall, before your Senate of Cambridge) *spack and spang new*."

P. W. TREPOLPEN.

**INITIALS.**—There seems to be a growing uncertainty in the use of initial letters as indicative of Christian names. Any one who has much to do with names and would be accurate—for example, in compiling an index of any periodical or in forming a directory—finds great difficulties set in his way by an indefinite and indiscriminate use and abuse of initials. We used to be taught I

stands for John, J stands for James, E for Edward, and the like; but now-a-days there is no systematic use of initials. It is very desirable that there should be some received mode of noting individuality. There used to be tables of initials in books, which entered into the curriculum of education; but many things useful to be known are now unknown, because the old books are superseded, and the good things in them not retained.

DEO DUCE.

### Queries.

**ALSIKE.**—Why is the *trifolium hybridum* so called? P.

**ARTIST'S NAME WANTED.**—About the middle of the last century an artist who modelled small statuettes, marked them with the letters T incised. Is the owner of this mark known or recorded? U. O. N.

**SOME CELEBRATED CHRISTIAN BURIALS.**—Some of the celebrated funerals of ancient times are the following:—The funeral of Cæsarius, as related by his brother St. Gregory Nazianzen (*Orat.* 10), who died 389; that of St. Macrina, as related by her brother St. Gregory Nyssen (*De Macrinâ*), who died 396; that of St. Ambrose, who died 397, as related by Paulinus (*Vit. Ambr.*); that of St. Paula, at Bethlehem 407, as related by St. Jerom (*Epitaph. Paulæ*, ep. 27); that of St. Paul the Hermit, buried by St. Anthony, as related by St. Jerom (*Vita Pauli*), and who died 422; that of Fabiola, as related by the same (*Epitaph. Fabiol.* cap. 4); that of St. Monica, as related in his *Confessions* by her son St. Augustine, who died 430 A.D. I should be very thankful for early assistance in enlarging the list with references to funerals in the middle ages, and especially to celebrated English funerals down to the year of our Lord 1700. W. H. S.

**CALDAR.**—What is the precise meaning of the word *caldar* as applied to stones? The Ordnance map of Lancashire indicates the locality of some ten or twelve ancient, upright, and weather-worn red sandstones, varying from three to five and a half feet in height, which are enclosed by a low wall or the foundation of an iron fence. On the outside of the inclosure there is a stone with an inscription stating that the "*caldar* stones were inclosed in 184—?" I have been informed that to any single upright stone commemorative of any event may be applied the term *caldar*. Is that correct? Q.

Lewes.

**PRICE OF COALS IN 1715.**—Can any one kindly direct me to the solution of this question? Pepys gave 5*l.* 10*s.* per chaldron in the Dutch war, 1667, and sold the coals from one of his prizes at about 28*s.* per chaldron a short time afterwards. Would

\* Of course No. 3 was not within his range.



this be coal or charcoal? and what was the price both of coal and charcoal in 1715?

HERMENTRUDE.

DATE OF GRANT OF ARMS.—Will some of your readers inform me what steps I can take to find out at what date arms were granted to our family? We bear arms now, but I have no idea how long we have done so, as we belong to a younger branch.

A. F. H.

DELAMAIN.—There was a book published many years ago called *Love and Honour*, written by a distinguished barrister named Delamain. I wish for information respecting him and his family; also about a lady of the same surname, who was known as "Queen of Bath" early in the present century?

Y. S. M.

EXNING: CO. SUFFOLK.—In 1845 a pyx, several altar candlesticks, and bells, were found near the parish church. I am anxious to know where they are deposited, and if they can be seen.

W. MARSH.

FIRST-BORN SON.—Can any instances in historical writings be adduced to prove that the term "first-born" son may be correctly applied to an only son? It seems to imply a second son, or at any rate the probability of a successor, if used in speaking of the birth of a first child. I make this inquiry in consequence of having lately heard a clergyman of the Church of England assert from the pulpit that the church from the earliest times regarded our Lord as the *only* son of his mother—an expression not to be found in the New Testament in speaking of his relation to her, though it is applied to the son of the widow of Nain (Luke vii. 12). On the other hand "first-born" is used by Matthew (Matt. i. 23), and Luke (Luke ii. 7). Thinking that the expression might be differently rendered in other languages, I referred to the Greek, Latin, German, Italian, and the two French translations, but they are all agreed on this point.

Z. Z.

ANCIENT MONUMENT IN FAVERSHAM CHURCH. On the north side of the chancel of our parish church here is an exceedingly beautiful perpendicular monument: the owner I am most anxious to discover. The arms on the front of the tomb are described by Zach. Cozens as "quarterly, 1 and 4, a chevron between three trefoils; 2 and 3, cross potents, a cross, impaling, on a fess er. three boars' heads erased between three bugle horns." As the colours of the arms are gone, it seems a difficulty to determine the occupant of the tomb. Perhaps some of your correspondents will kindly help me in the matter.

GEORGE BEDO.

Faversham.

THE GUARDS' BANDS.—How long is it since what may be called the "barbaric" portion of the bands of the three regiments of Foot Guards was

filled by stalwart Africans in white turbans ornamented with large blue beads, who played the big drum, cymbals, tamborine, triangle, and an instrument of which I know not the correct name, but which consisted of three large gilt crescents hung with little bells and mounted on a pole, which the player kept jangling up and down in tune with the other instruments? OLD BOY.

HALES: OR D'HELE.—I remember to have seen in your pages reference to our countryman Hales, who, under the name of d'Hele, used to write books for the composers whose pieces were performed at the Grand Opera at Paris. Recently, I met with the following notice of d'Hele in the old novel of *Mémoires de la Duchesse de Mosheim*, published about the year 1783:—

"Ce qui manque à ce théâtre c'est un d'Hele: c'est un poète: Sedaine est vieux, Marmontel est pesant, Desfontaines est froid."

The theatre referred to was the Italiens, at which the performers of the Opera Comique were playing.

W. H.

HENRY IV. OF FRANCE.—Can you or any of your readers inform me in what book a *full* description of the first meeting of Henry IV. of France with Gabrielle d'Estrée may be found?

M. A.

INQUISITION IN PORTUGAL.—While perusing the interesting work of Senhor Hencolano, entitled *Da Origem e Establicimento da Inquisico em Portugal*, I found (vol. iii. p. 14) the following curious note. The note refers to the secret instructions delivered to the nuncio Lippimano in the year 1542:—

"There was printed in England in the present century, but without any indication of the year or place of publication, a Portuguese version of the instructions to the Bishop-coadjutor of Bengamo, purporting to have been extracted from a library in Florence. It is of such extreme rarity that we have seen only one copy of it."

Could any of your readers contribute some additional information respecting this rare publication?

J. S.

"IT IS HARD TO ENSLAVE A READING PEOPLE." This motto was affixed to the wall on the occasion of the inauguration of the Free Library at North Shields the other day. Where is the quotation from, or is the motto original? I shall be glad to know.

WILL. WYKE.

KNIGHTHOOD AND FOREIGN ORDERS.—An Englishman has an order conferred upon him by a foreign sovereign. I will say, for example, the Emperor of the French creates him Knight of the Legion of Honour, or Knight Grand Cross of that order; the recipient obtains the sanction of the Queen to accept and wear the same. I should be glad to know whether such sanction would entitle the recipient to the title of "Sir," the same as if he were a K.C.B.; and if not, why not?

K. G.

**MARRIAGE IN A PROHIBITED DEGREE.**—Looking over Burke's *Peerage and Baronetage* I find that the grandfather of a distinguished man of the present day married (by the dispensation of the pope) the elder daughter of his brother. As the pope does not get "tithe or toll in our dominions," I wish to ask whether such a marriage is legal, and if not, how could the issue of such marriage claim and be entitled to the hereditary honours of his father? When such an outcry is made against marrying the sister of a deceased wife, where there is no blood relationship, it does appear strange that an alliance should be allowed of that nature, which is expressed by a word that has given such a sickening character to the recent discussion of the scandal on the great poet. CLARRY.

**MONUMENTAL BRASS.**—Some years since I bought in London a shield of arms which had been attached to a monumental slab. The arms are . . . a chev. betw. three boars' heads couped . . . impaling . . . an inescutcheon . . . within an orle of martlets . . . Crest a boar's head couped . . . Probably some reader of "N. & Q." may be able to assign these arms to the families to whom they belonged, and thus, perhaps, it may be discovered from what church they were taken. I wish to restore the shield to the rector or vicar of the parish, so that it may again occupy the original space on the monumental slab from which it appears to have been violently wrenched.

R. D. DAWSON-DUFFIELD, LL.D.

**NATURE PAINTING ON STONES, ETC.**—I am interested in hearing all that can be said on the curious subject of those bizarre or beautiful tracings which are occasionally to be seen limned by no earthly hand on the broken or the polished pebble or marble. The most familiar illustrations are the simulachra of trees and rocks to be found in the so-called *landscape stones* and the vermiculated ramifications of the *mocha stone* or *moss agate*. But these specimens are of far inferior interest to those in which the form of some animal or of the human face is clearly and unmistakably portrayed. I desire to be made acquainted, by the kindness of some of your correspondents, with the titles of books wherein these "prodigies" are treated of. I am acquainted with the relations of Pliny, and I have read the curious account given by Gaffarel in his *Curiosités Inouïes*, 1550. I have also the elaborate relations of Happel (*Relationes Curiosæ*) 1683, and Mr. King's notice in his *Handbook of Engraved Gems*. I shall be especially glad to be informed by any of your correspondents of any specimens now in existence of these curious freaks of nature. I know the Hope collection, as it was exhibited in the Kensington Museum, and the head of Chaucer in the British Museum, but I should like to hear of other examples.

JOHN ELIOT HODGKIN.

West Derby, Liverpool.

**PIRIE'S CHAIR.**—Among the "Legendary Ballads of England and Scotland," compiled by Mr. J. S. Roberts, is one entitled "Proud Lady Margaret," in which these stanzas occur:—

"You're straight and tall, handsome withal,  
But your pride owergangs your wit;  
If you do not your ways refrain,  
In *Pirie's chair* you'll sit.

"In *Pirie's chair* you'll sit, I say,  
The lowest seat o' hell;  
If you do not amend your ways,  
It's there that ye must dwell."

The editor admits his inability to explain "the mysterious allusion" to *Pirie's chair*. Will "N. & Q." assist in its solution? W. T. M.

**PONUNCIATION OF "PRIMER."**—You would greatly oblige me, and I am sure others, if you would allow the following question to be discussed in "N. & Q." Should *Primer* be pronounced *Prímer* or *Prim'er*? This has become of importance since the introduction so largely into our schools of the new Latin *Primer*. I have referred to all the dictionaries I could find (by no means a few) on the subject, including Johnson, Walker, and Webster's, and they all, with the two following exceptions, give it accented thus *Prim'er*. A 4to Johnson, 1832, gives an adjective and substantive both accented *Primer*. A *Dictionary of the English Language*, by John Craig, 1849, gives *Primer* also. But although only two have the *i* long, fully half the persons with whom I have discussed the question say it is *Prímer*. Of course it comes from the Latin *primarius*, but that does not decide it, as it is not at all unusual to change the quantity of a Latin word when introducing it into English. As far as I am myself concerned, considering it a true English word and therefore not to be ruled by the Latin, I call it *Prim'er*.

DE MORAVIA.

Hastings.

**P.S.**—Having met with the following it may be as well to make a note of it. In the directions for the pronunciation of Welsh in the English edition of Camden's *Britannia*, this sentence occurs: "I is to be pronounced as the English in the words win and kin, but never as in *wind*, kind," &c. So that, but comparatively few years ago, *wind* was pronounced in prose as we now pronounce it in verse.

DE M.

**THE PRISONER OF GISORS.**—Though the question "who was the prisoner of Gisors?" was formerly asked in your columns, perhaps as it failed in eliciting a reply, you will allow me to repeat it. E. S.

**RAPHAEL'S DEATH OF ABEL.**—Can any of your readers oblige me with any information as to the present abode of the cabinet picture by Raphael of the "Death of Abel?" It is said to have been purchased by Cardinal Fesch in 1803, of Chev.



Venzéli, and to have been given by the Cardinal to Marshal Ney in 1805; to have been sold amongst the Marshal's other effects, after the capitulation of Paris, and to have been bought by a Monsieur Louis Guerin; and again sold (but not known to whom) at the disposal of Louis Guerin's collection in 1819. H. R. FORREST.

REGISTER OF CIRENCESTER ABBEY.—Some time ago Mr. FULLER asked for information about this register, which had been in the possession of Collinson, the historian of Somersetshire. Can any one help to trace it? DEO DUCE.

ARMS OF "STRANGWAYS."—Some years ago I was staying in London—probably about the year 1840—with one of the Strangways. I remember that he had a very handsome topaz seal of an extraordinary size, with the arms of his family well engraved. The seal was missed some time after this date, and I imagine it may have fallen into the hands of a collector. If any one has seen or is possessed of such a seal I should be glad to know. The motto on the seal was, I believe, "Ystoyeau et ne doubtero."

What is the interpretation of this motto?

EDWARD MORTON.

Malton.

"THE SISTERS."—An old ballad, "The Unconscious Rival," formed the subject of a painting by E. M. Cope, R.A., which was exhibited at the Royal Academy in 1851. The painting was called "The Sisters," and I saw it again in Manchester in 1852, and also amongst the pictures at the Great Exhibition in London in 1862. Has an engraving ever been published of it; and if so, by whom? Where is the pretty ballad, "The Unconscious Rival," to be found; and who is supposed to be its author? for I have searched for it in vain in several collections, and have in fact only met with it in the Royal Academy Catalogue for 1851.\*

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

TIZARD.—Is this surname of English origin, to what locality can it be traced, have arms been granted to any bearing it, and are any of the family still living? W.

UDALL'S "ROISTER DOISTER."—In going through Arber's reprint of this early comedy, I have been puzzled by the following dozen passages, and shall be obliged by an explanation from some one better read in old English, &c., than myself.

P. 17. "Who is this? greate Goliah, Sampson, or Colbrande?"

No (say I) but it is a brute of the Alie lande.

[\* This ballad is printed in "N. Q." 2nd S. iv. 368.—Ed.]

Is "Alie lande" Holy land?

P. 20. "Whip and whurre,

The olde proverbe doth say, never made good furre."

Does this mean, flogging and rating never made good advance, never furthered business?

P. 23. "Ill chieve it dotying foole, but it must be cust."

Query. Ill thrive it; may no good come of it. Is "cust" kist?

P. 26. "With Nobs nicebecetur miserere fonde.

P. 28. "Yea, Jesus, William zee law, dyd he zo law?"

The play contains no character called "William."

P. 29. "A sore man by zembletec."

"Oh, your constrelyng

Bore the lanterne a fiele before the gozelyng."

P. 52. "By Gosse, and for thy sake I defye hir in deede."

P. 73. "The kitchen collocauit, the best hemes to grece."

As the collocauit is wanted for a "hedpiece," is it another form of collock? but would a pail be used "hennes to grece," supposing "grece" means to grease or baste?

P. 85. "I am, no usurer, good mistresse, by his armes."

Whose arms?

P. 87. "Our Lorde Jesus Christ his soule have mercie upon:

Thus you see to-day a man, to-morrow John."

JOHN J. A. BOASE.

Alverton Veau, Penzance.

THE CAPITAL OF WALES.—I observe in the daily papers that the address presented to the King of the Belgians is enclosed in "a costly silver casket; views of London, Edinburgh, Dublin, and St. Asaph being engraved on the four sides." Why St. Asaph? It is a mere cathedral village, not having arrived at the dignity of a borough town, and therefore not a city. Surely Carnarvon, although not a city, is more worthy, both historically and topographically, of being called the capital of Wales. JOSEPHUS.

THE WHITE SWAN.—What royal arms are supported by the white swan? As a badge it belongs to the house of Lancaster, derived from the De Bohuns, who obtained it from the Tonis, one of whom married the heiress of a Belgian family, wherein a legend of the "Knights of the Swan, or of Seven Brothers transformed into Swans," existed. Edward III. seems also to have borne this device, and it is also connected with the arms of the town of Buckingham, which, I presume, is the reason of its being represented in Eton College. It is a supporter of the arms of Archbishop Chicheley; it is a supporter of the arms of Henry Prince of Wales before he became King Henry V., and it is a supporter of Henry Prince of Wales, son of Henry VI., who was killed at Tewkesbury. But does it ever appear as a supporter of a king's arms, and if so, where?

HENRY F. PONSONBY.

**WARINE THE BALD.**—Ordericus Vitalis (B. iv. chap. vii.) states that Roger de Montgomery, Earl of Shrewsbury, gave his niece Emeric to Warine the Bald, "a man of small stature but great courage." A note to p. 196, vol. ii., of Bohn's edition, asserts that Warine the Bald, viscount to Earl Roger, was the brother of Reginald de Baliol; but in the same edition, vol. iii. p. 468, it is stated, also in a note, that Reginald de Baliol married the same Emeric, she having been first married to Warine the Bald. Were Warine the Bald and Warine the viscount the same person, and is it true that Reginald married his brother's widow? G. B. H.

**YOSH AND BEZIQUE.**—Can any one give an account of a game at cards called *yosh*? Why was it so called? Is the game itself English, American, or otherwise? Is *yosh* the same as the game now called *bezique*, as they are played somewhat similarly? Is there any other name by which either of them is known. C. S.

### Queries with Answers.

**BUTLERIANA.**—Can any one tell me where Butler got the origin of the last line of the following?—

"And make an accurate survey  
Of all her lands, and how they lay,  
As true as that of Ireland, where  
The sly surveyors stole a shire."

It is the tenth line in his satirical poem upon the Royal Society, "The Elephant in the Moon."

R. ANTHONY-JOHNSTON.

Clifton.

[Butler's poem is a satire upon the Royal Society, whose early proceedings, however admirable were the ultimate aims of that body, suggested abundant materials for ridicule. Some of the Fellows had so implicit a faith in the cosmetic virtues of Maydew, that they, like Mrs. Pepys,\* were in the habit of going out to collect it before sunrise. Butler's allusion in the last line is to Sir William Petty, the direct ancestor of the Marquis of Lansdowne, one of the first Fellows, who was employed to make a survey of Ireland during the Commonwealth, and was afterwards impeached for mismanagement in the distribution and allotment of land. Here is Petty's account of the affair as recorded in his remarkable will. He tells us, that "upon the 10th of Sept. 1652, I landed at Waterford in Ireland, phy-

\* "My wife away down with Jane and W. Hewer to Woolwich, in order to a little air and to lie there to-night, and so to gather May-dew to-morrow morning, which Mrs. Turner hath taught her is the only thing in the world to wash her face with; and I am contented with it."—Pepys's *Diary*, May 28, 1667.

"Troubled, about three in the morning, with my wife's calling her maid up, and rising herself, to go with her coach abroad, to gather May-dew, which she did, and I troubled for it, for fear of any hurt, going abroad so sometimes, happening to her; but I to sleep again, and she came home about six."—*Ibid.* May 10, 1669.

sician to the army who had suppressed the rebellion begun in the year 1641, and to the general of the same, and the head-quarters, at the rate of 20s. per diem, at which I continued till June 1659, gaining, by my practice, about 400*l.* a year above the said salary. About Sept. 1654, I perceiving that the admeasurement of the lands forfeited by the aforementioned rebellion, and intended to regulate the satisfaction of the soldiers who had suppressed the same, was most insufficiently and absurdly managed, I obtained a contract, dated 11th Dec. 1654, for making the said admeasurement, and, by God's blessing, so performed the same, as that I gained about 9,000*l.* thereby, which, with the 500*l.* abovementioned, and my salary of 20s. per diem, the benefit of my practice, together with 600*l.* given me for directing an after survey of the adventurers' lands, and 800*l.* more for two years' salary as clerk of the council, raised me an estate of about 13,000*l.* in ready and real money, at a time when, without art, interest, or authority, men bought as much lands for 10s. in real money, as in this year, 1685, yields 10s. per annum rent, above his majesty's quit-rents."]

**MALBONE, THE PAINTER.**—Hawthorne, in the beginning of the second chapter ("The Little Shop-Window") of his exquisite *House of the Seven Gables*, speaks of "a certain miniature done in Malbone's most perfect style, and representing a face worthy of no less delicate a pencil." Can any of your American correspondents give some biographical and artistic account of him, and was he a friend of Hawthorne's? The diligent Nagler has but a few words relating to this artist:—

"Malbone, painter of North America, a young artist who already enjoys a reputation in his own country. In the *Kunstblatt* of 1836 he is called one of the superior artists of that country."—*Vide Nagler's Künstler-Lexicon*, viii. 214, 1836.

It is possible that in one of the forthcoming volumes of that laborious work *Die Monogrammisten* (three large volumes, embracing together 8694 articles, have been published: München, 1858-63), which was left unfinished by the late Dr. Nagler, and is now being continued by Dr. Andresen,\* well known as an art critic and investigator, the American artist will find a place, provided he signed any of his works with any of the "monogrammes, marques figurées, lettres-initiales, noms abrégés, etc.," mentioned by Brulliot as bestowing a right upon the artist to be spoken of in such a work. Brulliot,† too, does not mention Malbone in his *Dictionnaire des Monogrammes*, 3 vols. Munich, 1832-34.

HERMANN KINDT.

Germany.

[Edward G. Malbone was born in Newport, R. I. in August, 1777, and died in Savannah, Ga., May 7, 1807.

\* *Vide* proof sheets of the *Universal Catalogue of Books on Art*, p. 30.

† *Vide* proof sheets of the *Universal Catalogue of Books on Art*, p. 180.



In early life he evinced much fondness for painting, and at the age of seventeen established himself in Providence as a portrait painter. In 1801 he accompanied his friend Washington Allston to London, where he was urged by Benjamin West to settle down, but he returned to Charleston at the end of that year. Of Malbone's merit as a portrait painter, Allston says, "He had the happy talent among his other excellencies, of elevating the character without impairing the likeness. This was remarkable in his male heads; and no woman ever lost beauty under his hand. To this he added a grace of execution all his own." He painted a few compositions, distinguished by agreeable style and warmth and delicacy of colouring, and occasionally attempted landscape in oil. There are excellent notices of him in Allen's *American Biographical Dictionary*, 1857, p. 545, and in Ripley and Dana's *New American Cyclopædia*, 1861, xi. 103.]

**LEER.**—A Hampshire-born woman said to me a few days since, in speaking of her baby's illness, "He looked so *leer* last night." What did she mean?

HERMENTRUDE.

[In the neighbourhood of Brighton also, if any one is weak and faint, they complain of feeling *leer*. It is said that many of the peculiar words in Sussex and Hampshire are derived from the intercourse between the fishermen of this coast and of the opposite shores of Normandy and Brittany. For other uses of the word *leer* consult Johnson's *Dictionary* and Nares's *Glossary*.]

**MACHIAVEL.**—I have a folio book containing discourses against Machiavel, but the title is missing. The dedication is to Francis Hastings and Edward Bacon, and is dated in August 1577. Can you furnish me with the author's name?

H.

[The work is entitled "A Discovrse vpon the Meanes of vvel Governing and Maintaining in good Peace, a Kingdome, or other Principallitie. Divided into three parts, namely, The Counsell, the Religion, and the Policie, which a Prince ought to hold and follow. Against Nicholas Machiavell the Florentine. Translated into English by Simon Paterieke. London, Printed by Adam Islip. 1602." It is usually attributed to Innocent Gentillet, an able defender of the Reformation; but a MS. note in the British Museum copy ascribes the authorship to Pedro de Ribadeneira.]

**RIFF-RAFF.**—One is always glad to be enabled to spot the date of our vocabulary being enriched with a new and expressive word. Apparently, the word heading this notice was recently composed about the year 1812, for Miss Mitford used it on the 13th April that year, with an intimation that she had just learnt it from a certain Miss G—.

W. H.

[The words are as old as the time of Robert de Brunne, alias Robert Mannyng, who flourished in the fourteenth century:—

"Ne costom no seruisse of þing þat he forȝaf  
þat nother he no hise suld chalange *rif no raf*."

So again in the historical play, *Lord Thomas Cromwell*, 1602, 4to:—

"There's legions now of beggars on the earth  
That their original did spring from kings;  
And many monarchs now, whose fathers were  
The *riff-raff* of their age."—Act i. Sc. 1.

The words are also to be found in Hackluyt and Foxe.]

### Replies.

"THERE WERE THREE LADIES PLAYING AT BALL."

(1st S. vi. 53; 2nd S. v. 171; 4th S. iv. 396.)

In Aytoun's *Ballads of Scotland* a version of this ballad is given under the name of "Fine Flowers i' the Valley." He says in the introduction, this is the most popular of all the Scottish ballads, being commonly recited and sung even at the present day. Sometimes a different refrain is employed, as in the copy given by Mr. Jamieson under the name of "The Cruel Brother," which commences thus:—

"There was three ladies play'd at the ba',  
With a heigh-ho! and a lily gay;  
There cam a knight and play'd o'er them a',  
As the primrose spreads so sweetly."

It appears that a version of the same ballad is popular in some parts of England, where it is known as "The Three Knights." In it also the refrain differs; the first stanza, according to Mr. Bell, running as follows:—

"There did three knights come from the west,  
With the high and the lily, O!  
And these three knights courted one lady,  
As the rose was so sweetly blown."

The ballad was first printed in Herd's collection, though in rather an imperfect form. The subjoined version is taken down from recitation:—

"There were three sisters in a ha',  
Fine flowers i' the valley;  
There came three lords among them a',  
The red, green, and the yellow."

See Aytoun's *Ballads of Scotland*, vol. i. p. 224. I should be glad to see a copy of W. M. T.'s version.  
C. W. BARKLEY.

The following is a copy of the ballad, sung in Cheshire amongst the people in the last century:—

"There were three ladies playing at ball,  
Gilliver, Gentle, and Rosemary:  
There came three Knights and looked over the wall,  
Sing, O the Red Rose and the White Lilly.  
"The first young Knight he was clothed in Red,  
Gilliver, Gentle, and Rosemary:  
And he said, 'Gentle lady, with me will you wed?  
Sing, O the Red Rose and the White Lilly.  
"The second young Knight he was clothed in Blue,  
Gilliver, Gentle, and Rosemary:  
And he said, 'To my love I shall ever be true,  
Sing, O the Red Rose and the White Lilly."

- "The third young Knight he was clothed in Green,  
Gilliver, Gentle, and Rosemary :  
And he said, ' Fairest maiden, will you be my queen ?'  
Sing, O the Red Rose and the White Lilly.
- "The Lady thus spoke to the Knight in Red,  
Gilliver, Gentle, and Rosemary :  
' With you, Sir Knight, I never can wed.'  
Sing, O the Red Rose and the White Lilly.
- "The Lady then spoke to the Knight in Blue,  
Gilliver, Gentle, and Rosemary :  
And she said, ' Little faith I can have in you.'  
Sing, O the Red Rose and the White Lilly.
- "The Lady then spoke to the Knight in Green,  
Gilliver, Gentle, and Rosemary :  
And she said, ' 'Tis at Court you must seek for a queen.'  
Sing, O the Red Rose and the White Lilly.
- "The three young Knights then rode away,  
Gilliver, Gentle, and Rosemary :  
And the ladies they laughed, and went back to their  
play—  
Singing, O the Red Rose and the White Lilly."

T. W.

## ARMORIAL BOOK-PLATES.

(4th S. iv. 409.)

The question of the date of English book-plates has long since been raised in "N. & Q." In Aug. 2, 1851, a book-plate of Sir Edward Dering is mentioned as being dated 1630. In Nov. 1, 1851, MR. KING, York Herald, stated that he possessed Pepys's book-plate. In the same number he said—

"An engraving of a blank shield with a helmet and lambrequins and a compartment for the motto, the whole surrounded by a border ornamented with flowers; altogether well engraved. The shield contains six quarterings very neatly sketched with pen and ink; and the helmet is surmounted by a crest also neatly sketched."

The name attached to this book-plate, if my memoranda are right, is "Joseph Holand, 1585."

I have not at hand the volume containing these notices, and am quoting from memoranda made on reading them. I do not therefore know whether MR. KING gives Pepys's book-plate as one of the same kind as Holand's, nor what was said to be the character of Sir Edward Dering's. But I have never seen an English book-plate dated earlier than 1698. I have some of that year, and among the many which I have (undated) I see none which I believe to be older. One exists, and may be referred to easily, which I believe to be English, and possibly earlier than 1698. It is in the Bodleian copy of the "Boke of St. Alban's," pasted on the last leaf of the "Treatyse of Fysshynge with an Angle." It shows six quarterings without tinctures. The first quarter is a fesse vair between two lions passant gardant, which, with tinctures, argent a fesse vair between two lions passant gardant sable, would be the coat of the Pembroke family of Voyle. It shows also a helmet, crest, and motto. The Bodleian "Boke of St. Alban's" in which I saw this book-plate

was bound in vellum, and had stamped on each cover outside a shield carrying or, three lions passant sable, armed and leagued gules, which is the coat of Carew of Carew Castle, Pembrokehire. I have once seen a duplicate of this book-plate in a private collection.

I should like to hear more about those blank shields prepared to receive arms. They went on contemporaneously with the true book-plates wholly engraved. I have one, not filled up, of Stefano Della Bella's work, who was born 1610 and died 1664.

But there is no doubt as to the earlier prevalence of true book-plates on the Continent. I have one, "Joannes Praepositus Sanctae Crvcis Augustae Anno Dni MDCVI." It is exquisitely engraved. Another of a mitred abbot, 1672; another not dated, but, as it seems to me, of the early part of the last half of the sixteenth century, if not older, nine inches and seven-eighths high, seven inches and one-eighth wide, the whole surface of the block being engraved. The name is "Hieronymus Cöler."

I hope at last in a short time to put together a few notes on book-plates in "N. & Q." with the purpose of submitting what I have to say, after a good many years of collecting, to the judgment and correction of those who have been engaged in the same pursuits.

D. P.

Stuarts Lodge, Malvern Wells.

I have a small volume by Thomas Beard, the Puritan minister at Huntingdon, schoolmaster to Oliver Cromwell, entitled—

"Pedantivs. Comedia, olim Cantabrig. acta in Coll. Trin. nunquam antehac Typis evulgata. Londini, Excudebat W. S. Impensis Roberti Mylbourn in Cœmeterio Paulino ad insigne Canis Leporarii. 1631."

This title is printed in a book-plate, time of Queen Elizabeth. At the top are the arms of England and France only, with the lion and griffin for supporters; on each side a horn of abundance held by two children; below them a crowned rose and crowned lily, then two cherubs with four wings; lower down two baskets of fruit, indicating plenty; they are supported by two caryatides, under which are E and R crowned. In the centre below is a large crown with a phoenix in flames, and underneath the year 1581. On the other leaf are two of the *dramatis personæ*, Dromodotus Philosophus and Pedantius Pædagogus, with two pupils in long robes behind him, looking with a suspicious eye on the birch-rod which he holds in his hand.

P. A. L.

Book-plates are seldom dated. Many foreign ones exist, however, of persons who flourished in the sixteenth century. I have before me the book-plate of "Sir Francis Fust of Hill Court, in the county of Gloucester, Baronet, created 21st of August, 1662, the 14th year of King Charles 2d."



It is a very fine engraving, and contains forty quarterings. There can, I conceive, be little doubt that Sir Francis had it made when the baronetcy was conferred upon him. EDWARD PEACOCK.  
Bottesford Manor.

I have collected with great trouble a very large number of armorial book-plates, but amongst them have not a single specimen antecedent to 1700. My earliest are of "The Right Hon. Charles Lord Halifax, 1702"; "The Right Hon. John Earl of Roxburghe, Lord Ker, Ceesford, and Cavertoun, 1703"; and "Sir Fulwar Skipwith of Newbold Hall, in the county of Warwick, Baronet, 1704." CHARLES SOTHERAN.

81, Derby Street, Hulme, Manchester.

#### GUILD OF MASONS AT FAVERSHAM ABBEY.

(4th S. iv. 310, 374, 460.)

I wrote the letter which has made MR. BEDO so angry. As it did not appear in the pages of "N. & Q." I need not reply to it here. But as some historical questions are raised, I will make a few remarks upon them.

According to Jacob (p. 24) the abbey owned, in the reign of Henry III., thirty-two houses in Faversham, but of twenty-eight of these they were ignorant altogether.\* In the succeeding reign another survey was made, when it was ascertained that the number of houses belonging to the abbey was forty (p. 27), ten of which seem to have been built between the abbey and the town (p. 29).

It must be remembered that the Statute of Mortmain was enacted in the former reign, and that it prevented the abbey receiving any more lands and tenements except by license of the king. This statute seems to have been observed by the abbots of Faversham (Lewis, p. 34).

In 1499 the total income of the abbey was 225*l.* 10*s.* 2*d.* (Southouse, pp. 56, 59; Lewis, p. 37). Of this amount, 20*l.* 0*s.* 3*d.* arose from rent in the "town of Faversham" (Southouse, p. 55). The question now arises, how many houses are represented by this amount? Southouse (pp. 59 to 64) gives the names of "divers houses in the town," and the annual rent of each. The list comprises twenty-three houses, the rents of which vary from three pounds down to *nothing*. The total annual income from the twenty-three was 11*l.* 12*s.* 3*d.*, averaging, say, ten shillings a house; this would give forty as the number owned in 1499.

I am quite aware that Jacob (p. 29) says: "Some few years before its dissolution it became possessed of the rents of 342 messuages," but (be merciful, MR. BEDO) he gives no authority for the

\* Lewis, p. 48, says this inquisition was taken in the 29th and 30th Edward I.

statement; he wrote with an evident bias against the abbey (p. 31), and, as I judge, his own figures are against him. There are two items (pp. 177, 178) which bear on this question, and I must confess that I cannot see why they were divided. They run thus:—

"It. Received for the ferme of 2 messuages at the town-gate of Faversham, and for other messuages, mill, and tenements in the said town, belonging to the said principal manor, by estimation, 26*l.* 17*s.* and a seam of barley.

"It. Received for the yerely rent of tenements and messuages in the said town, 21*l.* 6*s.* 11½*d.* and ½ a quarter of barley."

The latter item is probably for the same houses as those which yielded 20*l.* 0*s.* 3*d.* in 1499. If we put these two "items" together, and bear in mind the ascertained value of twenty-three houses, it seems to be too much to ask us to believe the rents of 342 houses yielded only 47*l.* Between 1499 and the dissolution, a period of forty years, the annual income of the abbey had increased by only 31*l.* 2*s.* 4*d.* (Lewis, p. 39), notwithstanding the additions to the property during the reign of Henry VIII.

MR. BEDO seems to imply that there are no wooden houses in Faversham. He is no "stranger" here, so surely he must mean none but wooden houses. He is singularly unfortunate in the two to which he directs my attention; that on the east side of the gateway is wood and plaster, except a small portion of stonework which seems to have formed one side of the gateway; while the Globe is also wood and plaster in its upper part, the lower being brick, or faced with brick. Both houses have the upper stories overhanging the lower ones, a feature well known in old towns where wood building was in vogue. This communication is already too long, or I could have added other points. I will only say that I still plead ignorance of the history of Faversham; those who know most are most ready to confess how little they know. J. M. COWPER.

#### PORTRAIT OF BYRON.

(4th S. iv. 251, 327, 423.)

"What taste and elegance and genius does,  
Still savours something greater than its place,  
However low or high."

That "pink of fashion," the accomplished and witty Count Alfred d'Orsay, was ever striving like another "Admirable Crichton" to excel in everything he undertook. He was clever with the pen, pencil, and brush; likewise as a sculptor, a good swordsman, an admirable fencer, a very elegant rider, skater, swimmer, dancer. I never saw any one bow more gracefully. Count d'Orsay was very expert at taking likenesses; and, independently of the more important portraits by him which have been engraved—such as Queen Victoria's (on horseback), the Duke of Wellington's,

and Lord Byron's (MR. W. M. ROSSETTI saw at Captain Trelawny's) — D'Orsay made a series of profiles which he himself drew upon stone, many of which could for a long time be seen at Mr. Mitchell's in New Bond Street. That of Lord Byron I perfectly recollect having seen, either at Count d'Orsay's or at a mutual friend of ours, who had several; amongst others Lord George Bentinck, and that other distinguished foreigner Count Matuszewitch.

D'Orsay was in Italy with Lord and Lady Blesington. It was there he knew Lord Byron, who, in his conversations with her ladyship, spoke very favourably of the Diary, or "Impressions de Voyage," written by the young Frenchman, "Le Comte Alfred," whom he called "Un Cupidon déchainé." As regards the dress both of men and women of high-life in those days, in Captain Gronow's amusing *Reminiscences* (the first volume especially) are a few engravings, evidently from drawings made at the time, which give one a very good idea of what people looked like some forty to fifty years ago. The Duchess of Richmond and Lady Jersey, the Earl of Fife, Lord Hertford, Hughes Ball Hughes ("the Golden Ball"), Count d'Orsay, &c. It is difficult now-a-days to fancy to one's self the aristocratic head of Lord Castle-reagh (the first Marquis of Londonderry), of whom Chantrey has made a bust worthy of ancient Greece, and Lawrence such a noble portrait, in a peer's state robes (for the coronation of George IV.),—one can hardly, I say, imagine a Prime Minister of the crown as there described, with a fashionable blue coat and gilt buttons, fancy waistcoat, and full trowsers *à la Cosaque*; but such is the tyranny of fashion, that —

"New customs,  
Though they be ever so ridiculous,  
Yea, let them be unmanly, still are follow'd."

And so it seems to have been with the noble poet too.

P. A. L.

I presume it is almost needless for me to suggest that the "Lady B.," inquired about at p. 388 is no other than the "Lady Burghersh" mentioned on the former page.

W. P.

HECTOR, DUKE OF MONTELEONE (4th S. iv. 410.) Hector, Duke of Monteleone was the head of the great Neapolitan house of Pignatelli, and in any genealogical work on the nobility of the Two Sicilies J. L. F. will find what he wants. I think Count Spaur's work, to be procured at Quaritch's in Piccadilly, includes that family.

C. G. H.

BENTHAM'S "CHURCH OF ENGLANDISM" (4th S. iv. 451. 488.) — I am perfectly astounded by the ignorance—if that is the right word—displayed or affected by Sir John Bowring about Bentham's *Church of Englandism and its Catechism*. If Sir John Bowring had ever seen that book he must

have known that it was not "published anonymously." If he never saw the book, he ought not to write about it. I transcribe the title-page of a copy which has long been in my possession. *Not Paul, but Jesus*, I know nothing about.

"Church of Englandism and its Catechism examined; preceded by Strictures on her Exclusionary System, as pursued in the National Society's Schools: interspersed with general Views of the English and Scottish Established and Non-Established Churches; and concluding with Remedies proposed for Abuses indicated; and an Examination of the Parliamentary System of Church Reform lately pursued, and still pursuing; including the proposed New Churches. By Jeremy Bentham, Esq., Bench of Lincoln's Inn, and late of Queen's College, Oxford, M.A. London: Printed 1817; published, 1818, by Efigham Wilson, Royal Exchange. Price 20s."

W. S.

BELL INSCRIPTIONS, ETC. (4th S. iv. 478.) — At a committee meeting of the Ecclesiological Society in December, 1863, Messrs. Mears, of Whitechapel, exhibited a volume containing a collection of *fac-similes* of inscriptions, &c., on many of the ancient bells that had been sent to them from time to time for recasting. And the work is, of course, still in the possession of that well-known firm. Perhaps a few of the more remarkable inscriptions may some day be published by the writer of this note.

THOMAS WALESBY

Golden Square.

BOLTON ABBEY: THE DOGS (4th S. iv. 388.) — As an answer to the query of the REV. JOHN PICKFORD, M.A., I beg to give the following extract from the *Stories of the Craven Dales*, by Stephen Jackson, Esq. Skipton (Tasker & Son), 1846:—

"Popular tradition says, that the *dogs* represent the two *greyhounds* of the "Boy of Egremond." The dogs, I may remark *en passant*, are not greyhounds, but old English mastiffs or bloodhounds; and if Prior Moone did not intend them for mere ornaments, he may have adopted them as being emblematic of watchfulness, fidelity, and gratitude; or, as it was the custom to relieve the sick and lame at the great gates of a convent, the dogs may represent those in the parable of Lazarus and Dives. My belief is that the maiden name of the founder furnishes a satisfactory clue to the enigma. Meschines, or more properly Mezchienez, signifies *my dogs*. It is stated in an old French heraldical work, that a Norman family called 'De Meschines' bore for arms a dog: the bearing being a play upon the name, which perhaps originated from the first of the family having been a huntsman. Such armorial bearings are by no means uncommon, and are called *canting* arms. After what I have stated, it will require very little logic to explain the Bolton dogs, which are neither more nor less than the *family arms of the founder of the abbey*, and therefore are most appropriately placed over the principal entrance."

S. S.

IONA (4th S. iv. 325.) — If this word signify a "dove," may not the name of St. Columba (so connected with Iona) have been a conventual assumption, and suggested by the Hebrew signi-



fication of Iona? I know nothing of Hebrew, but W. B. C.'s note *ut supra* suggests such an idea. The original church or cell was probably dedicated to the Holy Ghost—the Holy Dove. S. S.

FATHER JOHN GERARD, S. J. (4th S. iv. 389).—I may state that the work of Bartoli in which he uses Father Gerard's account of the powder-plot is his *Inghilterra*. This work forms part of his *Istoria della Compagnia di Gesù*, which he never completed. The larger work was divided according to the four quarters of the world. Under *Asia* he published two parts, *India* and *Japan*; under *Europe* also two parts, *Italy* and *England*. This is all he published of his *Istoria*, as far as I know. In the *Inghilterra* he made free use of another MS. of Father Gerard's, written by command of his superiors, in which he relates at some length his missionary life in England during the persecutions of Elizabeth's reign. Extracts from this latter MS. have been twice printed—first by Dr. Oliver in an old magazine, long defunct, called *The Catholic Spectator*, and again last year in the *Month*. These latter extracts were advertised as about to be published in a separate form, but they have not yet appeared. Father Gerard's MS. on the plot is in English, from his own hand. Now that MR. DIXON has given fresh currency to all the old calumnies about the participation of Jesuits in the plot, there is perhaps a chance of Father Gerard's narrative being given to the public.

G. R. K.

OLD PEWTER (4th S. iv. 363).—I believe that formerly the Pewterers' Company exercised the right of testing the quality of pewter goods, much as nowadays the Goldsmiths' Company assay manufactures in the precious metals. Every pewterer had to register his trade-mark with the company. These marks were stamped on plates called "touch plates," four or five of which still exist, each containing some four hundred to five hundred marks. A few months ago, desiring to gain some acquaintance with the subject, I was courteously permitted by the Pewterers' Company to inspect these plates. The marks are not sufficiently well defined to admit of rubbings being taken, and their number is so great that I have not leisure enough to sketch them. Satisfactory impressions might, however, be made in gutta percha. I cannot but think that a qualified person, with time at disposal, might publish a collection of these pewterers' marks—after the fashion of Mr. Chaffers's *Marks and Monograms on Pottery and Porcelain*—which would not only be instructive and interesting, but also remunerative.

As for the best method of cleaning old pewter when very much incrustated with dirt, my experience leads me to believe that washing in soda and water suffices. Any stronger treatment might be damaging.

J. W. BAILY.

"NEQUE LUX, NEQUE CRUX, NISI SOLUM 'CLINKE'" (4th S. iv. 390).—Mr. Arber is right in the word *clinke*. Bishop Parker writes to Fox of the burial of the Duchess of Norfolk:—

"All things were done honourably, sine crux, sine lux, et non sine *tinkling*—there was neither torch, neither taper, candle, nor any light else besides the light of the sun; *ringing there was enough*."

See also some curious entries in my *History of Parish Registers*, p. 133. JOHN S. BURN.  
The Grove, Henley.

HAUTOBOY (4th S. iv. 313).—The wind instruments used in an orchestra are by musicians commonly called "the wind" when spoken of collectively, and "the wood" and "the brass" when mentioned according to their classes. The *hautboy*, *hautbois*, *oboe*, or *hoboe* (as it is severally called in English, French, Italian, and German), was formerly the highest—i. e. the acutest sounding—wooden wind instrument employed for orchestral purposes, and hence I conceive it obtained its French name of *haut bois* (or "high wood"), of which our English name *hautboy* is a palpable imitation. When the tenacity with which the terms in use amongst members of all arts and professions are clung to, and the little alteration made in them by time are considered, I think we may reasonably infer the antiquity of the term employed by musicians in designating the wooden wind instruments of an orchestra; and I therefore hope this attempted explanation will not be deemed too conjectural.

W. H. HUSK.

BEE SUPERSTITIONS (4th S. iv. 23, 225, 285).—This superstition is common in many parts of England; I have known it myself in Notts. I knew an old lady in Derbyshire who, whenever a death occurred in her family, went formally to her bees to "bid them to the funeral," and in this part of Yorkshire I have seen hives put in mourning. There is another common superstition, that the keeping of bees is more successful when two persons are in partnership; but that if one partner dies, all the prosperity is over, and the bees die shortly.

ELLCEE.

Craven.

VANDALISM (4th S. iii. 393).—In MR. GEORGE LLOYD's account of the destruction of the Rockingstone, near Meltham, there are several errors which I feel anxious to rectify. The stone was destroyed not on Sunday morning, as stated by MR. LLOYD, but on Whitmonday morning; and that was done, not "about five years or so ago," but upwards of forty years ago, namely, in 1827 or 1828. That act of vandalism is narrated in the recently-published *History of Meltham* as follows:—

"Some half a dozen masons planned and executed the work of destruction for a frolic. They first endeavoured to accomplish it by blasting with gunpowder, and on the failure of this, they fetched tools from Deer Hill [about a

mile distant, where there is a stone-quarry], with which they drilled a hole, and then wedged it, when the stone fell with a tremendous crash, hardly allowing the man on its summit, who was driving in the wedge, to escape without injury."—P. 4.

On Thursday afternoon, Aug. 18, 1864, MR. LLOYD himself, accompanied by four other archaeologists, visited the spot where the stone stood and inspected the ruins, when the foregoing particulars were related by a gamekeeper who acted as their guide. C. S.

MINERAL SPRING AT DULWICH (4th S. iv. 233, 284, 347).—The doubt of NUPER DEVONIENSIS, as to the existence of a "Green Man" and a medicinal spring at Dulwich, may perhaps be removed by the perusal of the following notes.

Lysons, in his *Environs of London* (2nd edit. 1811, i. 65), speaking of Dulwich, says:—

"In the year 1739 a mineral water was discovered in digging a well at the 'Green Man,' in this hamlet, then a place of much resort for parties of pleasure from London, now a private house, and some time since the summer residence of the late Lord Thurlow. A particular account of the discovery was sent to the Royal Society\* by John Martyn, F.R.S., Professor of Botany at Cambridge."

He adds that the water is "of a cathartic quality, much resembling the water of Sydenham Wells, on the Kentish side of the hill." And afterwards, in noticing Sydenham (i. 571) he says:—

"This place is celebrated for its mineral springs, discovered in 1640 upon Sydenham or Westwood Common. . . . They have been usually, though improperly, called Lewisham or Dulwich Wells. A mineral spring has been since discovered at Dulwich, in 1739."

Dulwich Wells, the "Green Man," and Sydenham Wells, are all marked on a large map of "The Country Twenty-five Miles round London" (3rd edit. 1802) in my possession. The former two are placed a little to the south-eastward of Dulwich College; whilst Sydenham Wells are placed still farther southward on Westwood Common, and, as Lysons states, on the Kentish side of the hill. Lord Thurlow's name does not appear on the map as residing in the neighbourhood; but as he is described, in the eighth edition of the *Ambulator*, 1796 (a different one from that from which J. A. G. quotes), as having then for some time occupied the house formerly the "Green Man," it is evident the map represents the country as it appeared at an earlier period than the date of publication. W. H. HUSK.

Dr. Ratty, as quoted by Dr. Munro (*Treatise on Mineral Waters*, 1770), mentions the wells of Dulwich, Sydenham, and Streatham separately. Gideon Harvey (1685) talks of the purgative waters of Dulledege. J. MACPHERSON.

\* *Philosophical Transactions*, xli. 835.

CARRIAGE (4th S. iv. 387).—HIC ET UBIQUE will find that he has been anticipated in his remarks on this word by Trench, first in *English Past and Present*, and again in his *Select Glossary*. In the latter of these works Trench refers to Acts xxi. 15, which he had previously quoted in the former, viz. "We took up our *carriages* and went up to Jerusalem"; and then he quotes three other passages, one of which is that cited by your correspondent. The other two I add as likely to be interesting to such readers of "N. & Q." as may want have ready reference to the work in question:—

"Spartacus charged his [Lentulus'] lieutenants that led the army, gave them battle, overthrew them, and took all their *carriage* [τῶν ἀποσκευῶν ἀπασαν]."—North, *Plutarch's Lives*, p. 470.

"An index is a necessary implement, and no impediment of a book, except in the same sense in which the *carriages* of an army are termed *impedimenta*."—Fuller, *Worthies of England*, "Norfolk."

W. B. C.

DERIVATION OF GLEN (4th S. iv. 362).—Q. B. C. desires an explanation of the vocable *glen* from a Teutonic point of view. I am not aware that the word is to be found in any of the Gotho-Teutonic languages, except the Anglo-Saxon (*glen*, *glene*, a *glen*, valley—*Bosworth*). Neither do I think it occurs in any geographical name on the Continent. There is Glenstrup in Denmark; but that name would probably translate Glen's torp or village, from the name of the owner—*glen*, for a vale, not being found in the Danish. The word *glen* can have none other than a Celtic origin. It comes from the Ancient British *glynm* (Welsh *glyn*, Cornish *id*, Gaelic *gleann*, *glinne*, Irish *gleann*), primarily a deep vale through which a river flows; probably from the Celtic *lyn*, *lin*, *len*, *lan*, *lon*, *lun* = water. Owen Pughe renders *llyn*, that which proceeds, that is in motion, or that flows.

R. S. CHARNOCK.

Gray's Inn.

THE WORD "DESIRE" (4th S. iv. 233).—Is there not yet a different sense given to the word? When, for instance, you say to a child, or to a subordinate, "I desire you will leave off and be quiet"; "I desire you will do such or such a thing"—does it not imply an order, as "I *insist* on your doing so and so," not merely *I wish*?

P. A. L.

THE KHANDIVE (4th S. iv. 275) was a title conferred some months ago on the Viceroy of Egypt by the Sultan, and gives him the same rank and privileges as are enjoyed by the Prince of Wallachia and Moldavia. It does not in any way absolve him from his duties to the Sublime Porte as his suzerain. The title of Viceroy or Vali is that of Governor-General of a province acting under the direct orders of the Porte, while the



position of Khidive conveys a considerable degree of autonomy.

M. D.

Kustendjie.

COUNCIL OF RATHBREASIL (4th S. iii. 529; iv. 184.)—The following extract from a letter of one of the best of our modern Irish scholars and archæologists, the author of *Irish Names of Places*, would show that the locality of this council is as shadowy and mysterious as Moore's "Hy Breasail." The Rev. M. Nowlan, P. P. of Mountrath, also informs me that there is no tradition in that neighbourhood regarding Rathbreasil. The name is not even known, although he thinks Lanigan mentions it in connection with St. Aengus, one of the abbots of Clonenagh.

H. H.

"I fear your search after Rathbreasil is not likely to be successful till we can turn up more authorities than have hitherto seen the light. The second part, Breasail, is a man's name very usual among the old Irish, and indeed amongst the modern too. Rath Breasail, Breasail's or Brasil's Fort. Even if it were Mountrath (and it may be), I should not expect the tradition to be preserved there; for the local traditions have to a great extent died out in that locality.

"Clan Breasil, which gives a title to Lord Roden and a name to a street in Dublin, was an ancient territory on the south shore of Lough Neagh, but this has nothing to do with Rathbreasil. Our best topographers have tried to discover the spot where this synod was held, and all have failed so far.

P. W. J."

SEAL OF HAWISE, LADY OF CYVEILLIOG (4th S. iv. 234, 342.)—Hawise, wife of Griffin ap Wenwynwyn, held in the name of dower the manor of Botintyn (Buttington), where she had a capital messuage (*Montgomeryshire Collections*, i. 49, 168). In the east window of Buttington church there is, amongst some fragments of stained glass, the following shield of arms:—Quarterly, 1 and 4, quarterly 1 and 4 or., two lions passant az., 2 and 3 ar. a cross (?) az.; 2 and 3, quarterly 1 and 4 or, a lion ramp. gu. 2 and 3 . . . a saltire. . .

It will be observed that some of the quarterings contain the same charges as those in the shields in the seal of Hawise the wife of Griffin ap Wenwynwyn, viz. 2 lions pass. (but the tinctures are different to those in the shield of the Le Stranges), and a lion ramp., which doubtless is the armorial ensign of the Princes of Powis. A saltire engr. was born by the Tiptots. I should be glad to learn whose arms this shield represents.

There are two farmhouses in this parish, nearly adjoining, and each called Buttington Hall. They at one time formed part of one large building. In Gross's *Antiquities of England and Wales* (ed. 1786), vii. 62, among the antiquities in Montgomeryshire worthy of notice, is mentioned "Buttington Castle," but nothing further is said about it. It was probably Buttington Hall. Is it called a castle anywhere else?

M. C. J.

20, Abercromby Square, Liverpool.

EDZELL, ENZIE (4th S. iv. 409.)—Edzell's John was the old name of a landed estate in Forfar-

shire, now called Langly Park. It is situated about two miles west of the town of Montrose. The lands of Edzell's John were purchased in the beginning of the century by James Cruikshank, Esq., a West India planter (one of the sons of Cruikshank of Gorton, Inverness-shire), who suppressed its former name, and substituted that of the West India estate of his brother John. The latter, "in his last will and testament" executed in 1810, is described "of Langly Park, Saint Vincent, Esquire." The popular edition of these names is *Aigilsson, Aigil, Aingy*. The patronymic of the clan Mackenzie (a name not by any means limited to the Gaelic-speaking population) in certain districts of Scotland is called *Macaingy*, the vulgar pronunciation of another Scotch surname (Menzies), of like construction, being *Maing-is* and *Meeng-is*. Edzell and Enzie appear to be corrupt forms of these words. In a directory of land estates and villages relating to North Britain, the name *Engioholm, Dumfries*—at one place so called—at another is set down *Enzieholm*. *Eigil* is a Norse proper name, from which Ferguson derives the Cumberland local name *Eaglesfield*, from which, too, doubtless *Eaglesfield, Dumfries*, and *Eaglesham, Lanark*. The *Enzie* or *Aingy*, a low lying district of Banffshire, is apparently identical with the old Danish name *Eng*, used even yet in Denmark, according to a correspondent of "N. & Q.," to designate level marshy pasture "lands adjoining rivers." From this word the same writer, with much probability as I think, derives the name *England*, rather than from the *Angles*, an inconsiderable people from the province of Anglen, in Holstein. From this too it is not impossible to conceive we have the name of the district in Scotland called *Angus*, in the vernacular *Aing-us*, cognate possibly with the Pictish name *Ungus* or *Hungus*. In Orkney and the Shetland Isles we meet with such names as *Angus Magnuson* and *Magnus Anguson*. The prefix *Mac* can be satisfactorily traced to the Gothic.

J. CRUIKSHANK ROGER.

Middle Temple.

NEOLOGISM (4th S. iv. 408.)—MR. TREPOLPEN quotes an instance of the use of the word "bores" in its special signification, in a re-edition, dated 1821, of a book by Charles Butler. I presume there are many earlier instances. One is to be found in Shelley's *Swellfoot the Tyrant*, written in 1819. In this satirical drama the British public figures as a chorus of swine. The boars meet in full assembly in "the public sty," and Iona Taurina (Queen Caroline) addresses them with the words—

"Yet know, great Boars,  
(For such whoever lives among you finds you,  
And so do I), the innocent are proud."

Here the pun between "boars" and "bores" is unmistakable.

What is the derivation of this term "bore"? No doubt etymologists will have had something to say about it already, a good deal more than I am aware of. In lately reading Topsisell's *History of Beasts* (a work dating, if I remember right, about 1610), I was struck with a passage which says that the sows at certain seasons are wont to follow pertinaciously after the boars, teasing and stimulating them, and that this procedure is technically termed "boaring." We thus find "boaring" (or "boring") in a sense closely analogous to "worrying, pestering," whence the transition to "bore," a person who worries or pesters, would be easy. Can your better-informed correspondents tell me whether there is anything in this beyond a mere casual affinity?

W. M. ROSSETTI.

56, Euston Square, N.W.

ANGELS' MUSIC (4th S. iv. 450.)—There is a similar story of St. Godric the hermit of Finchall, told in a very touching way in the *Libellus de Vita et Miraculis S. Godrici* (Surtees Soc. vol. xx.). In this case, however, it was the Blessed Virgin who taught the saint. When he had learned the melody (which is given in the old notation) he sang it to these words:—

"Seinte Marie Virgine Moder Jesus Cristes Nazarene  
onfong schild help thine Godrich onfong  
bring heglische with the ine godes rich."

J. T. F.

The College, Hurstpierpoint.

GNYPE (4th S. iv. 409.)—E. M. B. will find a pedigree of the Macarthys of Gleann-a-Chroim (or the Vale of Crom) in the *Life and Letters of Florence MacCarthy Reagh, MacCarthy Mor*, lately published by Daniel MacCarthy (Glus) of Gleann-a-Chroim. He may also consult with advantage Laine's *Généalogie de MacCarthy and Irish Family History* by the late Richard F. Cronnelly (1864). If he should require further information, I shall be happy to reply to a private letter.

JOHN MACLEAN.

Hammersmith.

HUB (4th S. iv. 410.)—*Hub* or *hob* is a provincial name for anything "knobby" or projecting, a boss. Hence *hub*, the nave of a wheel, a mark to be thrown at in quoits, the hilt or pommel of a weapon; *hobnails*, nails that project. In the secondary sense, since that which projects also obstructs, we have *hub*, an obstruction of anything; *hobble*, to obstruct a horse's feet to prevent him from straying, also to walk lamely; *hobbles*, rough stones; *hobbly*, rough, uneven. Cf. A.-S. *hoppa*, a stud or brooch. Evidently related to W. *cop*, A.-S. *copp*, a rounded top; whence also *cobbles* as an equivalent to *hobbles* in the sense of rough stones; Gael. *copan*, the boss of a shield. A *cup* is the same thing, but reversed in position, being hollowed out; yet it presents a rounded appearance to any one viewing it from a slight

distance. See *hub* in Halliwell and *cop* and *cup* in Wedgwood.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

See Zincke's *Last Winter in the States*, p. 279:—

"The hub in America is the nave or centre-piece of the wheel, from which the spokes radiate, and on which the wheel turns. . . . Massachusetts has been the wheel within New England, and Boston the wheel within Massachusetts. Boston is therefore often called 'the hub of the world,' since it has been 'the source and fountain of the ideas that have reared and made America.'"

JUXTA TURRIM.

Your correspondent G. R. D. inserts a query as to the origin of the word *hub*, and also of the proverb. When arriving at the city of Boston, in the United States, last spring, a fellow-traveller told me with great pride that he was an inhabitant of the place, and that "it was the hub of the universe—you bet." This I afterwards found to be a term for axle or centre, and is still very much used in that sense in the United States.

F. W. B.

The word *hub* seems to me clearly a corruption<sup>d</sup> and abbreviation of the word *umbilicus*.

CHARLES F. ROUTLEDGE.

ETIQUETTE (4th S. iv. 215, 421.)—If Walker had looked a little more carefully he would have found this word under his nose. I have before me—

"A Supplement to Johnson's English Dictionary: of which the Palpable Errors are attempted to be rectified, and its material Omissions supplied." By George Mason, London, 4to, 1801.

Here the word in question is defined as "ceremonial," and a reference given from Chesterfield:—

"Without hesitation kiss the slipper, or whatever else the *etiquette* of that court requires."

See also the *Dictionnaire comique, etc.*, of Le Roux, *sub voc.*

WILLIAM BATES.

Birmingham.

SUNDIALS (4th S. iv. 76, 142.)—I beg to add the following inscriptions on sundials for Mr. GROSART's information. At Lesnevin, Brittany—

"Me lumen, vos umbra, regit."

At Cormayeur—

"Afflictis lentæ, celeres gaudentibus, horæ."

At All Souls' College, Oxford—

"Pereunt et imputantur."

On an ancient watch in the Philos. Museum, York—

"Vigila, nescis quâ horâ."

On a new church at Charlton Kings—

"Our days on the earth are as a shadow, and there is none abiding."

DEO DUCE.

INFLATED BOX (4th S. iv. 335, 423.)—Returning home after a month's absence I saw and in-



tended giving the correct reply to the query on this expression of Dryden, when a new number came, and I found myself substantially anticipated by J. H. T. OAKLEY. I would add, however, that Dryden follows the usage of the Latin poets, who employ the word "box" (*buxus*) for the pipe or flute (*tibia*) made of the wood of the box-tree. (See Virgil, *Æn.* ix. 619; Ovid, *Metamorph.* iv. 30, xii. 158, xiv. 537; Propertius, iv. 8, 42; Statius, *Theb.* ii. 77, vii. 71; Claudian, *In Eutrop.* ii. 286; *De Raptu Proserp.* i. 268.)

JOHN HOSKYNs-ABRAHALL.

Combe Vicarage, near Woodstock.

HANGING OR MARRYING (4th S. iv. 294, 417).—I have heard a different version and interpretation of the Manx law to that stated by MR. J. M. JEFFCOTT—viz. that the woman under the circumstances alluded to had the choice of the ring, *the knife*, or the halter. The ring in order that the base deceiver might have the chance of making the *amende honorable* by marrying her, *i. e.* of course if he were either a bachelor or a widower; but if either he would not or could not in consequence of being a married man, then she might choose *either* the knife to punish the scoundrel by castration, and so prevent him ever doing the like again, or the halter to hang him.

Query, Was ever any one under the degree of nobility decapitated even in the Isle of Man?

JAMES BRIERLEY, CLERK.

"WHIPPING THE CAT" (4th S. iv. 167, 422).—I beg to offer another meaning to the above phrase, which is of every-day occurrence among the diggers and labouring classes in Australia and New Zealand. It signifies with them repentance: as, for example, two friends having imbibed too freely of liquor on the previous night, in the morning one who has spent more than he considers was desirable begins to repent, expressing his regret at having been so foolish. This is termed "whipping the cat."

J. H.

There is a very common saying—viz. "That there is not room to whip a cat in it," by which I understand that if you attempt to whip a cat in a small room it will most assuredly turn in self-defence and spring at you.

JAMES BRIERLEY, CLERK.

STEER (4th S. iv. 336).—In the *Nouveau Vocabulaire français*, par M. de Wailly, a *stère* (from the Greek *stereos solido*) is defined "dans le nouveau système, unité des mesures de bois de chauffage; il est égal au mètre cube." And from Hall's *Second French Course* I learn that the *mètre cube* contains 35·31568 cubic feet.

F. C. WILKINSON.

Lylington.

BROIDERED (4th S. iv. 421).—Will you kindly allow me a few words in reply to W. P. P.'s

communication as to *broided*? He appears to be under the impression that I said *broided* was equivalent to "embroidered" of the present day. This I distinctly deny, as I have shown from the first, that the Greek original of both 1 Tim. ii. 9 and 1 Pet. iii. 3 is from the same root, which signifies to plait or weave.

In my assertion that *broidered*, not *broided*, was the word used in the original copy of the A. V., perhaps I should not have been so decided; but, on the other hand, nothing that has yet been said on the subject makes the contrary certain. The most that has so far been found in its favour is by E. V., who states that *broided* appears in an edition of 1611, but he does not say if it is an edition of the present A. V., and all the following authorities he quotes, including the one as early as 1638, have *broidred*.

To my statement, that *broided* and *broidred* were probably exchangeable terms, I still adhere, as, in addition to what I brought forward in my last, everything said both by W. P. P. and E. V. tends to confirm it; for it seems a most marvellous thing that a mistake should be made, corrected, again made, again corrected, and another word (*brayded*) being even sometimes substituted for it, not only in England but also on the Continent, both in 1 Tim. ii. 9 and 1 Pet. iii. 3, as will be evident to any one who will read W. P. P. and E. V.'s communications (which I would quote were it not for occupying space); and this can only be explained by supposing *broided*, *broidred*, and *brayded* were synonymous terms. Perhaps some of the readers of "N. & Q." who are Anglo-Saxon scholars or well versed in such subjects, which I am not myself, will be so good as to refer to any authorities they may possess to settle this question.

DE MORAVIA.

Hastings.

PLANT NAMES (4th S. iv. 410).—MR. BRITTEN will find a description of *Centaurea scabiosa*, harshweed, in "A Volume of Letters from Dr. Berkenhout to his Son at the University. Cambridge: Printed by J. Archdeacon, Printer to the University, for T. Cadell, London, MDCXC." 8vo. It is styled "*Centaurea scabiosa*, great knapweed or matfellow." (See pp. 238 and 311.)

J. BEALE.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

Shakespeare and the Emblem Writers. *An Exposition of their Similarities of Thought and Expression. Preceded by a View of Emblem Literature down to A.D. 1616. By Henry Green, M.A. With numerous Illustrative Devices from the original Authors.* (Trübner.)

The works of the Emblem Writers furnish a very peculiar and interesting chapter in the history of litera-

ture; and one which has never, we believe, been treated with the fulness and knowledge of the subject here displayed by Mr. Green. Shakespeare's obligations to them again, though frequently mentioned and referred to, have certainly never been followed out and illustrated as in the work before us. It is greatly to the credit of the editor, and proves him to be imbued with the true spirit of a scholar, that having commenced the book as the result of his own independent study of Shakespeare and the Emblematisers, he no sooner discovered that he had been anticipated in his inquiries, than he does full justice to the merits of his predecessors. "From the writings of the profoundly learned Francis Douce," says Mr. Green, "whose name ought never to be uttered without deep respect for his rare scholarship and generous regard to its interests, I first became aware that Shakespeare's direct quotation of emblem mottos, and direct description of emblem devices, had in some degree been already pointed out to the attention of the literary public." That the curious vein of information referred to had been but slightly worked, and far from exhausted, however, Mr. Green's handsome volume will readily satisfy each of the several classes whom it is specially calculated to interest. In the first place the earlier portion of the book, with the aid of the indices, supplies to bibliographers and lovers of old literature an amount of information respecting books of emblems antecedent to 1616 not to be elsewhere obtained but at a cost of much time, labour, and money. In the second place, it opens up to students of Shakespeare a wider and fuller view of the master's reading and attainments in emblem literature. To what an extent these reached can only be understood by a careful examination of Mr. Green's profusely illustrated volume. These illustrations form no essential feature in the book, as the reader will readily perceive when he learns that it contains about two hundred examples of emblematic devices and designs, exhibiting so full a representation of the various styles of the original works as, in the absence of such originals, may well serve to show their chief attractions. The subject will, no doubt, prove new to many students of literature, and as curious as it is novel; and they will share the satisfaction which we have received from Mr. Green's interesting notices of the old emblematisers and his valuable illustrations of the writings of Shakespeare.

*The History of the Life of Albrecht Durer of Nürnberg. With a Translation of his Letters and Journal, and some Account of his Works. By Mrs. Charles Heaton. (Macmillan.)*

A good Life of Albert Durer, with some judicious notices of his chief works, has till recently been a desideratum among English lovers of art. That want no longer exists. The ink with which we wrote our notice of Mr. W. B. Scott's very satisfactory book on the subject is scarcely dry; and lo, here is another and kindred book to which we have to call the attention of our readers! This is from the pen of a lady who has obviously made the life, writings, and works, of the great Nuremberg master the subject of long-continued and loving study. It is fortunate, in one respect, that these two biographies have appeared as it were at the same moment. Had the earlier appeared a twelvemonth since, it is probable that the writer of a second life would have found the book declined by every publisher; and the suppression of either would have been a great loss to the admirers of Durer. Traversing the same ground, and treating necessarily the same incidents and the same art-work, the books bear considerable resemblance to each other, but Mrs. Heaton's is, of the two, more full and more com-

plete. It is certainly the handsomer book; and moreover so rich in illustration that a very competent knowledge of Durer powers as an artist may be obtained by a careful study of the thirty-one admirable copies of his works which Mrs. Heaton makes the subject of her criticism. Ten of these are reproductions by the autotype (carbon) process, printed in permanent tints by Messrs. Cundall & Fleming, and are most wonderfully effective. The head of Pirckheimer is perfectly wonderful, and so again is the Knight, Death, and the Devil, familiar no doubt to many of our readers as the origin of La Motte Fouqué's wonderful romance; so in short are they all. Were we compelled, therefore, to select one of the two books, we should assuredly make choice of Mrs. Heaton's handsome and most interesting *Life of the Great Master*; but at the same time we would advise all who are in a position to do what is right—to buy both.

*Miss Killmansegg and her Precious Leg. A Golden Legend, by Thomas Hood; with Sixty Illustrations by Thomas S. Seecombe, R.A. Engraved by F. Joubert. (Moxon.)*

Captain Seecombe has two qualifications for the task he has undertaken of furnishing appropriate illustrations to the *Golden Legend of the Nineteenth Century*: he has a skilful pencil, and a keen perception of the humorous, and of what is often the very reverse of humorous, the satirical. This book is altogether got up in a very original manner. It is engraved, not printed, and its binding is at once novel in design and striking in effect, and shows that Mammon Worship is clearly the subject of the volume. Its chief attraction of course will be found in the many admirable illustrations of Hood's remarkable satire, with which the imagination and graphic power of Captain Seecombe have enriched it. It is impossible, in the space which we can devote to the volume before us, to attempt to analyse the various sketches which are scattered over its pages,

"Thick as autumn leaves that strow the brooks  
In Vallombrosa."

Several of the more ambitious call to mind, by the extent and variety of the groups represented in them, and the motley yet strongly marked characters of the crowd, some of the best works of Richard Doyle. Nor have the gallant illustrator's studies (for the R.A. appended to his name means not Royal Academician, but Royal Artillery) been confined only to varieties of humanity. He knows how to bring out the good points of a horse, and there is great power and mastery in the various scenes preceding, and in that which represents, the fearful incident which calls the "precious Leg" into existence; while nothing was ever more effective than in what at first sight appears to be mere trifling sketches, the designs in which the Showmen invite us to walk up and see what is to be seen, and the final sketch in which they take their departure. Altogether we may say of Captain Seecombe's "*Miss Killmansegg*" that it is one of the most effectively illustrated books which the season has produced.

*Sussex Archaeological Collections*, vol. xxi. Lewes, (S. P. Baron).—This society still shows its vigour in its yearly volume, which has appeared notwithstanding "the serious indisposition of its editor." It discusses the parochial history of Mayfield, Burwash, and Hollington; the supposed monastery at Beddingham, the church of West-hampnett; the church and college of Malling; Lordington House, the residence of the father of Cardinal Pole, and by some the assumed place of his birth; and other matters of general as well as local interest. Death



has removed many writers of the society's papers; others, however, fitly fill their places; and the volume is illustrated in a manner which would trespass largely on the funds did we not assume that several are presentations; of this, however, there is no acknowledgement.

**BOOKS RECEIVED.**—*The Iniquenots; their Settlements, Churches, and Industries in England and Ireland.* By Samuel Smiles. Third Edition. (Murray.) It is satisfactory to find that the favourable opinion expressed by us of this interesting contribution to our history is confirmed by the call for a third edition.

*Sister Rose; or, Saint Bartholomew's Eve.* By Emily Sarah Holt (Shaw) is, in the unanimous opinion of a large party of young people to whom it was read, a most interesting story.

*Ovind: A Story of Country Life in Norway.* By Björnsterne Björnson. Translated from the Norwegian by Sivert and Elizabeth Hjerleid (Simpkin & Marshall), is a simple story of Norwegian country life, told in an unaffected natural manner which is very attractive.

**THE BYRON MYSTERY.**—The excitement which Mrs. Stowe's inconsiderate publication stirred up has by no means subsided. We have received a fresh pamphlet on the subject, "The True Story of Mrs. Stowe," by Outis. A correspondent of the *Madras Mail*, under the signature of "Œdipus," attributes the separation between Lord and Lady Byron to the fact, that Byron was really a "devil incarnate" with rudimentary horns and tail and cloven feet, after the true Satanic type. This would be ludicrous if it were not sad. And lastly, there is announced another startling pamphlet, edited by a well-known man of letters, calculated we fear only to encourage still more the prurient curiosity of the public.

**MESSRS. HARPER AND BROTHERS**, the American publishers, have at their own expense engaged Hiram Powers, the sculptor, to erect a suitable monument over the grave of Richard Hildreth, the author of "The History of the United States," and several important works on political economy, as well as several romances—one of which "The White Slave," almost rivalled "Uncle Tom's Cabin" in popularity. Mr. Hildreth, who was the American Consul at Trieste, is buried in the Protestant cemetery at Florence.

**THE SLADE FINE ART PROFESSORSHIP** at the University of Cambridge was filled up on Tuesday, by the election of Sir Digby Wyatt.

**MESSRS. HURST AND BLACKETT** announce that the widowed young Marchioness of Hastings is about to give proof of her quality as an artiste, by the publication of a book called "Fairy Fancies;" it will be illustrated from drawings by this accomplished lady. And that Mr. Jeaffreson's "Book about Doctors," and another about "Lawyers," will shortly be followed by the natural and concluding sequel of such a series, viz. "A Book about the Clergy," and, of course, by the same author.

**NEW CITY LIBRARY.**—The committee having charge of all matters connected with the contemplated City Museum and Library will, it is said, in all probability be ready with plans and particulars to be submitted to the Court of Common Council early in the new year. Various members of the committee have busied themselves in examining other institutions of a similar character, and in comparing notes as to the relative merits of each. In this way much valuable information has been acquired, of which, of course, good use will be made, so that there is a fair prospect that the citizens of London will ere long possess a Library and Museum of their own worthy of this great metropolis.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

**PLAN AND VIEWS OF THE ABBEY ROYAL OF ST. DENYS**, by Bartholomew Howlett. London, 1812.

\* Letters stating particulars and lowest price, carriage free, to be sent to Mr. SMITH, Publisher, "NOTES AND QUERIES," 43, Wellington Street, Strand, W.C.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

**LEIGH HUNT'S RELIGION OF THE HEART.** Out of print.

**HORACE WALPOLE'S LIFE.** Vols. IV.—VIII. (inclusive). Published by Bentley, 1837.

Wanted by J. E. H., Office of *Notes & Queries*, Wellington Street, Strand, W.C.

**ADAMO CADUTO, TRAGEDIA SACRA**, di Serafino della Salandra, Cozeno, 1647.

**LA BATTAGLIA CELESTE TRA MICHELE E LUCIFERO**, di Antonio Afrani. Palermo, 1568. 4to.

**DELLI ADAMO DI GIOVANNI SORANZO.** Genova, 1891. 12mo.

**L'ADAMO DEI CAMPALLIA.** n. d.

Wanted by Rev. A. B. Grosart, 15, St. Alban's Place, Blackburn, Lancashire.

**GERTNER DE FRUCTIBUS.** 2 Vol. of Plates.

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Wanted by Messrs. E. Clulow & Son, Derby.

## Notices to Correspondents.

**UNIVERSAL CATALOGUE OF ART BOOKS.** All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

H. K. will find notices of the book referred to by Winkelmann in our 2nd S. B. 351, 376, 418; and of Cleland, the author, in *Nichols' Literary Anecdotes*.

**FASCICULUS.** Received.

In consequence of the influx of advertisements, we have been compelled to omit several articles of interest, and some of our Notes on Books.

H. (Manchester.) See *Ovid*, Fastorum, lib. iii. 829.

D. MACPHEIL. The earliest edition of Robert Bloomfield's Rural Tales is that of 1802.

G. T. (Eton.) Consult *Deliciae Poetarum Germanorum*, i. 635; *Cicero*, De Officiis, lib. i. cap. 10, and *Ovid*, Met. lib. xv. 165.

"HIC UTI UBIQUE." In *Matthew's Bible*, 1549, Ps. xci. 5 is rendered "Thou shalt not need to be afraid of any bugs by night."

G. P. GRANTHAM (Leeds.) The *Sarum Breviary* was reprinted in 1847, by J. Leake, 52, Great Queen Street, London, and in 1855 by Whitaker & Co. 49, Mark Lane.

H. U. (University Club.) The answer to the riddle is unfit for the pages of "N. & Q."

J. RITT (Union Club.) There is no English translation of *Straparola's* *Placivoli Notti*.

\* Cases for binding the Volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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LONDON, SATURDAY, DECEMBER 18, 1869.

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## Notes.

## CHURCH BELLS.

That would be a ponderous volume, or rather an extensive series of tomes, which should contain a tithe of the rhymes, tales, and romances written about and told concerning the various church bells in "Merrie England." Almost every parish, nay, every village, has some quaint rhyme or legend respecting its church bells. Innumerable curious items of this kind have fallen under notice in the course of reading and inquiry, and a goodly number could be cited did time and space permit. It is difficult to avoid the infection, as, whilst we write, merry, merry peals are issuing from our own church tower, and come floating in mellowed cadences through our chamber window. Years and years ago we recollect listening to the not very sweet sound of the factory bell of our native village, which some local rhymester had thus apostrophised:—

"Ting, ting, toller  
Old Joe Roller."

The village church had a cracked bell, and neither before nor since has it ever possessed one ecclesiastical in tone. It had, however, its simple traditions. Frequently, as we listened to it, we thought how we should like to hear that about which, whilst milking, our father oft sung or chanted the following snatch of a song, or refrain, viz.:—

"Full ten miles round  
You may hear the sound  
Of the big Tom-o'-Lincoln O!"

Then we have also heard him jingle, in imitation of a peal of six bells at Dean church, near Bolton:—

"Shu, pugh, kid,  
Nol, dol, joe."

Or, when describing to us the merits of the bells of four neighbouring churches, not far from Manchester:—

"Northern sweet music,  
And Didsbury pans;  
Cheadle old kettles,  
And Stockport old cans."

Again, another relative now and then chants for her grandchildren, as she did years ago for their fathers and mothers, the following fragment of a bell song, which she learned in Derbyshire when a lassie:—

"Ding, dong for Timington!  
Ten bells at Birmingham;  
Two slippers and a trash,  
Say the bells of Moneyash.  
We will ring 'em down,  
Say the bells o' Tideswell town [or Taddington];  
We will ring a merry peal,  
Say the bells of Bakewell."

Once upon a time, when speaking on the subject to a friend long lost sight of, and probably now reposing "beneath the clods of the valley," we said we had just been reading the Life of Dick Whittington, as set forth in a halfpenny chap-book, and remarked that if ever fate or fortune led us to the "big city," we would listen to the Bow bells, in order to discover whether they retained any sounds like those prophetic tones which in ancient times had encouraged a vagabond to return and amass fame and fortune. He told us that the bells no longer said—

"Turn again, Whittington,  
Thrice Lord Mayor of London,"

but the following "nominy," which also betrays an attempt at rhyme—

"Ding, dong, bell, for Bowman!  
Bowman is dead and gone:  
Left seven of a family,  
Abel and Anthony,  
Richard and Zachary,  
James, Thomas, and John."

In answer to our inquiries, our informant affirmed, that formerly Bow bells were rung by a man named Bowman and his seven sons. He stated that his epitaph still remained in the churchyard; and that ever since his lamented decease, the faithful bells had continued to peal forth their sorrow in the dirge given above.

What truth, if any, is there in the portion concerning Bow bells? JOHN HIGSON.

Lees, near Oldham.

## JOHN WILKES IN ITALY, 1765.

In a letter of the celebrated Winckelmann to the great Greek scholar Heyne of Göttingen, dated from Rome, March 30, 1765, the former writes:—

"I have had an opportunity of becoming intimately acquainted with the celebrated Wilkes, and as he was here during the Carnival, I have had time to be much with him. He remained, however, scarcely a week at Rome. He travels about with a beautiful girl (*Kind*), who calls herself Corradini, and who comes from Parma; 'tis only a pity that she has become a dancer. He has brought her with him from Paris, and as she keeps her own carriage (out of her lover's purse, of course), this is a dear fancy. They went away from here to Naples with fourteen post-horses. There he has, as he tells me in a letter, taken a comfortable house situated on a hill, and far away from all worldly noise, in order to finish his *History of England* 'from the Revolution,' and to get a new edition of Churchill's *Works* ready. He is keeping rooms ready for me, and it is possible that I am going on a visit to him and his beauty in the coming autumn. He has had printed in English a vindication at Paris, under the title of *A Letter to the worthy Electors of the Borough of Aylesbury, in the County of Bucks* (London, 1764), which most probably is not known in Germany, as it is scarce even in England."—*Vide* Dassdorf's Collection of *Winckelmann's Briefe an seine Freunde* (2 vols. Dresden, 1777-80), vol. i. pp. 159, 160.

These *Briefe* contain most interesting matter on art, life, manners, people, bibliography and antiquities, depicted with a lively pen. Winckelmann saw much of the world when at Rome. Pope, cardinals, princes fêted him much, and he became among others, personally and intimately known to most of the rich and celebrated English travellers and gentlemen on the grand tour who visited Rome during the middle of last century: Sir William Hamilton, John Wilkes, "the celebrated Wortley Montagu," Lord Granville, Lord Stormont (*sic*), Lord Baltimore ("the most extraordinary Englishman whom I have known amongst so many [W. highly recommends the English]. He is tired of everything in the world, and nothing has pleased him but St. Peter's and the Apollo. Out of sheer desperation he wants to go to Constantinople. . . . He has 30,000*l.* a year, which he does not know how to enjoy." (*Briefe*, i. 99); "a Mr. Adams" (*sic*; not Adams, but Robert Adam, the author of the *Ruins of the Palace of the Emperor Diocletian at Spalatro*, with engravings by Bartolozzi and others, fol. London, 1764 \*), "a lover of architecture, who is very rich, and keeps on his own account an architect, an engraver, and several draughtsmen. He is editing a splendid work on the *Palace of Diocletian at Salono in Dalmatia*," &c. (*Briefe*, i. 97, 98); and many more. I recommend these *Briefe* most earnestly.

HERMANN KINDT.

Germany.

\* *Vide* "proof sheets" of the *Universal Catalogue of Books on Art*, p. 5.

## "THREE DIALOGUES ON THE AMUSEMENTS OF CLERGYMEN."

This book, which excited some interest at the time of its appearance, and which is now scarce, has been usually attributed to a Dr. Josiah Frampton; and the preface to it states that the manuscript of the work, in his handwriting, was found amongst his divinity books, on the dispersion of his library, by a Dr. Edwards. This is a fiction, from first to last. The real author was the Rev. Wm. Gilpin, as will be seen from the following letter, the original of which is in my possession. It is addressed to Messrs. Cadell and Davies, Strand, London:—

"Vicar's Hill, Ap. 11, 1797.

"Sir,

"I received y<sup>r</sup> note, and am glad to find my Exposition is in such good hands. I think the title-page may continue as it is. I had doubts abt<sup>n</sup> an alteration myself.

"A little before you and I were connected, I put into Mr. White's hands, through Mr. Gisborne, 3 little dialogues, *On the Amusements of Clergymen*. The edition is now pretty nearly expended. When I heard last, only 50 copies remained. I could wish, therefore, to put a second edition into y<sup>r</sup> hands; w<sup>h</sup> will be ready, I suppose, by the time the remaining 50 are disposed of. If you have no objection, you will be so good as let me know, and I will send you up an *improved* copy to print from. As the subject is rather offensive, I do not care to put my name to it; tho' I find it is mentioned in one of the reviews. But it is one thing to *own*, and another to be *suspected*. Two or 3 of my particular friends only, Col. Mitford, Mr. Gisborne, & 1 or 2 more know it certainly. I number you among them; and you will be so good as to say, if any body trouble their head with asking, that you are not at liberty to tell. You will print it as we agreed abt<sup>n</sup> our other concerns.

I am, Sir,

Y<sup>r</sup> most obed<sup>t</sup> serv<sup>t</sup>,

WILL. GILPIN."

The *Three Dialogues* are offensive only as advertising (though in the most clergymanly and moderate terms) on the clerical license of the time in the matter of sports. The writer condemns hunting and shooting as pastimes for the cloth, but hesitates over fishing, and ends by advising the clerical Piscator to fish *second-hand* and be satisfied with netting. The second edition was published by Cadell and Davies in 1797.

T. WESTWOOD.

[The *Three Dialogues* are also attributed to the Rev. Wm. Gilpin in the *Memoir* of him published in 1851, p. 216.—ED.]

REV. A. B. GROSART'S FULLER WORTHIES LIBRARY.—May I offer, through the pages of "N. & Q.," a gentle word of remonstrance to the excellent editor of this series, which, I trust, will be as well received as it is meant, on the very unsatisfactory manner in which the Latin extracts and quotations are given in the volumes which have hitherto been issued? A few mistakes may be readily passed over, but when the blunders are



incessant it amounts to an absolute disfigurement of what would otherwise be a very attractive text. Not to refer to back volumes, I take up "Joseph Fletcher's Poems" just issued, and on opening the memorial introduction (pp. xxii.-iii.) I observe four errors in a Latin elegiac poem of eighteen lines, amongst which "postera" assumes the monstrous form of "postem." It is in vain to charge such mistakes to the account of that much-suffering race of men, the printers. It is the editor's business to revise the proofs, and, where numbers of such blunders occur, he is clearly the party who must be held responsible. I ought perhaps to state that at the end of the volume a page is devoted to "errata," which Mr. GROSART introduces by congratulating himself that "on revision of the volume, the 'fautes escaped' prove neither very numerous nor onerous." Amongst the errata not a single mistake in the Latin is corrected!

Surely MR. GROSART might avoid the occurrence of such blemishes in future in his very valuable series, which, I trust, will extend to a hundred volumes and more, by delegating to some friend, if he cannot bestow the requisite attention himself, the task of seeing, as the proofs pass through the press, that the Latin is rightly printed.

A LOVER OF CORRECT TEXTS.

MIRABEAU AND RIVAROL.—The reviewer of the *History of the House of Condé in The Quarterly* for July states (p. 210) that "it was said of Mirabeau's brother that he would have passed for a *roué* and a wit in any family but his own." This reference is incorrect. The remark was made by Rivarol—the celebrated wit of the revolutionary times—of his own brother, and not of Mirabeau's

D. BLAIR.

Melbourne.

THE SUEZ CANAL AND THE BIBLE. — We read in 2 Chron. viii. 17, 18 that Solomon went to Ezion-Geber and to Elath at the head of the eastern arm of the Red Sea; and also that "Hiram sent him by the hands of his servants ships," &c. Now how did Hiram, King of Tyre on the Mediterranean, send ships into the Red Sea? Some have said they sailed round Africa, and others that they were conveyed overland. The problem has been avowedly a difficult one. But the recent opening of the Suez canal reminds me of an idea I was led to favour when investigating the subject, and induces me to publish it in the hope that it may be considered by some competent authorities. The idea is, that the Phœnician ships reached the Red Sea by passing along the Nile to Bubastis, and thence by the canal of Sesostris to Suez. That such a route existed is well known. Traces of the canal still exist, and coincide in part very nearly with the southern division of the canal of M. de Lesseps.

This canal is very ancient, and if it was open in Solomon's time, his ally might have used it, as he himself was the son-in-law of a Pharaoh. In later days there were other canals, but this is the oldest I remember to have read of. If my suggestion proves to be correct, it will remove a very great difficulty from a curious and valuable historical allusion. The old canal is described by Herodotus, Strabo, and others; but they do not all give the same account of its origin.

B. H. C.

#### A CENTENARIAN.—

"On the 1st Oct. (her birthday) at No. 9 Gibraltar Place, Chatham, Mary Walker, aged 104."

I enclose this cutting from *The Times*, October, 1869.

W. J. BERNHARD SMITH.

Temple.

[Will any Chatham correspondent take the trouble of investigating this case.—ED. "N. & Q."]

THE PHRASE "DEAR ME."—I have heard this common exclamation explained as parallel to the "me miserum," wretched man that I am, &c., &c., but surely this is not correct. The fact of its being untranslatable is enough to prove it. When travelling in Italy it occurred to me that it might very probably be a phonetic corruption of the "dio mio" one so often hears. In the same way our "dear! dear!" seems exactly to correspond to the "dio! dio!" Travellers abroad generally pick up the interjections of a foreign language, and are fond of exhibiting their knowledge on their return by *sporting* any little phrase they can find a chance for. I should be glad to hear if any other explanation has been proposed, or if my own is a novelty.

C. C. P.

CAPTAIN CUTTLE.—It was recently remarked in "N. & Q." that, in Phiz's pictures, the captain has the hook sometimes on the right arm, sometimes on the left. When hailing the "cautious Clara," however, he is described as without a hook at all: "Putting a hand on each side of his mouth."

GRD.

LINTY.—I have lately met with the word *linty*, expressing slowness or laziness. Is it peculiar to Essex? And may it not be derived from the Latin word *lentus*?

E. L. H. TEW, B.A.

Earls Colne, Essex.

#### Queries.

ANONYMOUS.—I have a book entitled *The Young Man's Calling; or, The Whole Duty of Youth*, 1685. The preface is signed "S. C." Bound with the same is *The Young Man's Divine Meditations; in some Sacred Poems, upon Select Subjects and Scriptures*. Who is the author, and are the poems by the same writer?

R. ANTHONY-JOHNSTON.

"BARNARDUS NON VIDET OMNIA" — The not having seen an act done is no proof that it was not done. What was the origin of this proverb?  
G. A. C.

CAMPBELL'S "LOCHIEL'S WARNING." —

"*Bouts-rimés* are strings of rhyme which stupid poets fill up to make verses stupider still."

Disraeli gives an account of them in the *Curiosities of Literature*, and Byron notices them in *Don Juan* —

"But of all verse, what most ensured her praise  
Were verses to herself, or *bouts-rimés*."

At best the composition produced by this means must be very bald and the versification very lame. But what authority is there for the assertion which appeared in *All the Year Round* lately, that Campbell wrote his great classic *Lochiel's Warning* from a skeleton of *bouts-rimés*. There is no want of *suite* or consequence in the matter. The versification is smooth and agreeable. In short it exhibits none of the symptoms which effusions constructed on the *bouts-rimés* principle must inevitably exhibit. If, however, the assertion is correct, the line—

"And coming events cast their shadows before"  
had a double significance.

JULIAN SHARMAN.

5, Queensborough Terrace, W.

COOMBE WATER-PIPES.—Is there any record of the amount expended by Cardinal Wolsey in supplying Hampton Court Palace with water from Coombe Warren? The pipes conveying the water are about half an inch thick, of lead, and about three inches in diameter. What was the value of lead in 1515 as compared with its present value?

HIC ET UBIQUE.

EXPUNGING OF WRITING.—Perhaps one of your correspondents learned in such matters will tell me how I can expunge the writing of letters without injuring or discolouring the paper in any way. Several autographs in the collection of a friend have been disfigured by some notes written underneath in another person's hand, and my friend is most anxious to have this kind of writing removed. It is possible that suggestions having reference to the above query have already appeared in the pages of "N. & Q."; but I could not refer to them, as I am one of those unfortunate ones who do not possess all the series of that most pleasant and most learned "Inquire within for Everything."

HERMANN KINDT.

Germany.

SPEAKER FOLEY.—Is there any portrait extant of Speaker Foley? At Stoke Edith there is a picture of a middle-aged man in black gown and long bands, holding in his hand a letter addressed "Paul Foley, Esq."; but though the costume belongs to the date of the Speaker, it

has been thought unlike that which he would have worn.

C. J. R.

HEWES: PITMYE.—Anthony Cliffe or Cliffe made his will April 17, 1573; it was proved on June 24 following. He desires to be buried in the church *haye* of Hewes—leaves legacies to his eldest brother John Cliffe, and to Anthony and Maudlin, son and daughter of John his brother; also to the Rev. William Darbye, parson of Pitmye. Where are Hewes and Pitmye parishes? Was Anthony Cliffe of the family of Minster in Sheppy, Kent, descended from William third son of James Cliffe, Cliffe, or Clive of Huxley and Styche? (See Harl. MS. 1982, ff. 50, 51). I am particularly anxious to know who Anthony's father was. I am unable to say whether the name above is Pitmye or Pitneye.  
Y. S. M.

"HISTOIRE D'UN PEUPLE NOUVEAU."—I have an old volume, of which the following is the title-page:—

"Histoire d'un peuple nouveau, ou découverte d'une île à 43 degrés 14 minutes de latitude méridionale, par David Tompson, capitaine du vaisseau le Boston, à son retour de la Chine en 1756. Ouvrage traduit de l'Anglois. A Londres, aux dépens d'une Société de Libraires, 1757."

Can any of your readers give me any information as to the authorship of this work? J. H.

LETTERS FROM ROYALISTS.—Mrs. Bray, in her *Banks of the Tamar and Tavy*, alludes to a trunk of letters from Royalists in Cornwall, addressed to Sir Bevil Granville, having been discovered at Stowe in that county, and removed by Lord Carteret, the landowner, I conclude to Hawnes in Bedfordshire. I can imagine no more interesting or useful record of the affairs of the time in the West of England, and I hope that some notice of the matter in "N. & Q." may lead the present proprietor of those documents to a knowledge of the treasure he possesses, and may induce him to place them in some capable hands for publication. In whose could they be better placed than in those of the archæologist of Trigg Hundred, the writer of the life of the Lord High Admiral Seymour?  
CORNUB.

PUNCH.—The writer of an article in the *Cornhill* for November, p. 540, after stating in a footnote that the word "Punjaub" means, as is well known, the country of five waters, and that "punch," the drink, is composed of five ingredients, proceeds—"Punch, the play of five personages: the hero, his wife, his dog, and two others," &c. &c. Will some one tell me whether this is etymologically correct in either sense in which "Punch" is used? I had reason to believe that "Punch" was of Italian origin, drawing his name "Ponchinello" from a mystery-play, wherein figured Pontius Pilate, Judas (Judy), and perhaps Tobias, otherwise Toby the dog.



Why not call "cold without" "Doab" or "the two waters"? T. F. M.

"PEN AND INK SOCIETY," ETC.—I shall be glad of any information with regard to the "Pen and Ink Society," and "The Portfolio." To whom ought one to apply for rules, &c.? H.

PLANT.—When did the word "plant" begin to be used to signify the machinery, utensils and general "supellex" of a manufactory or other establishment carried on for purposes of gain? L.

PRETENDERS.—Under this heading there is a paper, in *All the Year Round* (Nov. 27), in which the writer relates the particulars of a conversation he had in America with an old man who claimed to be "the son of Charles Edward Stuart . . . unjustly called the Pretender."

This worthy states that historians are in error as to the date of his alleged father's death, which was only reported in order that he might emigrate to America, where, according to this new version, he married and had issue.

Whether the old man was an impostor, or whether he believed his own story, the writer of the article leaves in doubt; which is much to be regretted, as the following unique passage shows how eminently he was fitted for investigating this genealogy. After examining the vouchers produced in support of the claim, he tells us that he made this extraordinary remark:—

"There is one link wanting in your golden chain, and that a very important one: *the link which proves your father to be the son of James the Second, so called—the man who fought and lost the battle of Culloden.*"

One is not surprised to read, after that, the old man "folded up his papers suddenly" and took his departure. CHARLES WYLIE.

SIR WALTER RALEIGH.—Can any of your readers explain a passage in *Miscellanies, Historical and Philological*, printed in 1703?—

"The Lord Treasurer hath gotten all the great offices almost of the court and country, and how playing the Haman, &c. Of Sir Walter Rawleigh's school of Atheism(?) and of the conniver that is master thereof(?), and of diligence used to get young gentlemen to his school, wherein the Old Testament and New are jested at, and scholars are taught to spell God backwards, &c.

"How miserable a thing it is that Her Majesty (Queen Elizabeth), descended of so noble Progenitors, should make Laws and Proclamations according to these men's senses and opinions," &c.—*Intercepted Letter of the Lord Treasurer published and answered by the Papists, A.D. 1592.*

The same document gives a curious epitaph:—

"Here lies the worthy warrior  
That never blooded sword;  
Here lies the royal courtier  
That never kept his word;  
Here lies the noble Excellence  
That ruled all the States;  
Here lies the Earl of Leicester  
That Earth and Heaven hates."

J. B.

RAPHAEL: TREADWAY.—Can you inform me of any play printed before the Restoration in which the names of Raphael, a young merchant, and Treadway, his companion and friend, occur? H.

SCIENCES IN THE SIXTEENTH CENTURY IN ENGLAND.—In a letter from Archbishop Cranmer to Thomas Cromwell respecting the new foundation of Christ Church, Canterbury (*Bib. Cott. Cleopatra*, E. iv. fol. 302), which I printed years ago in *Henry VIII.'s Scheme of Bishopricks* (pp. 76-77), Cranmer recommends that "it woll better stande w<sup>t</sup> the mayntenance of Christian religion, that in the stede of the said Prebendaries were xx<sup>ii</sup> dy-vines at x<sup>ii</sup> a pece like as yt is apoynted to be at Oxforde & Cambridge and xl studentes in the tongues and sciences."

Can your readers give me authorities of the time and references to them, showing what were accepted as the subjects of "sciences" when Cranmer wrote his letter? HENRY COLE.

SWIFT'S VANESSA, ESTHER VANHOMRIGH.—The Earl of Orrery, in his *Letters on Dean Swift*, published in 1752 (p. 79), says that Vanessa, or Esther Vanhomrigh, was a daughter of Bartholomew Vanhomrigh, a Dutch merchant of Amsterdam, who upon the Revolution went into Ireland, and was appointed a Commissioner of Revenue by William III. His wife was born in Ireland. He bequeathed 16,000*l.* equally to his wife and four children—two sons and two daughters. The two sons died, and the whole fell to the two daughters, Esther and Mary. Mary afterwards died, when the remains of the fortune, which had been much impaired by a course of prodigality in London, centred in Vanessa. Lord Orrery goes on to say that she cancelled a will made in Swift's favour, and made another, wherein she left her fortune (which by long retirement at Celbridge, co. Dublin, was in some measure retrieved) to her two executors, Dr. Berkeley, Bishop of Cloyne, and Mr. Robert Marshall, one of the king's sergeants-at-law (afterwards Justice of the Common Pleas). She had chosen Mr. Marshall, not only as he had an excellent character, but as he was her relation.

Where is this will? As it was made immediately after her last quarrel with Swift, it is probably characteristic. How was Mr. Justice Marshall related to Vanessa; and to what extent was he benefited under her will? Is there any pedigree of the Vanhomrighs?

My great-great-grandmother was a sister of Judge Marshall's, and my mother holds a freehold estate that has descended to her from him; but I was not aware that he had been Vanessa's executor until I saw it in Lord Orrery's *Letters*.

THOMAS DE MESCHIN.

The Temple.

"TOTA NATURA IN MINIMIS."—Can any of your correspondents inform me as to the author and origin of the proverb in science: "Tota natura in minimis"? G. W.

WELD FAMILY.—Can any reader of "N. & Q." supply information showing the connection between the Welds of Widbury Hill, Herts (see Harl. MSS. 1504, fo. 112, and 1547, fo. 71 b) and the Welds of Lulworth Castle?

R. D. DAWSON-DUFFIELD, LL.D.

Septon Rectory, Liverpool.

WHIPPING AT UNIVERSITIES.—I have in more than one place come upon this assertion in reference to the educational practices of our forefathers:—

"Dr. Potter (afterwards archbishop) whipped his pupil when he came to take leave of him with a sword by his side."

One is inclined to apply the "credo quia incredibile" to such a story. Nobody, we may suppose, could have invented it. Can you tell me on whose authority this strange illustration of the old time rests? Of course there would be no point in the story, unless the whipping were a serious one. Were college authorities in those days (at the commencement of the eighteenth century) in the habit of applying the rod? Is it true, as I have been informed, that at Dublin, within almost living memory, undergraduates were birched by the provost as the alternative of rustication?

JAMES K.

### Queries with Answers.

CALVIN ON THE PSALMS.—I have an English translation of Calvin's *Commentaries on the Psalms*, down to the 75th Psalm—"the end of the first parte," by Arthur Golding, London, 1571. The Epistle Dedicatorie is addressed to "Lord Edward de Vere, Erle of Oxinford." Was the concluding part ever published? What is known of the translator? He "translated into English meeter the xv Bookes of P. Ovidius Naso, entituled *Metamorphosis*, 4to, 1584." W. M. KINGSMILL.

[There is a Second Part, containing a Commentary from Psalm lxxvi. to cl. pp. 259, followed by "A Table declaring the principal matters conteyned in these Commentaries upon the Psalmes," making twenty pages. Arthur Golding, a poet, but principally known as a translator in the sixteenth century, was a native of London. In 1563 he lived with secretary Cecil at his house in the Strand, and in 1577 in the parish of All-hallows, London Wall. His chief poetical translation is that of Ovid's *Metamorphoses*. He also translated a drama of Beza's, called *Abraham's Sacrifice*. For biographical notices of him consult Cooper's *Athenæ Cantabrigienses*, ii. 431, 555, and Warton's *History of English Poetry*, ed. 1840, iii. 331-334.]

POEM ADMIRER BY CHARLES LAMB.—I shall be glad to know something about the poem alluded to in the following extract from a letter addressed by Charles Lamb to Mr. Moxon, August 1831, and published in Talfourd's *Final Memorials of Charles Lamb* (ed. 1850, page 242):—

"The *Athenæum* has been boozed with some exquisite poetry, that was, two or three months ago, in 'Hone's Book'... as far back as April. I do not know who wrote it; but 'tis a poem I envy—that and Montgomery's 'Last Man.'"

J. W. W.

[The poem is entitled "The Meadows of Spring," and signed "Epsilon." It first appeared in Hone's *Year-Book*, p. 510; and again in *The Athenæum* of 1831, p. 442, where, in a note, the editor states "We have a suspicion that we could name the writer; if so, we are sure his name would grace our pages as much as his verses.]"

LAMBETH DEGREES.—*The Times* of Monday, November 29, contains the following announcement:—

"In consequence of the illness of the Archbishop of Canterbury, no examination for Lambeth degrees will be held this year."

Permit me to solicit information concerning the nature of the examination referred to, and the subjects of study involved. D.

[No test has as yet been applied to candidates for Lambeth degrees; but we believe it was the intention of the present Archbishop of Canterbury to have instituted a system of examination, and that only his Grace's severe illness, from which he is happily recovering, has prevented the design from being carried out in its details.]

ALEXANDER RHIZOS RHANKABES: "THE PRINCE OF MOREA."—I should like to know if there exists an English translation of "The Prince of Morea," a historical romance by A. Rhizos Rhankabes, first published in the Παρδώρα for 1851. G. A. SCHRUMPF.

Whitby.

[There is no English translation known to us of *The Prince of Morea*; but there is one in German by Dr. A. Ellis, *Analekten mittel- und neugriechischen Literatur*, Leipzig, 1856, theil ii.]

GABRIEL CLARKE.—There was a notice last year, in one of the periodicals, of Gabriel Clarke of Eggham, to which I can find no reference.

S. S.

[The notice of Archdeacon Gabriel Clarke appeared in *The Athenæum* of July 18, 1868. For further particulars of him consult Willis's *Cathedral Survey*, i. 260-268; Hutchinson's *History of Durham*, ii. 171, iii. 46; Walker's *Sufferings of the Clergy*, part ii. p. 19; and Le Neve's *Monumenta Anglicana*, iii. 93.]

JOSEPHUS.—I should be obliged for any information about an early translation into German of Josephus's *Jewish Antiquities*, folio; in the margin, references to the Bible, dates, &c.; with



woodcuts of great merit, which exactly fit the breadth of the text; printed, I should fancy, not much after 1550; type fine and clear. Where was this edition published? and to whom are the woodcuts attributed? SUB. LIBR.

[This German edition of Josephus is not in the British Museum, so that we must refer our correspondent to Hoffmann's *Bibliographisches Lexicon der gesammten Literatur der Griechen*, Leipzig, 1839, ii. 451.]

THE CHANCELLOR OF THE EXCHEQUER AND "HUDIBRAS."—Could you oblige me with a notice on the definition of the intrinsic value of a thing, in reply to the Chancellor of the Exchequer's notion of it on the currency question? Did Butler in his *Hudibras*, or any other noted author, give the definition in accordance with the Right Hon. Robert Lowe—"that we did not know the intrinsic value of anything"? WILLIAM PARKER.

[We do not know on what occasion the Chancellor of the Exchequer made the speech to which our correspondent alludes, but we presume Mr. Lowe was referring to the well-known couplet in *Hudibras*, part II. canto i. lines 465-6:—

"For what is worth in anything,  
But so much money as 'twill bring?"]

### Replies.

FILIUS NATURALIS: BORTHWICK PEERAGE.

(4th S. iv. 192, 280.)

When ANGLO-SCOTUS attached so much importance to the remarks of the author of the *Peerage and Consistorial Law of Scotland*, he probably was ignorant of the fact that the writer had been the legal adviser of the grandfather and father of the present Mr. Borthwick of Cruikston, the former of whom had been allowed to appear and to lodge objections to the case of Archibald Borthwick, Esq., the claimant of the honours which had remained dormant after the death of his relative Henry Lord Borthwick, whose right was acknowledged by the House of Peers. This of necessity placed Mr. Riddell in the awkward position of being the counsel, rather than the impartial and accurate reporter when commenting upon the facts of the conflicting claims to the barony of Borthwick.

It is just to that gentleman, nevertheless, to observe that when he penned the passages referred to by ANGLO-SCOTUS, he was not aware that the two documents exhibited on behalf of Cruikston were fabrications, which had been put in evidence without proper examination. Taking for granted they were genuine, he brought them to bear upon an entry in a minute-book which set forth that in 1611 a royal signature had been

obtained for a precept of legitimization in favour of one Alexander Borthwick *in*, not *of*, Johnston.

Who the concocter may have been of these writings is uncertain; but the fact that two deeds purporting to be executed in 1489 were written without the contractions *invariably* used at the time, is of itself positive proof of modern manufacture. No explanation was offered by the English counsel for Cruikston, when giving in the writings, as to the manner in which these deeds of lands which *never* belonged to the Borthwicks of Cruikston came into possession of that family. Immediately after they were printed they mysteriously disappeared, and have never since been heard of. The *printed* copies, accordingly, must be accepted in place of the originals.

A precept of sasine was referred to, but was not tendered in evidence, although it was the connecting link between the pretended charter and the pretended infestment. It had, however, been recorded as a probative writ with the two other fictitious documents, all of which had been presented for registration upon August 10, 1808, by "Mr. John Borthwick, Writer in Edinburgh," the eldest son and heir-apparent of the proprietor of Cruikston, to whose estate he subsequently succeeded. As certified by the recorder, this gentleman received back the *three* documents he had given in; and his receipt still stands, which establishes the fact of their return to him.

The death of Mr. Archibald Borthwick stopped proceedings for some time, and excepting a new petition of his eldest son, under which nothing was done, the claim was permitted to remain over until the death of his brother without issue male enabled Mr. Cunningham Borthwick, who had been abroad, to revive it. This gentleman thereupon called upon the representative and heir of the last two proprietors of Cruikston to exhibit these *three* papers. Having been unsuccessful in this demand, he raised a summons of reduction and improbation against Cruikston, to set aside the *precept*, which had not been exhibited before the Lords, it being unnecessary to deal with the printed charter and infestment, the falsity of which was *ex facie* established.

Upon service of the summons, Cruikston immediately intimated, through his agents, that he did not intend to defend the action. In this way decret issued, and the fictitious precept was set aside as being "*false, forged, feigned, fabricated, simulated, and made up.*"

Thus the original *ex facie* fabrications printed in 1814 having disappeared, and the mid-link, the precept, having been reduced in this process to which the Lord Advocate was called, as forged and fabricated, it would have been somewhat surprising if the Lords of the Committee of Privileges should have overlooked the fact brought under their notice, that two deeds of the date of

1489, as printed, could never possibly be of the date ascribed to them, and that the essential and indispensable mid-link had been annulled as forged and fabricated, by the supreme tribunal of Scotland.

Moreover, these documents, even if genuine, were not of *themselves* evidence of bastardy, and, even if not fabricated, could not have affected Mr. Cunningham Borthwick, whose descent was precisely the same as that of the previous lord, their common ancestor having been Alexander Borthwick of Nenthorn. The Committee declined to receive further evidence which had been tendered on the subject of the fabrication, and held, without proceeding further, that the word *naturalis* did not *per se* in 1489 denote bastardy. The opinions of all the Law Lords, including the Lord Chancellor, were unanimous.

The only point consequently which could be brought to control the ordinary interpretation of *filius naturalis* was the brief entry in the minute-book in February 1511 that a royal signature had issued for a precept or charter of legitimation in favour of Alexander in Johnston. No other designation was given—a curious circumstance, as the name of the father is almost uniformly given. It would require a very clear proof indeed to identify an obscure man living in a village or hamlet, with a son, even if illegitimate, of so noble and potent a person as William Lord Borthwick, one of the most powerful and influential magnates of Scotland. Such a parentage would, in 1511, have been considered as an honour rather than a disgrace.\*

The date 1511 of this entry in the minute-book of the Privy Seal Record certainly shows that a signature had issued to warrant a royal precept (which appears never to have been done), but it is important because it shows the absurdity of the attempt to metamorphose Alexander Borthwick in Johnston into Alexander Borthwick of Nenthorn. The latter named individual, as proved by the Rolls of Parliament, upon January 21, 1488, entered a protest, with *his father William Lord Borthwick*, to arrest proceedings then pending before the Lords Auditors. The entry is conclusive, as it sets forth the personal appearance "of William Lord Borthwick," and Alexander Borthwick "his son." Now Alexander could not then have been a minor, otherwise his father would have been entered as his tutor or curator. He was of age therefore in 1488. In this way he must have been about forty-two in 1511. He was a married man in June 1495, and obtained a charter of resignation from his father, who was

superior of the half of a quarterland of Nenthorn, in which deed, as well as in the instrument of resignation by James Wilson the former proprietor, on which it proceeded, he is specially called Alexander Borthwick, *son* of William Lord Borthwick.

Neither does the evidence stop here, for William Lord Borthwick, in the charter conveying the lands to his "said son" and Margaret his wife, and the survivor and the heirs male of *their* body, gives a remainder "to the heirs male whomsoever of the said Alexander." Had Alexander been illegitimate, he would have had no heirs male. Is it conceivable that the father would have inserted this substitution if Alexander of Nenthorn had been illegitimate? He had no occasion to do more than give the right to Alexander and his wife and the heirs male of the marriage. If they failed, then as a matter of course the lands reverted to the superior.

William the father died in 1503, and was succeeded by his eldest son William, the brother of Alexander, who, with a younger brother Adam, witnessed a charter granted by their father to the heir at law in 1494. In all the various deeds the authenticity of which admits of no question, the word *filius*, without any addition, is used—a circumstance always denoting legitimacy.

(To be concluded in our next.)

#### THE STUARTS AND FREEMASONRY.

(4th S. iii. 532; iv. 20, 136.)

MR. SLEIGH tells us that a warrant for a lodge of Freemasons was signed by Charles Edward, as Grand Master, at Derby in 1745. MR. YARKER informs us that "Prince Charles was elected Grand Master of the Scotch Order of the Temple at Holyrood in 1745." And again he further informs us that "the Duke of Athol (*sic*), as Regent, assembled ten Knights at Holyrood House, Sept. 1745, and admitted Prince Charles Edward, who was at once elected Grand Master."

It is said that the celebrated Col. Crocket, of Transatlantic notoriety, bequeathed this well-known adage to his countrymen—"Be sure you are right, then go ahead." It is a pity that MR. YARKER did not attend to the first part of this saying, for it can be most easily proved that the Duke of Athole was not in Edinburgh when Charles Edward was in Holyrood House in 1745. To anyone who knows the history of those ancient orders of chivalry, the Knights Templars and the Knights Hospitalers, I need not say one word of the unfounded assumptions of the Freemasons to be ever so distantly connected with them. But I may just observe here, that even if it were possible for the Duke of Athole, and any

\* In the Roxburghe legitimacy case Mr. Riddell justly remarks that "it is a jest to speak of the declaration of bastardy in remote progenitors as any painful disgrace to a family."—*Petition for Duke of Roxburghe*, p. 2.



number of knights, to admit Prince Charles into the Order of the Temple, which by the way was suppressed in 1312, and elect him Grand Master thereof, that could not give him any claim whatever to be the Grand Master of the English Freemasons.

After Freemasonry was first founded in England it spread rapidly, through reasons which I will explain in another place; and as a society that taught men to conceal a secret could not be tolerated by a church whose principal dogma was auricular confession, it was speedily suppressed by the Pope. The Bull of Excommunication, *In Eminenti*, was issued against the Society of Freemasons, by Clement XII. in 1738, just twenty-one years after it was established. A translation of it will be found at length in the *Gentleman's Magazine* of the same year; but I may here quote the following sentence from it:—

“We have condemned and do condemn by the present Bull the societies of Freemasons as perverse, contrary to public order, and having incurred the major excommunication in its utmost extent, forbidding all persons, of what rank, quality, or condition soever, who profess the Catholic, Apostolick, and Roman religion, to cause themselves to be written down, or received into that society, to frequent any of its meetings, or hold correspondence with them, or to suffer or tolerate any assemblies of Freemasons in their houses, under penalty to the contraveners of incurring likewise the said excommunication.”

There is no mistake about this Bull; it is an important historical document, issued forth to all the world, seven years before Charles Stuart, a Roman Catholic observe, is said to have become a Freemason.—Need I say another word of the absurdity of the statement?

In almost every book relating to Freemasonry, mention is made of a Chevalier Andrew Ramsay, who, as Flindell, in his *History*, tells us, “endeavoured to prove the connection of Freemasonry with the Order of St. John, and to collect money in favour of the Pretender.” Ramsay was a native of Scotland. In 1710 he embraced the Roman Catholic religion, under the auspices of Fénelon, Bishop of Cambray. He was preceptor to the Duke of Burgundy, then heir apparent to the throne of France, also to the Prince of Turenne; and in 1725 he was appointed to superintend the education of the two sons of the Chevalier St. George at Rome—Prince Charles Edward, the eldest, being then just five years of age; Henry, the youngest, about as many months old. The constant intrigues of the exiled family so disgusted him that he only remained with them for a few months. He subsequently came to England, where he received the degree of LL.D. from Oxford, being the first and probably the only Roman Catholic who received a degree from that university since the Reformation. He was a distinguished scholar, author of many learned works, and died in 1743.

The Bull of Clement XII., just quoted, is a sufficient bar to him ever having been a Freemason; though as a great and good man he must have despised their silly puerilities.

Well knowing, that during the space of 150 years since masonry has been established, there has not been one man amongst them who has distinguished himself in either science, literature, or art, I took especial pains to discover if Ramsay had been a Freemason, or if he was only a victim to that love of annexation so prevalent among the society. For, like the fox that had lost his tail, the Freemasons claim every great man from Adam down to the late Duke of Wellington. He certainly must have been a bold Freemason who undertook to lead the Iron Duke with a rope round his neck, neither naked nor clothed, barefooted nor shod, as their slang terms it, into a Masonic lodge: but we may for the present let that pass. One of their rules seems to have been on the principle of *omne ignotum pro magnifico est*, that if a man has written a book that the Masons could not understand, he must have been one of their society. So Fludd and many other of the old alchemists have been thus claimed; the Mystics have been served the same, even Emanuel Swedenborg has been set down as a Freemason. A translation of the *Sethos* of the Abbé Terrason was actually published as a Masonic book in a Masonic periodical a few years ago. But a brother named Kelly made a higher flight still; he actually printed the *Orbis Miraculum* of Lee, published in 1665, as his own, under the title of *Solomon's Temple Spiritualised*. And as Lee's work was dedicated to the wardens, fellows, and students of Wadham College, so Kelly converted the dedication to all free and accepted Masons. Kelly published this scandalous theft as a Masonic book of his own writing, in Dublin, 1803, and subsequently in America, and by his list of subscribers this worthy brother Mason seems to have made a good sum of money. Ramsay's *Travels of Cyrus* has earned for its author the same distinction, the Freemasons not being able to perceive that it is simply a system of education for a young prince, an object to which Ramsay had practically devoted his attention all his life.

The result of my researches were that in no authentic or impartial work is there any account of Ramsay having been a Freemason. The story that he was one is only founded on a speech said to be delivered by him as Grand Orator at the initiation of a Mason. No such title as Grand Orator is known among the Freemasons of either England or France. I have seen the speech, and I solemnly declare that it is no more than a satire upon the ignorance of Freemasons and the alleged pedantry of Ramsay. I am ashamed in “N. & Q.” to name the work in which it is found, but I feel

compelled to do so, and it is in the *Almanach des Cocus*, a periodical published in Paris, from 1741 to 1743. It is, as its title implies, a filthy obscene publication; so obscene that even its Parisian publisher dared not to print the word Paris on the book; the imprint on the first two volumes is CONSTANTINOPLE, on the third PEKIN. We may be sure that Ramsay has never written a line published in the disgusting *Almanach*; and I feel truly happy that I have at last rescued his name from a base but baseless stigma.

This very satire has since been published as an important historical document in Lenning's great work, the *Encyclopädie für Freimaurer*. "This encyclopedia," says Flindel in his *History*, "is one of the richest sources of Masonic information, and an indispensable book of reference for every inquiring Mason, and now appears in a second edition, enlarged and revised, under the title of *Handbuch der Freimaurerei*." My bookseller informs me that a new edition of Flindel's *History* is to be immediately published. I would humbly recommend these passages to the editor's attention.

Thorey, in his *Acta Latamorum*, Paris, 1815, has acted in a precisely similar manner. He has published the whole of a clever satire on Freemasonry, entitled *Un Brevet de la Calotte accordé en faveur de tous les bons et zélés Francs-Maçons*. An association of wits, during the Regency of France, sent to any person or persons who might fail in good manners or good sense a *brevet* or commission entitling them to be of the Regiment of Calotte, and this was the one sent to the Freemasons. Indeed it seems that the Freemasons were too ridiculous of themselves to be sensible of the shafts of ridicule that were launched against them on every side. Thorey actually speaks of the caricature of the *Scald Miserable Freemasons* as if it were a great credit to the society, and tells us that there are just two in France. One of them is preserved with great care as a holy relic in the Mother Lodge of the Philosophic Rite of France, the other in a lodge at Douai.

WILLIAM PINKERTON.

Hounslow.

#### FREEMASONRY: GORMOGONS.

(4th S. iii. 604; iv. 441.)

In the work named at the first reference I find an account of the "sublime assemblée des Maçons africains, ou Gomergons," pp. 153 to 163. The orthography is as above, and not *Gormogons*, as in the note of MR. WM. PINKERTON. As the word is "Gormogons" in the advertisement quoted by MR. PINKERTON, and is also the same in the *Dunciad*, I presume that the compiler of *Les plus secrets Mystères, etc.*, has made a mistake. But what is the meaning of "Gormogons"? In

the old book the "order" is represented as one of great antiquity, and deriving its origin from the mystic rites of ancient Egypt; and a quotation is given from *Voyage du Sieur Paul Lucas au Levant*,\* tome premier, pp. 92 and 101, where we have an account of two "lodges," one at Naasse, in Egypt, and the other at Thebes! As I have not Lucas's work, and know not where to find it, I cannot say whether the references are real or fictitious. In *Les plus secrets Mystères, etc.*, we have a very minute account of the decorations of the grand lodge, or, as it is called, "La salle des assemblées," but nothing is "dévoilé" about the "medal" inquired about by M. D. (4th S. iv. 253) and explained by MR. W. PINKERTON. The African mystic word of the order is "Sarcopeja, mot égyptien qui veut dire cercueil," and the members "portent une petite croix sous laquelle pend une petite étoile dont la signification est *évartos* Σακελός, ce qui veut dire, *Le maître est mort*." The motto of the Gomergons is "Tiliæ sub tegmine tutas," and this legend is on the hieroglyphical card, which is sent to every member when a lodge is summoned by the secretary. In 1774 the order was accounted to be ancient, and I very much doubt that it was founded in the reign of Queen Anne, or that it is of English origin. MR. PINKERTON is certainly in error as to the origin of "The free and accepted Masons."

That the Gormogous or African masons are extinct I also doubt. Perhaps Dr. Livingstone may have something to say on that head. The Gormogons, it would appear from *Les plus secrets Mystères, etc.*, were never very numerous:—

"Leurs membres sont très-rares à trouver; mais ce sont tous des gens de qualité, de distinction, des artistes les plus renommés, et, pour la plupart, ce sont des personnes en service, qui ont de l'argent."—p. 163.

The cross is a prominent feature in the Gormogon mysteries, and it is always "la croix verte." I am not a Freemason of any "order," but I know some of the wisest and best of mankind who are, and I should be very loth to class them as "silly" people, as MR. PINKERTON so rashly does. MR. P.'s note is very interesting and curious, and therefore I cannot but regret that such an epithet as "silly" should be applied to Freemasonry and secret societies in general.

STEPHEN JACKSON.

#### SHAKESPEARE GLOSSARIES.

(4th S. iv. 432, &c.)

MR. BOLTON CORNEY seems anxious to throw light on some of the obscure words and phrases discussed in the *Edinburgh Review*, and I can only regret that he has not been more successful. But, so far as his recent contributions to your

\* What is known of this author? Was he English or French, and what is the date of his book?



pages are concerned, he has really elucidated nothing at all.

With regard to the verb *balk*, I have given authoritative examples of its use of the same kind as the one quoted by MR. CORNEY from Wase, and I could have given many more had there been the least necessity for multiplying authorities. MR. CORNEY introduces Wase with a flourish of trumpets as a new Shakesperian glossarist, and parades the extract from his dictionary as a discovery. But in fact Wase has no distinctive merit whatever in this respect. His explanation of *balks*, quoted so triumphantly by MR. CORNEY, is a mere commonplace in the dictionaries of the time. A similar entry occurs in the more celebrated, and popular as well as in the more obscure lexicons of the same class for at least a hundred and fifty years; and I could at once give from them half a dozen examples of the verb, some of which are fuller in explanation and more interesting than the solitary one quoted by MR. CORNEY.

But this is not all. The meaning of *balk*, as given by Wase and quoted by MR. CORNEY, throws no light on Shakespeare's peculiar use of the verb in *The Taming of the Shrew*. This meaning was known to the commentators, and rejected by them as giving no intelligible sense to the passage. Apart from the detailed explanations in the *Edinburgh Review*, which connect the earlier and generic meaning of *balk* with its rarer figurative use by Shakespeare and others, the passage remains as unintelligible as before. These explanations have, I believe, for the first time given an intelligible and consistent sense to the folio reading.

For an explanation of the word *windlace*, MR. CORNEY refers me to Mason and Nares. I have Mason's *Supplement to Johnson*, but the word *windlace* does not occur in it, and Nares can hardly with justice be excepted from the statement that our lexicographers have not clearly understood or accurately explained the word. His attempted explanation is virtually the same as Todd's, and is exposed to the same objection. *Windlace* does not mean art, contrivance, or even subtleties. These are evidently mere guesses at the meaning of the word from the context in the examples given of its use, and they well illustrate the loose and inaccurate explanations which, as I have shown, are often found even in the best Shakesperian glossaries. *Windlace* means, as I have said, a winding, a circuitous course, and without this knowledge of its exact literal signification it is impossible to form any distinct or accurate conception of its figurative use in *Hamlet*.

With regard to the form of the word, MR. CORNEY is so hopelessly astray that it would be useless to notice his statements except to correct them. He says, "It seems to me probable that *windelaie*, as used by Fairfax towards the close of

the sixteenth century, is the earlier word." Fairfax's translation was published in 1600, and the examples of *windlace* I have given in the *Edinburgh Review* are taken from a work which appeared exactly thirty-three years earlier. MR. CORNEY goes on: "What we now call a windlass is printed *windis* and *windas* in the *Sea Grammar* of Captain Smith, 1627. Mr. Fox Talbot also has *wyndas*, but he does not give any reference to his authority." It need hardly be said that the three examples are merely different spellings not only of the same word but of the same form of it, and they prove nothing except that the form existed, which I presume every one at all acquainted with archaic or provincial English knows perfectly well already, as it is given in the commonest reference-books on the subject. But from his carefulness about the date, MR. CORNEY appears to suppose that his reference to Captain Smith has some chronological value, as showing how early the word was used. In this, however, he is, as usual, mistaken. Chaucer uses *windas*, and *wyndas* occurs nearly a century earlier in the metrical romance of *Richard Cœur de Lion*, while *windis*, the northern form of the same word, is also in very early use. Again, *windas* and *windace* are given as alternative forms for *windlas* and *windelas* in different MSS. of the *Promptorium Parvulorum*. While both forms occur thus early, *windlace* must be regarded as the older, the termination *lace* being the Anglo-Saxon *læc*, one of the suffixes by which nouns denoting a state or action are formed, and which is represented in modern English sometimes by *las*, sometimes by *lock*, and apparently, in one case at least, by *ledge*.

As the article on "Shakesperian Glossaries" seems, not unnaturally perhaps, stimulating a good deal of minute criticism, I may take this opportunity of correcting two verbal errors that were overlooked in revising the proof. One is in the quotation from *Hamlet* (p. 92), "deductions" instead of "directions," and the other in the last line of p. 88, "folio" instead of "quarto."

THE WRITER OF THE ARTICLE ON  
SHAKESPERIAN GLOSSARIES IN THE "EDINBURGH  
REVIEW."

[This article was in our hands before the writer's last communication (printed *anté* p. 457) reached us.—ED.  
"N. & Q.]

CHARLES DUKE OF SCHOMBERG.

(2nd S. x. 494; 4th S. iv. 414.)

I do not clearly understand whether P. A. L. knows of a portrait of this duke or not. The name was doubtless Schönberg originally, but Frederick called himself Schomberg when he came to England, and was created *Duke of Schomberg*, with remainder to his youngest and favourite son Charles, and after him to Meinhardt, the second

son, who was compensated for his disappointment by being created Duke of Leinster. Duke Charles had served in the French and Prussian armies with his father, and was major-general in the English army at the Boyne. After this he returned to the Rhine. William III., on the temporary disgrace of his devoted follower Lord Sydney (why was he disgraced?) gave Duke Charles of Schomberg the 1st Foot Guards, and entrusted him with the command of an expedition to Ostend. Some accounts attribute this command to Duke Meinhardt of Leinster. In 1693 Duke Charles was sent to command the English auxiliaries in the service of the Duke of Savoy, and gave offence by the rigid enforcement of discipline in an army where every one did as he liked. The Duke of Savoy took the opportunity at the beginning of the battle of Marsiglia to publicly snub the Duke of Schomberg and order him back to his regiment, which for the rest of the day he commanded as a simple colonel. His warnings to the Duke of Savoy were unheeded, and the army was defeated. He then entreated Schomberg to command the retreat and restore order, but he refused, saying it was his duty to overcome the enemy or die. He was mortally wounded and taken prisoner, and died on parole at Turin, on October 7. I have portraits of Frederick and Meinhardt, but none of Charles.

P. A. L. asks who was Frederick's wife. He married, first, his cousin Johanna Schomberg, daughter of his paternal uncle, and secondly, Countess Susanna d'Harcourt.

The inscription on his tomb in St. Patrick's contains unpleasant allusions to his descendants, who, though entreated by letters and friends, declined to erect a monument in honour of their ancestor. Is anything known of these entreaties; by whom and to whom were they addressed?

HENRY F. PONSONBY.

One of the noblest portraits of Frederic Duke of Schomberg is that after Sir Godfrey Kneller by J. R. Smith, in mezzotinto. It represents the duke on horseback in full military costume of the period, with flowing head-dress, attended by a black page (who in wonder looks up to his master) and holds his casque or helmet. In the distance is a view of the Boyne, and the encampment of King James's army. Nearer to the duke are the kettle-drummers and trumpeters of the Williamite Guards, vigorously beating and blowing their respective warlike instruments. It is a most animated and admirably executed portrait; it represents the features of the Duke as those of an old, but vigorous and exceedingly thoughtful man; and there can be very little doubt that it is an admirable likeness. It is referred to by your correspondent P. A. L., but I think that a few

details respecting this beautiful specimen of art, and valuable historic memoir of one of William's principal generals, may not be uninteresting. I possess a very fine copy of it.

MAURICE LENTHAN.

Limerick.

#### THE MAN IN THE IRON MASK.

(4th S. iv. 378.)

The notice of M. Topin's "very interesting paper" in *Le Correspondant* relating to the above mystery has reminded me of it being mentioned, too, in a volume which will not be met so much by the present generation as it used to be some fifty or sixty years ago. I am alluding to the very interesting *Mémoires d'un Voyageur qui se repose* (3 vols. Paris, 1806), by the amiable and clever M. Louis Dutens.\* He is of opinion that this "Masque de Fer," who died at the Bastille on November 19, 1703, was the "ministre d'un prince d'Italie."

"... et afin d'aneantir d'un seul mot tous les systèmes imaginés jusqu'ici pour résoudre ce problème historique, je dirai que M. le duc de Choiseul m'a raconté plusieurs fois que Louis XV lui avoit dit un jour qu'il étoit instruit de la vérité de l'histoire du Masque de Fer. Le duc étoit fort curieux de pénétrer ce mystère, et s'avança autant qu'il le pouvoit, jusqu'à prier sa Majesté de le lui dévoiler; mais il ne voulut jamais lui dire rien de plus, sinon que, de toutes les conjectures qu'on avoit faites là-dessus, il n'y en avoit pas une de vraie. Mais quelque temps après, madame de Pompadour ayant pressé le Roi sur ce sujet, il lui dit que le Masque de Fer étoit un ministre d'un prince d'Italie; et madame de Pompadour le dit à M. le duc de Choiseul."—Vide antè, *Mémoires*, vol. ii. pp. 204—210.

M. Dutens often visited Paris anterior to the French Revolution of 1789, and knew much about the "Masque de Fer." His *Mémoires* are capital reading, and his detailed account of the "Masque de Fer" well worth noticing.

HERMANN KINDT.

Germany.

\* Born at Tours, 1730; died in London, 1812. A French Protestant, he came over to England, where the friendship of the Duke of Northumberland bestowed upon him the fat living of Elsdon in Northumberland. He travelled much on the Continent, and became personally acquainted with most of the fashionable and of the literary leaders of the last century. Being possessed of fine taste, he wrote much on the Fine Arts (*vide* "proof sheets" of the *Universal Art Catalogue*, pp. 474, 475). His *Tocsin* (Rome, 1769), which he afterwards called *Appel au bon sens* (London, 1777), contains extremely sharp things against Rousseau and Voltaire. His *Tables généalogiques des Héros des Romans* shows his immense reading in this sphere; but he is best known by his *Pierres précieuses* and by his *Recherches sur l'Origine des Découvertes attribuées aux Modernes* (the English translation, London, 1769, which is not mentioned in the "proof sheets," is dedicated to the Right Hon. J. S. M.;—Mackenzie?) His *Mémoires* show that he remained at heart as belonging to that nation which, above all others, has, with the greatest *esprit*, cultivated the art of memoir-writing.



## OLD FRENCH WORDS.

(4th S. iv. 178, 341.)

I am much obliged by the handsome acknowledgment of my services by BALCH and his friends (p. 341); but as we all equally desire to ascertain the truth, may I be permitted space for a few words of comment on the points of difference between us? I am sure they will forgive my freedom.

*Oure*.—This word (from Latin *oper-is*) was spelt *overe*, *wre*, *oeuvre*, and *oure* in Norman texts of the thirteenth century. These forms, all except the second, are found in Grosseteste's *Chasteau d'Amour*: the last in—

"Il nus doint ses oures fere,  
E nus defende de contrere";

that is, "May He (God) grant us his works to do, and defend us from evil." It survives in English, as a factor in manure=*manœuvre*. The old verb *cuvrir*, *covrir*, also became in English *coure* and *cure* (Capgrave). *Ouvré*, then, appears to be inadmissible, and *oure* to be the proper form.

*Heuse*.—I do not see the difficulty of receiving my interpretation. *Hues* is a variant of *huis*, and *heuse* is a perfectly allowable variant of *hues*; and moreover, "the doors of the new apartment or palace," as it might be translated, gives quite as good a sense as the "door-posts" or "jambs." To refer the meaning then to *heuse*, hose is unnecessary—besides that, the form *huisses*, at least in old French, is perhaps doubtful. I have never met with it myself.

*Escroitz* is not explained to my satisfaction by *escroizez*, which must be very rare. The only other word with which *escroitz* has even a resemblance in form is *escroistre*, to grow larger; but then its participle is *escreu*.

*Luk*.—That *luquer*, regarder, is *argot* of Normandy, though it may be, as *reliquer*, of Paris as well, is evident from "je m'y trainis pour y *luquer*" (*Muse normande*, 17th century). *Reluquer* is, however, now the word in the Norman patois of Pont-Audemer. (See Vasnier's *Glossary*, 1862.)

*Oelez*.—BALCH has here, I believe, hit the blot. It is highly probable that the initial *n* has been accidentally dropped; and the rather, that *noeler*, *noellier*, are found as variants of *nieler* (not *nieller*). The past participle would be *noelez*, *noellez*, which is just the word wanted.

*Sorrez*.—The fact that the MS. has the variants *surez* and *soriez* prevents me from giving up my interpretation of this word. The word *saure* is an adjective, not a participle, connected with the verb *saurer*, to dry in the smoke, and hence means properly reddish-brown. A *hareng saur* is vulgo a *red herring*—an epithet which suits the case of the fish, but not that of an *article de luxe*. We have a derivative, no doubt, in "a sorrel horse"; but here again we see the reference

to the meaning of the verb *saurer*. Such a guess as this seems to me, I confess, to corrupt the very first principles of etymology, and to maintain its traditional uncertainty.

*Seule dor*.—This expression still remains, I venture to say, unexplained by *sol d'or*.

*Botrasse*.—*Botrasse* I do not know. The old word is *boterel*, *bouteril*, which, used in the subject case, would be *boterius*, *boteriaus* (see Burguy). The form *botrasse* I cannot explain. It seems anomalous, perhaps corrupted.

*Bolle*.—The passage is—"Une bolle d'argent pour la cuyssine. What a "bullet" has to do in the kitchen I do not see, unless intended to form a part of the "batterie de cuisine"! But this is quite a new idea, and perhaps hardly to be entertained.

*Mof*.—*Muids* is the original form from *modius*. This appears also as *muis* and *mui*.

J. PAYNE.

4, Kildare Gardens.

THOMAS ROWLANDSON (4th S. iv. 89, 490).—I have in my possession several impressions of a portrait of T. Rowlandson, the caricaturist, cleverly etched by T. H. Parker of London. If W. P. will send me his address, I will forward him a copy.

JOHN STENSON.

85, Bridge Row West, Battersea, S.W.

"THE REDBREAST: A BRETON LEGEND" (4th S. iv. 390, 507).—I should like to be kindly allowed to state that, when I composed the little poem that bears the above title, the only writings I was acquainted with on the subject were the two I have referred to. By the by, the printer has by mistake set up the preceding part of my communication to "N. & Q." in quotation type (with inverted commas), while my reference to my authorities is duly given in larger type. Readers may infer that in the preceding part I quote from some other writer, forgetting to add his name, &c.

I have not seen till now the little poem on the same subject, which is attributed, in all probability correctly, to Bishop Doane. With all respect to the lamented author, I would venture to remark an inconsistency in it, which, I think, somewhat mars its charms. The first stanza begins thus:—

"Sweet Robin! I have heard them say,  
That thou wert there upon the day  
That Christ was crowned in cruel scorn,  
And bore away one bleeding thorn."

And the second stanza begins, consistently enough, thus—

"Sweet Robin! would that I might be  
Bathed in my Saviour's blood like thee;  
Bear in my breast, whate'er the loss,  
The bleeding blazon of the cross!"

But the fifth and sixth lines of the first stanza give a totally different way of accounting for the

redness of the bird's breast; the writer, forgetting or ignoring, the attribution of the redness to the stain of Christ's blood, goes on with the tradition as follows:—

"That so the blush upon thy breast,  
In shameful sorrow was imprest."

This latter notion would be a charming variation enough of the story, but, in my humble opinion, should not be mixed up with that form of it which is given in *Communications with the Unseen World* (p. 26), and which is, for aught I know, the only traditional version of the touching legend.

Before quitting the subject, I would add that I should feel obliged if any one would let me know of any publication or publications in which my little poem has been honoured with reprinting. I am told that, a short time since, the owner or dispenser of a circulating library at Brighton pointed out the poem, with some eulogistic remark, in a publication wherein my name was not appended to it, as, on the contrary, it is in *English Lyrics*. JOHN HOSKYNs-ABRAHALL.

Combe Vicarage, near Woodstock.

INN SIGNS PAINTED BY EMINENT ARTISTS (2<sup>nd</sup> S. ix. 291.)—At Montmorency, near Paris, famous for its good cherries, and where the good "bourgeois de Paris" love to stroll about on donkeys in that beautiful valley and wood, many artists are wont to go and take some rest (if rest it can be called) after their weekly avocations. One day Carle Vernet and François Gérard went there with light hearts and light purses. When night came on—after having enjoyed themselves to their hearts' content, and had a good dinner at the Hôtel du Cheval Blanc—at the end of the day, too, came "le quart d'heure de Rabelais," toujours si difficile à digérer"; and, to their great dismay, they found that they had not wherewith to pay the bill of fare! So they proposed by way of remuneration to paint each of them a white horse, to put on each side of the sign outside the inn. Mine host, a lover of artists if not of art, good-humouredly acceded—and he was in the sequel amply rewarded: for many were the guests who were for years attracted to his inn, in hopes of seeing the works of these two eminent artists, which after a short while he took into the house, that they might not be injured, but be productive. P. A. L.

AMICIA, DAUGHTER OF HUGH KEVELIOC (4<sup>th</sup> S. iv. 334, 419.)—I am obliged to HERMENTRUDE for the reply to my query; but there seems to be so much doubt, and I can find so little satisfaction in the attempt to derive the descent from Amicia through the channel of Hugh Audley, first lord of the younger branch, that I cannot but think that Sir Thomas Mainwaring must have referred to some other link of connection. Would it be through a Welsh medium, as Bertred the daugh-

ter of Amicia left a daughter Emma, who married Griffin, son of Madoc, Lord of Bromefield and all the territory of Mailour Saesneg—a person, says Dugdale (*Baronage*, title Audley), of great power in Wales.

I am not sufficiently acquainted with Welsh genealogy to know whether this line would connect itself with the Tudors, and so with the royal family. It is certainly singular that Sir Thomas Mainwaring should never have mentioned this descent in any of the tracts published in the lifetime of Sir Peter Leycester; and equally so that in the splendid folio now at Peover, compiled by Sir William Dugdale, containing a most elaborate genealogy and chartulary of the Mainwarings, no reference of any kind is made to the collateral line of the royal descent from Amicia. Without impeaching Sir Thomas Mainwaring's accuracy as a genealogist, I confess I should have been better satisfied as to the reality of this descent if the statement had been made in Sir Peter Leycester's lifetime, who would at once have rejected and put an extinguisher upon it, if he felt that it did not rest on incontrovertible grounds, though the disclaimer would have deprived him of the honour of being collaterally related to "most of the great families in England, his Gracious Sovereign Charles the 2<sup>nd</sup>, and many other great Kings and Queens." Sir Peter was a thoroughly honest and single-minded searcher after truth, and no personal feelings ever interfered with his straightforward pursuit of it in the slightest degree.

P. C. S.

BELLS FOR DISSENTING CHAPELS (4<sup>th</sup> S. iv. 55, 82, 123, 267, 350, 370.)—Mr. Murphy informs me that the weight of the tenor, or largest bell cast by him for the Roman Catholic cathedral in Thurles, is nearly thirty-two hundredweight, and that this bell is considered the largest in the key of D natural ringing in peal in the United Kingdom—the average weight of bells in that key being twenty-six hundredweight. The peal of eight bells at Thurles weighs five and three-quarter tons. J. G.

Hall.

"STILL WATERS RUN DEEP" (4<sup>th</sup> S. iv. 133.)—Have not the words of this proverb become transposed? Ought it not to be—"Deep waters run still"? *Waters* cannot accurately be said to "run deep"; they may, however, "run still." The depth is the cause of the stillness, not the effect, as the present wording seems to convey.

W. C. J.

MICAH HALL (4<sup>th</sup> S. iv. 294, 370, 421.)—Your correspondents G. H. S. and B. do not agree as to the date of this gentleman's death: the former giving the 9th, and the latter the 14th of May, 1804. There is also a difference in the inscription: the word *sum* in the quotation of one cor-



respondent being *abii* in that of the other. As to both points, who is correct? J. MANUEL.  
Newcastle-on-Tyne.

"VIOLET: OR, THE DANSEUSE" (4th S. iv. 176, 324, 397, 490, 492.)—I distinctly remember being told by the late Miss F. Marryat that *Violet the Danseuse* was written by her father the celebrated Capt. Frederick Marryat, but for some reason or other the authorship was never acknowledged. ROSE.

If *Violet* was published about forty years ago, I recollect hearing it said at the time that it was written by the present Lord Londonderry. E.

It has long been well understood in this city that Lady Malet, wife of Sir Alex. Malet, former ambassador here from England to the Federal Diet, was the author of the same. The novel was republished in Frankfort by Jugel, a bookseller. I have also understood that Dion Boucicault wrote a comedy founded upon this novel. Do any of your readers know whether this be so or not? W. W. M.

Frankfort-on-Main, Germany.

MAJOR ANDRÉ'S LETTER TO WASHINGTON (4th S. iv. 387).—I beg to refer K. T. V. to the following work, of which one hundred copies only have been printed for private distribution, but which may be seen in the Library of the British Museum:—

"History of West Point and its Military Importance during the American Revolution: and the Origin and Progress of the United States' Military Academy. By Captain Edward C. Boynton, A.M., Adjutant of the Military Academy. New York. 1864." [Large 8vo., pp. 408.]

Pp. 131-147 inclusive contain all the correspondence relating to the trial, or rather "examination" of Major André, including the last communication which he addressed to Washington.

From the gallant author's preface I gather that his compilation is based partly upon the published writings of others, and partly upon original papers and documents in the keeping of "The Custodian of the Records of the [U. S. Military] Academy at West Point." The MS. in question is therefore preserved in that institution. Z.

The original of Major André's letter to Washington, respecting which K. T. V. inquires in "N. & Q." of the 6th instant, is lodged in this department. W. HUNTER, Second Assist. Sec.  
Department of State, Washington, Nov. 17, 1869.

PORTRAIT OF ROBERT BURNS (4th S. iv. 274, 318).—In several numbers of "N. & Q." you have inquiries after a miniature of Robert Burns which I suspect is in my possession. It differs from Nasmyth's, and the numerous small copies of it, in having an inclination of the head towards the left shoulder instead of the right, as well as

in being more intellectual, and at a much later period, probably when he was thirty-five or thirty-six years of age. It is set in gold, with hair at the back, which seems too grey to have been his own; is glazed on both sides, and on the frame is engraved "Robert Burns." I bought it about eight years ago by public auction, and I remember that it was supposed to have come from some member of the family; but I have not been able to clear up its history or mystery. Four of the engraved portraits happen to have been published by me, as I purchased the copyright and plates of Currie and Cromek's edition, including that revised by Gilbert Burns in 1820, Allan Cunningham's in 1834, and two other editions; but I have none of them before me. H. G. BOHN.

18, Henrietta Street, Covent Garden.

THROWING THE SHOE (4th S. ii. 343).—

"At a Jewish marriage I was standing by the bridegroom when the bride entered. As she crossed the threshold he stooped and struck her with the heel on the nape of the neck. I at once saw the interpretation of the passage of Scripture, respecting the transfer of the shoe to another, in case the brother-in-law did not exercise his privilege. The slipper in the East being taken off indoors, is at hand to administer correction, and is here used to signify the obedience of the wife and of the supremacy of the husband. The Highland custom is to strike for good luck, as they say, with an old shoe. Little do they suspect the meaning implied."—Urquhart's *Pillars of Hercules*.

The passage referred to is Deuteronomy xxv. 9:

"Then shall his brother's wife come unto him in the presence of the elders and loose her shoe from off her foot and spit in his face and answer and say: So shall it be done unto that man that will not build up his brother's house."

From these lines of Heywood's:—

"And home again hitherward quick as a bee,  
Now, for good luck, cast an old shoe at me."

And these of Ben Jonson:—

"Hurl after me an old shoe,  
I'll be merry whatever I'll do."

Throwing a shoe for luck is not peculiar to marriages. J. WILKINS, B.C.L.

A POPE'S BULL (4th S. iv. 437).—The late Admiral Smyth, in his *Cycle of Celestial Objects*, i. 231, 1844, says, when speaking of Halley's comet:—

"In 1456 it came with a tail 60° in length, and of a vivid brightness; which splendid train affrighted all Europe, and spread consternation in every quarter. To its malign influences were imputed the rapid successes of Mahomet II., which then threatened all Christendom. The general alarm was greatly aggravated by the conduct of Pope Calixtus III., who, though otherwise a man of abilities, was but a poor astronomer; for that pontiff daily ordered the church bells to be rung at noon, extra Ave Marias to be repeated, and a special protest and excommunication was composed, exorcising equally the devil, the Turks, and the comet."

The same story, with slight variations, is given by Dr. Lardner (*Museum of Science and Art*, ii.

79, 1854), who says, the pope "in the same bull exorcised the Turks and the comet." See also Olmsted's *Mechanism of the Heavens*, p. 298, 1850.

WM. PENGELLY.

Lamorna, Torquay.

FALL OF DUNBAR CASTLE (4th S. iv. 408).—H. R.'s note must cause regret to many that no photograph or reliable drawing seems ever to have been taken of these ruins, truly said by him to be among the oldest heraldic memorials in the country. Billings does not give them in his *Baronial Antiquities*, though he figures the neighbouring ruin of Tantallon, certainly not superior in historic interest (though possibly in size) to Dunbar, which was reckoned in its palmy days one of the keys of Scotland. Since, however, the arms of the Dunbars probably now lie as low and shattered as their power in the Merse, and beyond the limner's art, my object is to call attention to another Dunbar relic in the West of Scotland, the heraldry of which is, I believe, well worthy of notice. This is the castle of Mochrum in Wigtownshire, on the ruined gateway of which, I was once informed by a friend, the arms of Dunbar and Randolph may be traced. There can be little doubt that these are of nearly equal antiquity with those which have just perished. The barony of Mochrum was confirmed by David II. to Earl George in 1368, and had previously belonged to his father Earl Patrick (Reg. Mag. Sig.). It passed to a cadet, with whose female descendants it remained till last century, and now belongs to the Marquess of Bute. Perhaps some one will favour us with an *accurate* description of the arms on Mochrum Castle, and thus rescue them from oblivion. They are not given in Billings' work or, so far as I am aware, in any other.

ANGLO-SCOTUS.

WAYLING OR WAYLAND FAMILY (4th S. iv. 435).—It may interest your correspondent W. C. to be informed, that some years since there was a family named Wayland connected with the neighbourhood of Peldon, Essex. In Peldon churchyard is an altar tomb in memory of some members of the family. Unless my memory misleads me the last inscription on the tomb refers to Rachel Wayland, who married Robert Tabrum of Apton Hall, Canewdon, whose cousin Arthur Tabrum married Mary Walford, granddaughter of John Walford by his wife Jane, daughter of Valentine Disbrowe, son of John Disbrowe by Jane, sister of Oliver Cromwell the Protector.

R. D. DAWSON-DUFFIELD, LL.D.

Sephton Rectory, Liverpool.

"RECOGNITIO FUTURA" (4th S. iv. 313, 419).—Has F. M. J. consulted the "Catalogue of Works relating to the Nature, Origin, and Destiny of the Soul," by Ezra Abbot, which is appended to W. R. Alger's *Critical History of the Doctrine of a*

*Future Life*, Philadelphia, 1864, 8vo? It is one of the most complete bibliographical monographs ever compiled; and among the 5300 titles it contains, F. M. J. will no doubt find that of the book he seeks, if it exist.

MOLINI & GREEN.

27, King William Street, Strand.

Should I be asking too great a favour from J. H. if I crave the loan of the manuscript he mentions? I shall take the utmost care of the same.

FRANCIS M. JACKSON.

Portland Street, Manchester.

SMOTERLICH (4th S. iv. 408).—I do not think that the word *smoter* can be made into *smooth* by any known ordinary philological process. The usual meaning of *smoter* is known to be *smut* or dirt, and Chaucer is himself an authority for this, as he says the knight's "gepoun" was "al by-smotered with his habergeoun." Tyrwhitt so explains the word, and evidently intimates that his only difficulty is to understand the general drift of the passage—a difficulty under which every other editor has also laboured. Now the meaning which I believe to be the true one has been suggested to me by reading frequently Langland's pointed remarks upon the feelings then current in England about illegitimacy. So here the explanation is, that the miller's wife was *smoterlich*, i. e. besmirched or tainted in her good fame, because she was illegitimate in birth. The miller chose her because she was of "noble kin"—viz. the daughter of no less a personage than the "parson of the town;" but it must be remembered that, although many of the secular clergy were married, their marriage was always called concubinage, and their children somewhat tainted in name, or, as Chaucer says, "somedel smoterlich." This explanation is the only one that will explain the whole context, from line twenty-two to line forty-eight. Observe how anxious the parson was to get the miller for his son-in-law, for he offered him "many a panne of bras" to secure the alliance. The miller, on the other hand, wanted a wife who had been well brought up, and who was a maid. The girl herself gained by the alliance; for, after her marriage, no one durst call her anything but *madame*. Before that, no doubt, she had often heard whisperings about her own doubtful claims to society, and these rumours had soured her temper, and made her "deyne as water in a dich," a phrase which I have explained in my notes to the *Crede*, p. 44. "She thought ladies ought to spare her," says Chaucer, "because of her kindred and her bringing up"; i. e. they ought to forego their remarks because she was, after all, of noble kin, and her father had taken pains to have her educated in a nunnery. I cannot see how any other explanation of *smoterlich* can give the least point to the phrase "hir thoughte ladies oughten hir to spare."



MR. ADDIS adduces the word *smoter* in another quotation, which Halliwell does not explain. But this is a *totally different word*. This second *smoter* is the same as the provincial *smooty-faced*, so well explained in Atkinson's *Cleveland Glossary*. It means hypocritically bashful or slyly modest, and is of Scandinavian origin.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

DEFOE'S "HISTORY OF THE DEVIL" (4th S. iv. 409).—For the sake of accuracy, which is one of the leading principles of "N. & Q.," may I enter a protest against any work of Defoe's being called his *chef-d'œuvre*, except our old and general favourite *Robinson Crusoe*? I would ask, what constitutes a masterpiece? and whether universal recognition of merit is not to be thrown into the scale along with the considerations that only influence the uncritical few? But even supposing that the popular voice is not always to be relied upon—a question which is open to wide discussion—in what respect can the *History of the Devil* be pronounced superior to *Robinson Crusoe*?

The point may scarcely be worth raising; but really there are so many newfangled ideas abroad just now, and they are for the most part so eagerly caught at, that it appears to me desirable at times to stand up and do battle on behalf of good old notions and institutions.

J. W. W.

SIR WILLIAM ROGER, KNT. (4th S. iv. 167, 342).—The charters connected with the Marywell property, the casts from the seals of which Mr. J. C. ROGER furnished to MR. LAING, were probably transferred, with other title-deeds, to Mr. Meek, conformably to usage, on the sale of the estate by the last Roger proprietor. A reference to Mr. Meek would easily ascertain the fact of their existence.

Desiring to make the inquiry, I turned to the last *County Directory of Scotland*, edited by Mr. Haliburton of the General Post-office, Edinburgh, which contains the address of every place to which the post has access in Scotland, but the name of Meek does not appear in it, and the only Marywell is the village of that name near Arbroath.

As the inquiry is not without some historical interest, perhaps MR. ROGER will be good enough to let us know where Mr. Meek or his representatives are to be found, and also in what part of Scotland the manor of Marywell is situated.

ANGLO-SCOTUS, in alluding to Ramsay, another favourite of James III., whose title of Earl Bothwell and Castle of Crichton was conferred on Patrick Hepburn Lord Hales, refers to him as the ancestor of the Ramsays of Balmain. But Ramsay, the favourite, sunk into oblivion at an early date, having, according to Sir Walter Scott, re-

turned to Scotland after his deprivation and banishment, in the character of an English spy, and died in obscurity circa 1513. W. E.

SNIB THE DOOR (4th S. iv. 336).—Dean Ramsay is in error in describing *snib* and *sneek* as synonymous, differing only in the one being the *patois* of the other. Both terms are in common use on the Borders, and have well-defined, distinct meanings.

In Sibbald's Glossary (*Chronicle of Scottish Poetry*, iv. 1802), an excellent philological compendium, we find—

"*Sneek, snekk*, a lock or rather some rude fastening of a door."

And—

"*Snyb, snib*, to cut off, to check. I shall *snib* you from that, i. e. cut off the means by which you might be able, &c.; from Teut. *snippen*, præcidere, præsecare."

In ordinary parlance, the *sneek* of the door, is the usual fastening found in cottages, of an iron-bar or tongue, moving vertically in a loop inside the door, which falls into a notch inserted in the lintel, and opens from without by pressing on a latch.

The *snib* is a small piece of wood, by inserting which into the loop the *sneek* becomes fast and cannot be raised from the outside; and in later and more civilised times the term has been applied to the bolt now attached to all door-locks.

To *sneek* the door, therefore, is simply to close the door, leaving it free to any one to enter; but to *snib* the door is to fasten it securely, and bar the entrance of all intruders. W. E.

PEPPERHILL (4th S. iv. 390).—Sir John Talbot, Knt. of Grafton, resided at Pepperhill parish, Albrighton, 1605-1609; interred at Albrighton 30 Jan. 1610. His grandmother was Margaret, daughter and heiress of Adam Troutbeck. She took the manor of Albrighton into the Talbot family. John Troutbeck died possessed of it, 37 Hen. VI. HUBERT SMITH.

POEM ON THE WYE (4th S. iv. 411).—The following may probably be the poem inquired after by G. R. D.:—

"The Banks of Wye; a Poem in Four Books. By Robert Bloomfield, Author of *The Farmer's Boy*, &c. Second ed. corrected." Sm. 8vo, London, 1813, pp. 133.

A sonnet "Written during an Excursion on the River Wye, by Moonlight," will be found in

"The Excursion down the Wye from Ross to Monmouth, &c. By Charles Heath, Printer." 8vo, Monmouth, 1799.

Here is also reprinted a "Pastoral Ballad" by Miss Seward, from a collection of the poems of that lady, called *Llangollen Vale*, published in 1796. WILLIAM BATES.

Birmingham.

POMPHRETT MILBOURNE (4th S. iv. 410.)—  
"Milbourne, Pontefract.—A. Tr. LL.B. 1683."  
*Cantab. Graduat.*, 1787, p. 265. W. C. B.

MEPHISTOPHELES ON THE STAGE (4th S. iv. 254.)—Of the notorious General John Tzerclaes, Count Tilli, who is said to have begun by being a Jesuit, and whose memory is damned to everlasting fame and shame for his wanton dereliction of all honourable feeling and every principle of humanity in the atrocious three days' sack of Magdeburg in 1631, I have several portraits, one of which, engraved by Chevillet after Kilian, with his hair standing on end, his glassy eyes, turned-up eyebrows and moustachio, strongly reminds one, as D. BLAIR said, of Retzsch's spirited outline of Mephistopheles in Goethe's *Faust*, and like him I think the German artist may very aptly have chosen the hero of Magdeburg for a proper type of the carnal fiend. It is to Tilli the library of the Vatican is indebted for many of its most valuable MSS. and books, which he robbed the Palatinate library at Heidelberg of, and presented to Pope Gregory XV. P. A. L.

DINNER CUSTOM (4th S. iv. 409.)—I am not able to say when the custom of going in to dinner arm-in-arm began in England, but I know a house in Scotland (the owner of which is, perhaps, a little "old-fashioned" in more ways than one) where the lady of the house—or, in her absence, the nearest female relative present—leads the way to the dining-room, followed by the other ladies in single file, the gentlemen bringing up the rear. A. M. S.

It was in my mother's "come out" days—say about 1790—that she first met with "accept my arm," which shocked her sense of propriety much. It was on board of a man-of-war in Leith Roads, and she spoke with indignation of the officer's impudence. It was a custom in humble life in Scotland for man and wife, the first Sunday of wedlock, to enter church and walk to their seat arm in arm (but at no other time). Our deaf servant Girzy got leave to go home to Inverkeithing one Sunday to see this act, and came back "quite glum," saying, "they never oter'd." M. B. R.

Dunfermline.

HENRY II.'S FITS OF RAGE (4th S. iv. 116.)—Almost the *ipsissima verba* of the quotation whose source is sought for by HERMENTRUE occur in Lingard, *Hist. of England*, ii. 107. The expression is slightly varied; so the panegyric may possibly be meant for some one else. Dean Milman and Dean Hook have both treated of the period and events referred to. See also Giraldus Cambrensis, *De Rebus a se Gestis*, lib. i. cap. ix.; and especially Mr. Brewer's introduction. R. B. S.

Glasgow.

HERALDIC (4th S. iv. 451.)—If CROWDOWN will turn to vol. i. of Robson's *British Herald*, he will find that "Chequy or and azure, on a fesse gules, three cinquefoils argent," is borne by Clifford, co. Hereford; and he will see that "Chequy or and azure, a bend gules," was borne by another branch of this family. They appear to have differed their coat in this manner tolerably freely, and though I have been unable to find the exact bearing he quotes, I hope I have found him a clue.

FRANK REDE FOWKE.

74, Warwick Gardens, Kensington, W.

THE UNION JACK HOISTED AT HALF-STAFF IN NEWFOUNDLAND IN 1857 (4th S. iv. 449.)—If my memory serves me, this incident, mentioned by Mr. PERCEVAL, occurred during the administration of Governor Darling. The position of the "Union" was down, and at half-staff upon the Legislative Building. The mover and seconder of this Act have since attained high judicial appointments in the island; the latter obtained the highest position in the law. Earl Granville has even advised Her Majesty to confer upon him the dignity of knighthood. I believe this exhibition in 1857, at the Newfoundland indignation meeting, of flying the Jack down and at half-mast, has been the first instance on record in British history of a Union being placed in such a position in one of its island dependencies. I hope MR. PERCEVAL will pardon my correction as to the exact position of the flag. JOHN MACKENZIE.

Brixton.

SPILLS (4th S. iv. 454.)—Miss Baker says (*Northamptonshire Glossary*, ii. 272) that *spele*, *spell*, and *spill*, are all "dialectal variations for a long, thin slip of wood, or rolled-up slip of paper," and quotes the Anglo-Saxon "*speld*, a torch, spill to light a candle," &c. The word is still commonly used about here without any connection with a candle. The boys in school talk of a spele in their finger, of a splinter out of the form.

Peterborough.

W. D. SWEETING.

CHOWDER PARTY (4th S. iv. 157, 244.)—What is the etymological derivation of the word *chowder*? It seems to have been, or to be considered as having been, a favourite dish with the Americans ever since their settlement, *i.e.* I am speaking of the New Englanders. Hawthorne alludes to it in the opening chapter ("The Old Pyncheon Family") of his exquisite *House of the Seven Gables*, as being one of the dishes which were prepared for the great festival intended to be given by Colonel Pyncheon after the great house had been built:—"A cod-fish of sixty pounds, caught in the bay, had been dissolved in the rich liquid of a chowder." The scene, as will be remembered, is laid shortly after the Puritan settlement was made. HERMANN KINDT.

Germany.



GIULIO CLOVIO (4th S. iv. 437).—Your correspondent may be glad to be referred to the following sources of information, in addition to those which you point out:—

"Giulio Bonde, De Julii Clovii clari admodum Pictoris Operibus. *Londini*, 1733." Folio

"Cavalieri. Biblioteca compendiosa degli uomini illustri della Congr. Canon. Reg. del SS. Salvatore Lateranesi nelle Scienze e Belle Arti. Vol. I. (all published). *Velletri*, 1836." 8vo.

Some interesting notices of Giulio Clovio appeared in a recent part of

"Atti e Memorie della R. Deputazione Patria per le Provincie Modenesi e Parmensi. *Modena*." 4to.

MOLINI & GREEN.

LLANDUDNO (4th S. iv. 434).—As a Cymru, I must dissent from J. C. ROGER in his assertion that "Llandudno is unmistakably one of those names imposed by the Northmen." If he inquires a little closer into the matter, he may find that there was an oratory dedicated to St. Tudno, "Llan Tudno" (*d* and *t* are interchangeable), "the Church of St. Tudno." Also on Shan Dinas, just over the town, he would find within the well-defined traces of an ancient British fort—there are several on the hills all about—a rocking-stone, called by the peasantry "Cryd Tudno," Tudno's Cradle. I have no doubt, or rather there is perfect certainty, that the Norsemen ravaged all the coasts of Wales, but it is not necessary to construct a name for Llandudno from their language. The Raven Banner of the Norsemen was called "Landedia," "Land Destroyer." Perhaps Mr. ROGER was thinking of this.

N.B. On visiting Llandudno about a year ago, after ten years' absence, I was disgusted to find that the rocking-stone, which I often moved with one finger, had been thrown off its balance, of course by some of the fast young "gents," many of whom I saw exhibiting their graces on the Esplanade. It is no credit to the "Llandudno Improvement Company" that such a wanton piece of mischief should have occurred, or, having occurred, that means were not taken to replace the stone, as in the case of the famous Cornish Logan.

CYWRM.

Porth yr Aur, Carnarvon.

In my former communications under this heading, I explain the terminal letter *o* in this name as a corrupt form of the Icelandic *á*=water. The author of an account of the Isle of Man derives the name Ramsey, which he says "was anciently written *Ramsö*," from the Norsk *Ram's-vöe* (Ram's Bay). It is not impossible that the final *o* in the name Llandudno may be from the same source. Llandudno being a bay, this latter is perhaps the more probable solution.

J. C. ROGER.

APPRENTICES WHIPPED (4th S. iv. 196).—I have not met with any account of London ap-

prentices, except Mrs. Brownrigge's trial; but Hatton, in his *History of Derby*, p. 192, thus describes how apprentices were flogged for "inadvertencies" at Derby. Speaking of his own apprentice days, he writes:—

"Hoisted upon the back of Bryan Barker, a giant approaching seven feet, was like being hoisted to the top of a precipice, when the wicked instrument of affliction was wielded with pleasure; but, alas, it was only a pleasure to one side."

ΑΛφρεδ.

In some play, I think of Ben Jonson's, there are two apprentices represented, evidently the prototypes of Hogarth's contrasted pair. In the play (I really cannot recall its name) the industrious; says to the idle, "We'll have thee whipped!" and the idle mockingly answers, "Untruss me!"

I suppose that word, out of date now, plainly implies that the apprentice, if whipped, would receive his flogging on that part of his person which it was easier to name than now. Modern delicacy has, I think, done harm in throwing discredit on that wholesome, safe, and effective punishment, which requires "untrussing" as a preliminary.

B. E.

HENRY THOMAS BUCKLE (4th S. iv. 412).—A photographic carte-de-visite portrait of this writer is in existence, manifestly from life, but showing its full proportion of retouchings. I used not long ago to see a copy of the photograph in the window of Mr. Spooner, at the corner of Southampton Street and the Strand.

W. M. ROSSETTI.

56, Euston Square.

A correspondent of "N. & Q." signing himself LAVATERIAN, Nov. 13, asks for reference to biographical notices of Henry Thomas Buckle, and also for any accessible portrait of him. A paper appeared in the *Atlantic Monthly* not long after Buckle's death, containing reminiscences of intercourse with him while he was in the East. I cannot give the volume and page at this moment, as any set of this magazine is at present not accessible. I have a portrait of Buckle, and might be able to procure another for LAVATERIAN, if he will communicate his address.

ALEXANDER IRELAND.

NEOLOGISM: BORE (4th S. iv. 408).—In the *Gentleman's Magazine*, Feb. 1785, p. 135, are some lines on "The Birth of Twaddle," to which is appended this note:—

"It is almost superfluous to say that this is now the fashionable word to express what was formerly called a Bore."

W. C. B.

DUKE OF MEDINA SIDONIA AND THE SPANISH ARMADA (4th S. iv. 99).—In the earlier vols. of the 1<sup>st</sup> S. of "N. & Q." I mentioned the fact that some of the ships of the Armada were wrecked on the coast of Clare, Ireland, near Miltown Mal-

bay, where a reef of rocks running out into the sea is called "Spanish Point" in memory thereof. I often heard that old carved coffers of strange woods were occasionally to be found in the farm-houses derived from the same source; and I lately heard that a gentleman who has a summer residence at Miltown has got some old brass guns that were fished up and are believed to have belonged to the lost ships. This, however, I cannot absolutely vouch for. The wreck of the Duke's ship on one of the Shetland Islands, and his enforced residence for a winter there, I have often read of and heard. It seems to be a positive fact. I remember it having been stated that he spent the winter in the house of the clergyman of the island.

CYWRM.

Porth y Aur, Carnarvon.

OLD BALLAD: "DIGBY'S LAMENT" (4th S. iii. 83).—An old farm-servant amused us youngsters with a doleful ditty, in which, among other gibberish, was this:—

"I'll court the proud dolphins that gathers so strong;  
In a shalldricashishol we'll wheel him along."

In one of your recent numbers I noticed "Digby's Lament," and I saw at a glance that the English of the unknown tongue was simply this:—

"When we croke, the kind dolphins around us shall throng,  
And a chariot of sea-shells shall bear us along."

In many an old song the burden is gibberish; but it is probably language, English or foreign, *transmogrified*. W.

[A late friend of ours, not less in his profession as a medical man than distinguished for his taste in art and love of music, was some thirty years since anxious to recover an old ballad which he heard as a boy in Durham, and which he used to hum to a beautiful and plaintive air in the minor key. The only words he could recollect were—

"I'll go down to the deep where the fishes do dwell,  
And ask for my true love whom I loved so well.

The tritons and mermaids will sing him a song,  
In a chariot of coral as they bear him along."

It would seem that the ballad was a very popular one, and retained its popularity to the close of the last century.]

SERFS OR CERFS (4th S. iv. 254, 302).—The following paragraph is cut out of a Melbourne paper of this summer (about June). I hesitated to send it at the time I received the paper, but lately turning over the pages of some back numbers of "N. & Q." I observed the notice of Carlyle's *French Revolution*; and now send the extract to show how the slip (?) of a writer of eminence extends, as no doubt Mr. C. E. Jones took his materials from the above-named work:—

"A correspondent of the *Bendigo Advertiser* calls attention to what he alleges was a very curious statement, made by Mr. C. E. Jones at his recent lecture on the

French Revolution. Mr. Jones gave an instance of the cruel tyranny exercised by the nobles of the time of Louis XV., by stating that they were even permitted to 'kill serfs' on their estate, either for their amusement or convenience. The correspondent states that, according to the existing law, the nobles were certainly permitted to kill a *cerf* (or a stag, as it would be interpreted in England); but that two-footed *serfs* were privileged from such a sacrifice."

W. P.

VELOCIPED (4th S. iv. 434).—I think that "lorry" is a northern provincialism. I have never heard it used in the south, but in towns on the west coast of Scotland I have always heard a dray that is used to carry sugar-hogsheads between the ships and the refineries called a "lorry."

R. ANTHONY-JOHNSTON.

GEORGE VINCENT (4th S. iv. 364).—I have a small painting (24 × 18) by this esteemed artist, which I much prize. The subject is "Pevensey Bay and Beechy Head, from Fairlight near Hastings." It has the artist's neat monogram, and is remarkable as having the same cloud (obscuring the sun) which characterises his larger painting of Greenwich, in the International Exhibition of 1862. I much regret that although I learned some particulars respecting this artist from the late Joseph Murray Ince (a favourite pupil of David Cox), they have escaped my memory. A critic of the day (*The Times*, I believe) observed that to make the public more familiar with the works of Vincent and Crome was sufficient to entitle the Exhibition of 1862 to lasting distinction in the annals of art.

J. E. DAVIS.

Longton Hall, Stoke-upon-Trent.

George Vincent was born at the latter end of the last century. He was educated at the Norwich Grammar School, the Rev. Edward Valpy being head-master, and studied painting under "Old Crome." I hoped to have obtained better information, but the friend in Norwich to whom I sent the No. of "N. & Q." is ill.

M. G.

[There is a short notice of George Vincent in Ottley's Supplement to Bryan's *Dictionary of Painters*, from which we learn that the artist died about 1830 or 1831.—Ed.]

BACCALAUREUS (4th S. iv. 334, 466).—I neither "cherish" nor have expressed any *belief*, "fond" or otherwise, "that *baccalaureus* means laurel berry." My words were, in the fullest sense, hypothetical, and Mr. OAKLEY "should know" that *belief* and *hypothesis* are two things. The hypothesis, even, was not my own, but borrowed from old Bailey. He says, *sub voce*, "i.e. Laurel-berry. A bachelor in the University." Whatever it may mean, it does not mean laurel *berried*, unless *laureus* and *laureatus* can be proved to be synonyms. I was not unaware of the false concord, but knowing well the Oxford Statute Book, felt no difficulty as to that. I put the question simply for information. The object has



been gained, and I am content. As far as I can see, the reply is quite to the point, and entirely satisfactory.

As to the neat quotation from Dr. Johnson, it is applicable neither to my age nor quality. I trust it may be more so to those of your contributor. Few "good hopes" have fallen to my lot, and now, on the eve of my eleventh lustre, fewer are to be looked for by me.

EDMUND TEW, M.A.

#### Patching Rectory.

P.S. I observe that MR. OAKLEY is a new contributor to "N. & Q." As an "old hand," I may be permitted to remind him that though, now and then, the correspondents of this admirable periodical are betrayed into a little sharp writing, they but rarely descend to a style that may justly be called flippant or discourteous. From this gentleman's opening sentence—a quotation—one might almost suspect that he looks upon himself as "a Daniel come to judgment." If so, I would say to him, "Cave canem," or again, "Touch not the nettle, lest it should burn ye." For let any one of us rest assured that there is many an one who has access as a writer to these pages who is fully prepared to vindicate the old adage "Nemo me impune lacessit." E. T.

YORKSHIRE BALLAD: "NOTBROWNE MAYDE"  
(4th S. iv. 323, 488).—I possess a small volume entitled—

"Prousions; or, Select Pieces of Antient Poetry, compiled with great care from their several Originals, and offer'd to the Publick as Specimens of the Integrity that should be found in the Editions of Worthy Authors, in Three Parts, containing: I. The Notbrowne Mayde, Master Sackvile's Induction, Overbury's Wife.\* II. Edward the Third, a Play thought to be writ by Shakespeare. III. Those excellent didactic poems intitl'd *Nosce Teipsum*, written by Sir John Davies. London, printed for J. and R. Tonson in the Strand. 1760."

Is this play of *Edward III.* still attributed to Shakespeare? P. A. L.

RANDOM (4th S. iv. 435).—If this word is derived from the Dutch and Flemish *rond om*, round about, as H. W. R. thinks, it must have considerably altered its meaning since being introduced into England, for Halliwell says in the North it means "a straight line," which I consider quite *vice versâ* to "round about."

R. ANTHONY-JOHNSTON.

Clifton.

STEPHEN DUCK (4th S. iv. 347).—The following extracts from the registers of Charlton, near Pewsey, Wilts, may be acceptable additions to

the notices which have already appeared in "N. & Q." relative to the "thresher poet."

His own baptism does not occur, but we find in 1724-30 the following entries:—

"Stephen Duck and Ann his wife married 22d June, 1724.

Erney Duck baptized 1725.

Wm Duck baptized 1725.

Ann Duck baptized 1729.

Ann Duck buried 1730."

In 1733 we find (I believe in *Gent.'s Mag.*) "Mr. Stephen Duck, the famous thresher and poet," made one of the Yeomen of the Guard.

Again: "1733, married in July, Mr. Stephen Duck, the famous thresher poet, to Mrs. Sarah Big, housekeeper to her Majesty at Kew Green, who gave her a purse of guineas and a fine gown" (no doubt this was his second wife); and Ann Duck, buried at Charlton 1730, his first wife, had then been dead three years. The name of Duck is yet found in this locality.

As regards the Thresher's Feast, it is still celebrated by an annual dinner at the village inn. The rent of the land given by Viscount Palmerston for this use, and situated in the adjoining parish of Rushall, is now 2*l.* 9*s.* 9*d.* per annum. The whole population of adult males are permitted to partake of the dinner, and the fund receives some addition from the donations of the parishioners employing labour. The tradition is that Duck drowned himself in the Thames near Reading. Your correspondent may have better authority for stating that it happened at Byfleet, 1756. He must then have been aged about fifty-six, allowing him to have been twenty-four at his first marriage. I have not ascertained the date of his ordination, nor of his institution to Byfleet.

E. W.

ECUMENICAL OR OECUMENICAL? (4th S. iv. 450).—By all means the former. The Greek diphthong *oi* is represented in modern English, in words coming more or less directly from the Greek, by *oe* in *Boeotia*, *Oedipus*, *Phoebus*, *Phoenicia*, &c.; by *e* in *cenobite*, *economy*, *phenix* (or *phoenix*), *celestial* (through *coelum*), *penal* (through *poena*), &c.; by *o* in *diocese*, *poet* (through *poeta*), &c. The older fashion was to use *oe* (*oeconomy*, *coenobite*, *phoenix*), but *e* has supplanted it except in proper nouns; it being doubtless felt that, as *oe* and *e* were pronounced alike, it was better to use the simpler *e*. A diphthong ought to represent a sound between the *sounds* of two vowels of which it is composed. The German *ae*, *oe*, *ue* are true diphthongs, representing neither the sound of *a*, *o*, *u* on the one hand, nor of *e* on the other. When there is no diphthongal sound nothing but confusion is likely to result from preserving the diphthongal sign. In French the tendency has been the same as in English, and

\* With Sir Thomas Overbury's *Ye Wife* I have a woodcut of Anne Turner, the infamous widow of a physician, who procured poison for the purpose of despatching him in the Tower, for which she was executed at Tyburn, Nov. 15, 1615. It is an accurate copy from a unique print in the library of the Society of Antiquaries.

the Greek *or* is represented in almost all words by *ē* (*phénix*, *Phéniciens*, &c.)

Then as to the practice of writing *æ* for *ae*, and *œ* for *oe*; it has led to much confusion, and the sooner we all give it up the better. These signs are undistinguishable in MS. and are a source of bother to the learner. The best English editors of Latin books, following the example of the best German editors, now print *coelum*, *Caesar*, *musae*, &c.

BENJAMIN DAWSON, B.A.

"NOT PAUL, BUT JESUS" (4th S. iv. 451.)—My friend Richard Doane, barrister-at-law, who died about twenty-five years ago, was, when a youth, an inmate of Bentham's house. He described to me the way in which the scraps of *Not Paul, but Jesus*, were put together and pasted on cartridge paper for the printer. In this he assisted; but from what he said, I have no doubt that the composition was entirely Bentham's.

AN INNER TEMPLAR.

CORNISH AND WELSH (4th S. iv. 457.)—Surely your correspondent, THE COLT, labours under a mistake when he writes as follows:—

"That *dd* is a perfect crux to Englishmen. They generally give the *dd* the *th* sound; and it is really hopeless to write a pronunciation of it—it must be heard. I can only say it is not *th*."

If they give it the same sound as they give *thus*, *this*, *that*, *these*, *themselves*, they can pronounce as easily as Welshmen any syllable with *dd*, as *ddu*, *ddaer*, *newydd*, *Eisteddfod* (not *Eisteth-fod*), I see nothing hopeless in it; without further remark—

EQUO NE CREDITE, TEUCRI.

TOMMASI; "LIFE OF CÆSAR BORGIA" (4th S. iv. 410.)—A Tommaso Tommasi really existed in the first half of the seventeenth century. According to a reference given by Melzi, your correspondent will find some information about him or his family in vols. xiv. and xviii. of Colucci, *Antichità Picene*. The *Vita del Duca Valentino* is not included by Gregorio Leti in his own list of his anonymous or pseudonymous publications, but has been ascribed to him on the authority of the Farsetti Catalogue, in the compilation of which the well-known bibliographer Morelli was concerned. The mistake may have arisen from the fact that Leti did write an "Aggiunta" to the *Life*, which was printed with the later editions of it.

MOLINI & GREEN.

27, King William Street, Strand.

LURRY (4th S. iv. 434.)—Skinner says:—

"LURRY, ni fallor, Acervus rerum confusaneus, aliquantum deflexo sensu; à Belg. *leure*, *leuerry*; merx vilis; res frivola et futillis; i. e. rerum vilium cumulus; merces enim pretiosæ ordine disponi solent."

An easy transition from the things piled up gives the name of the vehicle upon which they are piled for removal from place to place. In

Lancashire the word *lorry* is also used as a verb, and is applied to a person who is carrying a large burden of goods in a confused and irregular manner: "He *lorried* away with a whole pile of things, and cheated the bailiffs"; "It's no use *lorrying* that child this hot day—let it walk."

T. T. W.

HERALDIC QUERY (4th S. iv. 451.)—The name belonging to the arms of which CROWDOWN gives the blazon is evidently Wycherly. The greatest assistance would be afforded to such inquirers were that most valuable work *British Armorial*, commenced some years since by Mr. Papworth, brought to a conclusion, with the same attentive revision which appears in the thirteen numbers issued up to the end of 1865.

E. W.

FAMILIES OF STRELLEY AND VAVASOUR (4th S. iv. 363.)—There can be no doubt that the three different statements given by LUPUS refer to one match of Strelley with Vavasour, and that the first, Dr. Thoroton's, only is correct. William le Vavasour, of Shipley, was probably a member of one of several branches of the old stock then subsisting, and Elizabeth his daughter and heiress, as stated. This "Robert de Stredley alias Strelle" was twenty-three on the feast of St. Matthew, 1302 (*Cat. Gen.*, ii. 625). Sir Robert Vavasour of Haslewood, the baron—who is generally made to be the father of Elizabeth—dying 1322-3, Henry (æt. forty) his brother was found to be his *next heir* by two inquisitions (see also note by Courthope in his edition of Nicolas's *Historic Peerage*). This Henry is considered the ancestor of the later Vavasours of Haslewood; and moreover Walter, their eldest brother, who died *s. p.*, was only thirty in 1313.

A. S. ELLIS.

Brompton.

PRIOR'S POEMS: "HANS CARVEL" (4th S. iv. 255, 346, 375.)—When Goldsmith was employed by the booksellers to make "A Selection from the Best British Poets for the Instruction of the Youth of both Sexes," he included in his cullings from Prior both "Hans Carvel" and "Paulo Purganti," probably without having read them. Johnson on one occasion defends Prior: "No, sir," he says, "Prior is a lady's book; no lady is ashamed to have it standing in her library" (Croker's *Boswell*, p. 559). Croker, however, more thin-skinned, "regrets such sad laxity of talk."

H. H.

Portsmouth.

THE COURAGH (4th S. iv. 389.)—In Joyce's *Names of Irish Places*, the modern Irish form *Cur-rach* has two meanings: the first, "a race-course" (which may be of the same root as the Latin *curo*); and in a second sense, which is the more general form, "a morass." In the first it gives names to the world-renowned Curragh of Kildare, in the latter to a number of localities scattered



through Ireland, as Curraghmore, Curragh, Curraheen, &c. Joyce says there are more than thirty places in Munster alone of the latter name, signifying the "Little Marsh." The well in question may be classed with the Curraghs of the second meaning; and its proper Irish name would be probably Tubber Currach, or "The Well of the Marsh." H. H.

Portsmouth.

DR. HENRY SACHEVERELL (4th S. iv. 478.)—Though I cannot give HERMENTRUDE "a detailed description of the personal appearance" of this celebrated divine, your correspondent may find some use from the following note.

In my collection of autographs, occasionally illustrated, I have, in addition to his autograph, an engraving of the rector of St. Andrew's, where or when procured I do not recollect. It is engraved by J. Nutting, and represents the doctor in full canonicals, robes, and band, with a magnificent wig falling to the shoulders. His face has no very reverend aspect, but is rather agreeable, and expressive of good-tempered self-conceit.

D. S.

BLEWITT, PARRY, WHITAKER (4th S. iv. 450.) In answer to MR. WESTBROOK, John Blewitt died Sept. 1853, æt. seventy-two; John Parry died April 8, 1851, æt. seventy-six; John Whitaker died Dec. 4, 1848, æt. seventy-one.

B. ST. J. B. JOULE.

Southport.

MADAME DE POMPADOUR (4th S. ii. 354.)—Have we not proof evident that this notorious "favourite" had not the title of Duchess, although she enjoyed "les mêmes honneurs, rangs, préséance et autres avantages dont les duchesses jouissent," in the heartless exclamation of Lewis XV., when her coffin was being carried—during a pouring rain—from Versailles to Paris: "La marquise n'aura pas beau temps pour son voyage"? P. A. L.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*The Lord's Prayer, illustrated by F. R. Pickersgill, R.A., and Harry Henry Alford, D.D. (Longmans.)*

There are many good and kindly people who love the time-honoured custom of present giving, and who when Christmas returns, desire that their gifts should bear some reference to, or at least harmonise with, the hallowed season. For many years the great house in Paternoster Row has taken steps to provide for this want, and the work before us is their selection for the present season. It consists of nine very effective illustrations of the several petitions of the Lord's Prayer, designed by Mr. Pickersgill, which have been engraved on wood with great spirit and ability by the Brothers Dalziel. These beautiful designs were some time since brought under the notice of the Dean of Canterbury, who was so pleased with them that he undertook to bind them together by weaving the

incidents into a poetic whole. This Dr. Alford has done with considerable effect, so that the volume is one eminently calculated to gratify the large class of buyers for whom a book of this character has especial charms.

*Historical Characters: Talleyrand, Mackintosh, Cobbett, Canning. By the Right Hon. Sir Henry Lytton Bulwer, G.C.B. New edition. (Bentley.)*

We know no pleasanter book for brightening up the recollections of those who lived during the eventful period when the four extraordinary representative men flourished whom Sir Henry Bulwer has chosen to form the subject of his first contribution to contemporary history than these pleasant and admirably executed historical characters. To younger readers, the book will be found still more valuable. We are glad, therefore, to welcome a new and cheaper edition of it, and to learn that its success is such as to induce the author to publish some further sketches "equally illustrative of personal character and political events," as soon as he has completed his present important task—namely, that of preparing a memoir of Lord Palmerston, which will consist mainly of that genial and accomplished statesman's own MSS.

*Life of John Gibson, R.A., Sculptor. Edited by Lady Eastlake. (Longmans.)*

Lady Eastlake, at the desire of many mutual friends, and with the assistance of Mr. Henry Sandbach of Hafodunos, of Miss Mary Lloyd of Rhagatt, of Mr. Penry Williams, and of Miss Hosmer, has produced a new volume of art-biography, which will add even to her well established literary reputation, and be most welcome to all the admirers of John Gibson. Few will lay down the volume without feeling the justice of Lady Eastlake's summary of the career of the great sculptor: "It is a pure and beautiful, and above all, a happy life to dwell on, without one dark corner to conceal—the very beautiful of the artist-career—serene and uneventful, yet forming a consistent whole, in which the reader will rather find repose than excitement"; and the effect produced by a perusal of Gibson's life is a struggle between our respect for the man and our admiration of the artist. It is a book above all others to be placed in the hands of art students, as at once an example and an encouragement.

*The Book of Wonderful Characters, Memoirs, and Anecdotes of Remarkable and Eccentric Persons in all Ages and Countries, chiefly from the Text of Henry Wilson and James Caulfield. Illustrated with Sixty-one full page Engravings. (Hotten.)*

A well-considered and carefully-prepared series of Lives of Remarkable Characters has yet to be written. The work before us only professes to be "chiefly from the text of Henry Wilson and James Caulfield," and with its sixty-one plates will no doubt gratify the curiosity of many readers; but some pains bestowed upon identifying the immediate sources from which the information contained in it has been derived, would have added greatly to its value.

MESSRS. LETTS, SON, & CO. have forwarded to us a small packet of various "Utilities" in the shape of a Shilling, Sixpenny, and Medical Diary; a Large Print Sheet Almanack; and Gummied Labels—all of which seem well suited to satisfy the special requirements they are severally intended to meet. The Gummied Labels have claims to notice, not only for the many domestic purposes to which they may be applied, but for their obvious usefulness for books, shelves, &c.

NEW CLUBS.—We have heard a rumour that a New History of Clubs is in preparation by one well calcu-

lated to do justice to the subject, but he had better be quick about it or the subject will grow too large for him. There are Clubs and Clubs—"Clubs typical of strife," as we think Cowper phrases it, and the modern more social Club which daily increases in numbers. A new Conservative Club is talked of, and a Metaphysical Club, originating, we are told, under the shadow of the venerable Abbey of Westminster, and meeting for the present at the Grosvenor Hotel; a new Club, of the ordinary club character in Cursitor Street, more especially intended for the "men of the gown," as Granger styles them; and, lastly, a Social Progress Association, with a periodical devoted to its proceedings under the title of *The Idealist*.

**MRS. STOWE AND THE BYRON QUESTION.**—Mrs. Stowe's Byron book is nearly all in the printer's hands. "As the author is a Beecher," says *The New York Tribune*, "it is almost unnecessary to say that she stands to her guns in all the essential statements and theories she has advanced. She makes a very thorough examination of the case in all its aspects, and those who have read the proofs of her volume think she has made out an exceedingly strong case." Horace Walpole spoke of "men, women, and Herveys," and it would seem from this that America also boasts of a third race—"men, women, and Beechers."

We can no longer put any trust in the proverb which speaks of the worthlessness of an old song. A large sale of musical copyrights, conducted by MESSRS. PUTTICK & SIMPSON, at their rooms in Leicester Square, realised between eleven and twelve thousand pounds. Mr. Joseph Williams, of Berners Street and Cheapside, seems to have been the principal purchaser. For the "Shells of the Ocean" he paid 350*l.*; for the "Two Cousins," a duet, 240*l.*; for "Eli," an oratorio, 1,600*l.* It would seem, now-a-days at least, that Hugh Rebeck is right, and that we say "music, with its silver sound—because musicians sound for silver."

It is understood that Mr. Jefferson Davis has in preparation a History of his Presidentship of the Confederate States.

MR. DICKENS' new Serial Story will be completed in Twelve Numbers, and illustrated after the good old style. The First Number will be published in March.

MR. BLANCHARD JERROLD announces an important work, and one which is likely to throw considerable light upon the present state of affairs across the channel. "The Gavroche Party; being Literary Estimates of Political France." The author, residing permanently in Paris, has been able to study the movement now going forward in the French Capital. It will be published by Mr. Hotten.

## BOOKS AND ODD VOLUMES

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Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

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Wanted by Mr. E. H. W. Dunkin, 22, Royal Circus Street,  
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NOTES AND QUERIES. Complete set.

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## Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

O. D. F. Fonthill was sold in 1822. Send question.

H. D. will find articles on "Telegram" and "Telegraph" in our 2nd S. iv. 408, v. 375; 3rd S. ii. 348, 406, ix. 530, x. 38.

S. PISSEU will find an explanation of the allusion by reference to Hesychius, under the word *Σέλιος*.

PRIVATE INQUIRIES AND SCIENTIFIC QUERIES.—We cannot undertake to return private answers to Querists, or find room for Scientific Queries, which ought to be addressed to some of the scientific journals.

H. K. (Byron.) Yes.

R. W. BINNS. For some account of Dr. Arthur Burry and the controversy relating to his work *The Naked Gospel*, consult Wood's *Athenæ*, ed. Bliss. iv. 483; Gough's *British Topography*, ii. 147; and "N. & Q." 1st S. vii. 473, 502; 3rd S. i. 264.

MODERN INVENTIONS.—That great invention the "Chronograph," which times all the principal events of the day, and has superseded the old-fashioned "Stop-watch," seems likely to be eclipsed in fame by that still more useful invention the "Keyless Watch." The fact of no key being required renders these Watches indispensable to the traveller, the nervous, and invalids. The enormous number sent even by post to all parts of the world, is a convincing proof of their great utility. The prices range from 5 to 100 guineas. Thousands of them are manufactured by Mr. J. W. BENSON, of Old Bond Street, and of the Steam Factory, Ludgate Hill, London, who sends post free for 2*d.* a most interesting historical pamphlet upon watch-making.

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LONDON, SATURDAY, DECEMBER 25, 1869.

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## Notes.

WILLIAM BEWICK, BORN OCTOBER 20, 1795;  
DIED JUNE 8, 1866.

Few painters who have lived all their lives in the country have ever attained a high degree of renown and celebrity, with the exception of some landscape painters and depicitors of rural life. The like faithful delineators of nature as Jacob Thompson and John Linnell, for instance, would, one might feel inclined to say, be out of their element in the metropolis, while the congenial life they lead not far from the lonely but lovely Hawes Water—that *Penseroso* of the English lakes—or amidst the woodlands and meadows of Surrey, conveys to our minds the idea of men in their right sphere. The painter, of whom I wish to note down a few biographical incidents, some of which are known but to myself, William Bewick, was "moulded" for another field of action than woods and lakes. For although he spent many of those most important years of an artist's life in the country, where the ideal to which the artist has aspired becomes a reality, *i. e.* an energy "by means of which a subject becomes an object," he was *quasi* forced to do it. He spent these years, it is true, amidst those innocent pleasures which endear a quiet life of retirement among books and objects of art so greatly to the congenial mind, but they kept him bodily far from his high aspirations as an artist.

Ill health was the cause of his withdrawing from a scene where he had achieved success enough to entitle him to the greatest expectations as an artist. His ideas and conceptions of art as such were, from his very first outset as a painter, so far above the common level that only ill health and circumstances arising out of this have prevented him from reaching the highest position of an artist in his native country.

"Had it not been for the unexpected death of one who had shown himself to be his friend, William Bewick . . . might have been President of the Royal Academy. It is possible, had this been the case, that instead of his remains resting as they do in our quiet churchyard, they might have reposed in the Abbey of St. Peter's, Westminster . . . But years ago, it pleased the Almighty to deprive him of his health, and consequently of the power of achieving that eminence in his profession in his latter life of which his earlier career had given every promise. Had it not been ordered otherwise, each year that he lived would doubtless have brought an increase of that which some hold so dear—the fame of talent. Deprived however, by the loss of health, of the power of pursuing his profession for the last twenty-five years, he sought near his native place innocent objects of interest for his active mind."—(*The Love of Life and the Love of God*, Funeral Sermon, by Edward Cheese, M.A., preached at Haughton-le-Skerne, June 17, 1866.)

William Bewick was born at Darlington, Oct. 20, 1795. He died on June 8, 1866, after a long and painful illness, which he bore with much fortitude and resignation, and was buried at Haughton-le-Skerne, near his native place. He was no relation of the famous draughtsmen and wood engravers of that name, though they probably came of the same stock. In early boyhood William Bewick showed great talent for drawing and even for painting, and this talent became developed to such a degree that his friends, being in pretty easy circumstances, sent him to study art in London. Here, when a young man of twenty, he attracted the attention as well as the interest of Haydon, who noticed the youth while engaged in sketching from the Elgin Marbles then exhibited at Burlington House. We read in Haydon's *Diary*:—

"June 3, 1840. It was in 1816, now twenty-four years ago, during the Elgin Marble controversy, I strolled to Burlington House to study the beauty of the Marbles for an hour before painting, when I found a journeyman drawing amidst the fragments with great truth. I asked him if he were an artist. He replied, he wished to be. I told him if he would place himself under my tuition I would instruct him. He did so. I educated him for three years without payment—superintended his dissections at Sir C. Bell's—gave up my time to him; and when he was ready, sent him and the Landseers to the British Museum [whither the antiquities in question had been removed], where they made from the Elgin Marbles those celebrated drawings, the size of the originals, which gave them so much reputation that Goethe ordered a set for Weimar, where they are still shown in his house, and to which, just before his death, he alluded in a letter to me."—(*Vide Memoirs of B. R. Haydon*, ed. by Tom Taylor, 3 vols. 1853. Vol. iii. p. 138.)

According to another, but similar version, Bewick executed, after the Marbles had been removed to the British Museum, some full-sized studies of them under the immediate care and supervision of Haydon, which studies were highly eulogised by Sir Benjamin West:—

"On the exhibition of these studies in the Museum, West came and delivered an address to the students present, eulogising the drawings and course of study. They indeed excited much interest, and were purchased by William Hamilton, Esq."—(Vide Longstaffe's *History of Darlington*, p. 343.)

When Goethe, who was most anxious to have at least a plastic idea of these marbles, the exhibition of which to the eyes of civilised Europe created a new era in the higher and more ideal conceptions of artists; when Goethe, as we know from his *Annalen*, expressed an urgent desire to see some sketches or cartoons executed from these antiquities, Bewick was chosen to draw these large cartoons for the great German poet. They are, however, no longer at his house; but, as Professor Ernst Förster of Munich, the celebrated painter and art-historian, was kind enough to inform me, at a place where they are of greater use—at the Grand Ducal Public School of Art at Weimar. In a letter of the famous Carl August of Saxe-Weimar, to Goethe, the former writes (in 1820) that the cartoons have arrived, but somewhat damaged. They were first exhibited at the painter Jagemann's atelier.—(Vide *Briefwechsel*, vol. ii. p. 138.) In another letter, written by Mr. Bewick in May 1863, he gives an account of these cartoons:—

"I have pleasure," he writes, "in affording you the information you wish respecting the cartoons I had the honour of executing for the great poet of Germany, Goethe. Much curiosity and interest were excited in Germany about those famous Greek sculptures, the Elgin Marbles, and the poet sent for drawings to be made of some of the principal figures and groups, to be made sufficiently large to give an adequate idea of the peculiar merits of these wonderful sculptures of antiquity. And as I had distinguished myself as the first draughtsman to make large cartoons from these works for Mr. Hamilton of the Foreign Office, and which were the only works of the kind ever exhibited in the British Museum, I was selected to make those cartoons for the great poet, to give the German artists, and Germany in general, some idea of the style and perfection of the Elgin Marbles. These cartoons, when finished, were forwarded to the great poet, who, when he received them, desired through the consul that his great admiration and thanks should be conveyed to me for 'the fine drawings so ably executed,' and that the poet had thought them worthy of giving them to the Grand Duke for presentation to the Academy of Arts.

"He likewise desired that the admiration of the style and power of these cartoons, as expressed by the great German artists, should be conveyed to me, with many other courteous expressions to myself should I visit Germany."

How highly Goethe—and we need no better authority—thought of these cartoons, we learn from his letter to Haydon, of which the latter observes:—

"The following letter of Goethe's is an immortal honour. Think of this great man saying, his soul is elevated by the contemplation of the drawings of my pupils from the Elgin Marbles—drawings which were the ridicule of the whole body of Academicians."—(Vide *Memoirs*, ante, vol. iii. p. 295.)

Goethe himself had written:—

"The letter which you have had the kindness to address to me has afforded me the greatest pleasure, for as my soul has been elevated for many years by the contemplation of the important drawings formerly sent to me, which occupy an honourable place in my house [from which they were removed after his death, 1832], it cannot but be highly gratifying to me to learn that you still remember me, and embrace this opportunity of convincing me that you do so."—(Written December 1, 1831, some months before his death. Vide *Memoirs*, ante, vol. iii. p. 296.)

Such was William Bewick's start as an artist. I have heard that he made some large sketches for historical pictures, but that he finished only a few. It is most probable that an account of them and of his life in London at that time will be given to the world by the publication of a memoir which the artist left in manuscript, and which his widow intends to have printed. Meanwhile he became known to almost all the celebrated artists of the day. He got into difficulties, as we know from Haydon's *Diary*, but Haydon was always kind to him and a true and faithful friend. The president Benjamin West took an interest in him; Sir Thomas Lawrence still greater. He introduced him to Sir Walter Scott, and we find the young artist on several visits at Abbotsford in 1824 and 1825. Here he drew the portrait of Sir Walter, and made a copy of that strange picture of Mary Queen of Scots, painted by Anias Cawood at Fotheringay, which represents the head of the Queen in a silver salver covered with black crape. Sir Walter told Mr. Bewick that the body of the unhappy Queen was locked up in a room at Fotheringay Castle for three days after the execution, and that it was supposed that the painter made the picture during this time. It seems that the young artist was greatly interested in this mysterious and sad portrait; for we find that Sir Walter Scott wrote to him on the subject (in May 1824), and that Mr. Bewick made several drawings from it—one for Mr. Edward Shipperdson of Durham. Sir Walter wrote to him:—

"I have pleasure in affording you all the information I possess concerning the picture, but it is not much. Mr. Bullock, the naturalist, brought me a message from a gentleman going abroad and disposing of a collection of pictures, expressing a wish that I should be possessed of this one, either by gift or purchase, naming a moderate price (10*l.* I think, but am not certain), if I preferred the latter arrangement. He stated that the gentleman who had so kindly thought of me had received the present from a friend in Prussia, and therefore did not wish to expose it to public sale. This is all I know of it."

Miss Scott mentions in a letter addressed to Mrs. Surtees of Mainsforth that the picture was



bought in Germany, and brought "to papa by a very strange old man, who wished to give it to papa. This papa refused. He then offered to sell it, and named forty or fifty guineas, as he always said no one else should have it but him. All the artists admire the painting very much."

Until his death Sir Walter took a deep interest in Mr. Bewick as an artist as well as a gentleman; for he was possessed of many noble-minded and fine qualities that endear us to others; and, nevertheless, nothing could be more simple than his life, nor more innocent than his pleasures—but are these not the finest qualities of an artist? His great delight was to meet with those who could recall the sunny memories of the past, or who could enter into and enjoy a love for art. To these friends we may reckon the Landseers, and Lance the great fruit-painter, whom Haydon, too, "advised to take to fruit."

In 1826 Sir Thomas Lawrence, then president of the Royal Academy, selected Mr. Bewick for the purpose of sending him to Rome to copy the frescoes of the Prophets and Sybils in the Sixtine Chapel. These works of Michael Angelo are of colossal size, as is well known, and are especially remarkable for the accuracy of their anatomical details. It was, therefore, necessary for their copyist to be a man of the highest skill as an anatomical draughtsman. They were all to be copied upon paper and then transferred to canvas. It was the intention of Sir Thomas Lawrence to have these works placed in a room specially set apart for them in the National Gallery. This plan was frustrated by the death of Sir Thomas in 1830, and Bewick had copied only four of the frescoes in oil, although all of them had been finished by him as cartoons. These works therefore, instead of becoming the property of the nation, were thrown upon the artist's hands. What became of them ultimately I am not able to say. That they are exceedingly clever we learn from Haydon's *Diary*, June 1840:—

"Went again to see Bewick's copies from Michael Angelo—the giant barbarian of European art—the Attila." . . . "The effect of these copies of M. A. is enervating. You sit and muse—such a glorious opportunity for size, such a patron, such a combination of genius and opportunity rarely happens on earth."—(Vide *Memoirs*, ante, vol. iii. pp. 136, 137.)

When at Rome, Bewick made many important acquaintances, and was petted much; among others, by the still handsome "Reine Hortense," then Duchesse de Saint-Leu. Bewick often visited her *palais*, and drew her likeness as well as that of her younger son, the present Emperor of the French. It may be mentioned here that Mr. Bewick was extremely handsome, his face reminding one of the well-known likeness of Van Dyck. A very handsome portrait of him was exhibited at the Royal Academy in 1830, and has been

engraved—a fine line engraving—for Fordyce's *History of the County of Durham*. Haydon took his head for a model of his Lazarus in his decidedly best picture, "The Raising of Lazarus," so long and so well known on the staircase at the Pantheon, Oxford Street, now at the National Gallery.

After his return from Rome, Mr. Bewick practised his profession for some years in London, and reached the first rank as a portrait painter. He also drew in chalk or pencil a great number of the celebrated men and women he came in contact with; and I find I have noted down a fine sonnet by Sheridan Knowles, which he wrote to such a portrait of Hazlitt:—

"Thus, Hazlitt looked! There's life in every line!  
Soul, language, fire that colours could not give.  
See! on that brow how pale-robed thought divine  
In an embodied radiance seems to live!  
Ah! in the gaze of that entranced eye,  
Humid, yet burning, there beams passion's flame,  
Lighting the cheek and quivering through the frame;  
While on the lips the odour of a sigh  
Yet hovers fondly, and its shadow sits  
Beneath the channel of the glowing thought  
And fire-closed eloquence, which comes in fits  
Like Pythian inspiration!—Bewick, taught  
By thee, in vain doth slander's venom'd dart  
Do its foul work 'gainst him. This head *must* own a  
heart!"

The life in London amidst congenial people seems to have been liked by him; unfortunately, however, the effects of malaria fever, caught in Rome, after a time began to show themselves, and Mr. Bewick was obliged to leave the town and to retire to his property at Haughton-le-Skerne in the county of Durham. There he spent for many years a quiet life of retirement amongst his books and pictures, of which he had a very valuable and large collection. He died, as I have said, on the 8th of June, 1866, after a long and painful illness, which he bore with much fortitude and deep resignation. He was of a kind disposition, fond of simple pleasures, benevolent and amiable: virtues which, together with his natural genius, raise him above the level of ordinary men, and will keep a sunny memory around his name. Thus he died—"full of the assurances of the peace consequent upon fervent faithful prayer, and simple trust in the Redeemer."

These are the few details I am able to give of the life of an artist who deserves to be remembered as such, and as a most genial, high-minded man. As regards the enumeration of his artistic works, and those events of his public and private life which may be of interest to the public at large, the "Memoir" left by Mr. Bewick, and which I have mentioned as being on the eve of publication, will most probably give all the necessary details. And as regards the *life* of a painter, let us always remember the fine words of an Edinburgh Reviewer:—

"We may peep and pry into the ordinary life of painters, but it will not do to strip them stark-naked. A speaking portrait of them—an anecdote or two; an expressive saying dropped by chance; an incident marking the bent of genius, or its fate, are delicious; but here we should draw the curtain, or we shall profane this sort of image-worship. Least of all do we wish to be entertained with private brawls, or professional squabbles, of multifarious pretensions. 'The essence of genius,' as Lady Morgan observes, 'is concentration.' So is that of enthusiasm." (Vide *Edinburgh Review*, July 1824.)

HERMANN KINDT.

Germany.

### CHIGNONS.

The present number (October 1, 1869) of *La Revue des Deux Mondes* has two articles in which, curiously enough, this unsightly head-dress is mentioned. It seems singular that such an uncouth object should be described in a romance intended to depict the actual condition of the most fashionable society in France, and a few pages on, in an article about *Les Prisons de Paris*, should be described its fabrication as seen at Sainte-Pélagie, where the magistrate found "ce que la débauche a de plus hideux." (P. 618.) And yet, if that society be so corrupted and cancerous as the novelist presents it, then there seems a grim sort of justice which sends it to seek its most distinctive ornaments in "cloaques où l'égout social semble avoir dégorgé toutes ses immondiées." (P. 618.)

The first extract is from "Autour d'une Source" (pp. 544, 545) by the sarcastic Gustave Droz, and makes part of the scene where the young wife comes to the curé to seek some relief in telling him how drearily drags her existence, and to what wretched falsehoods and trickeries she has yielded herself to please her father and husband.

The dialogue commences with the curé:—

—Comment! M. votre père et M. le comte sont les premiers à vous entraîner dans ces dissipations, pauvre dame?

—Vous ne connaissez donc pas les hommes, mon cher curé? Si je vous disais que, sans papa et sans mon mari, jamais je ne me serais fait teindre les cheveux, jamais! J'ai pleuré avant de me décider! Ah! j'ai bien pleuré. Vous allez croire que je plaisante, et bien! c'est à la lettre, je ne me serais jamais décidée.

—Vous teindre les cheveux! Comment! que dites-vous? Pourquoi teindre les cheveux? On peut donc se teindre les cheveux? Parlez-vous sérieusement? Pauvre jeune femme! malheureuse jeune femme! Quel pouvait être le but de ces messieurs?

—Le but, le but... Ils supposaient que cela m'irait bien, et puis c'est la mode. Papa me disait:—Ma petite chérie, il ne faut pas se singulariser; puisque toutes ces dames se font teindre... D'ailleurs tu seras gentille, comme un cœur! Et dans le fait cela est extrêmement joli; mais là n'est pas la question.—Mon mari de son côté ajoutait:—Ma chère, vous avez là des pudeurs de petite mercière: Mme de Blaisonne a depuis avant-hier les cheveux rouges, c'est adorable. Essayez-en donc, vous serez charmante.—Cependant je pleurais toujours.

—Ah! mon Dieu! et ils insistaient?

—Oui, oui, ils insistaient. J'avais beau leur dire:—Mais si l'on me brûle mes pauvres cheveux, avec ces affreuses drogues!—Ils répondaient: C'est impossible!

—Vous avez résisté, vous n'avez pas cédé à...

—Il faut bien croire que j'ai cédé, puisque je suis pour le quart d'heure blonde, comme les blés, et qu'en venant au monde j'étais brune, comme l'aile du corbeau.

—Quoi! ces cheveux... .

—Ils sont à moi. Ah! n'exagérons pas; ceux de devant sont à moi. Quand à la partie postérieure, je n'en dis rien; mais il faut que vous sachiez, monsieur le curé, qu'il n'est pas de femme au monde possédant une chevelure assez prodigieuse pour exécuter le monument qui a l'honneur de s'offrir à vos regards.

Elle retournait la tête en disant cela, avec un mélange de coquetterie et d'ingénuité tout-à-fait séduisant.

—Ma coiffure vous paraît lourde parce qu'elle est volumineuse; mais cela n'est que gonflé, tâtez vous-même, ... je plaisante. Le fait que rien n'est plus léger et plus commode. Cela s'accroche au pied de son lit le soir, et on le retrouve intact le lendemain matin. Cela n'est pas de la coquetterie, c'est du confortable. Dites-moi donc, mon bon monsieur le curé, là franchement, vous saviez que j'étais teinte?

—Moi? Seigneur!

—Comment! vous n'avez pas vu cela tout de suite. Cela n'est pourtant pas difficile, on devine les fausses blondes sans lunettes. Il y a toujours quelque chose d'étrange dans la couleur de ces cheveux-là, quelque chose de pas naturel, ... et c'est précisément ce pas naturel qui donne le piquant, le cachet."

After this scene, one is not much surprised to find (p. 561 *et seq.*) the countess again seeking the curé—this time with a tale of her husband's misdeeds, such as ought to consign him, if he had his deserts, to the prison which we find described in the article from which the second extract is taken—*Les Prisons de Paris*, par Maxime du Camp, pp. 619, 620:—

"Je voudrais bien que les femmes, j'entends celles qui donnent le ton et fixent la mode, pussent visiter Sainte-Pélagie; elles y verraient comment on fabrique ces faux chignons qu'elles se suspendent impudemment à la nuque ou qu'elles laissent flotter sur leurs épaules. Un atelier est occupé à ce genre de besogne, qui n'exige qu'un facile apprentissage. Tous les cheveux achetés sur des têtes douteuses, ramassés un peu partout, arrachés de démolir, roulés sur une carte jetés à la borne et piqués par le croquet du chiffonnier, sont assemblés d'après les nuances, divisés selon les longueurs, et, après un nettoyage, qui ne les rend guère plus ragoutants, envoyés à Sainte-Pélagie, où des détonus passent la journée à les fixer sur un fil de soie. De là, lorsqu'ils auront été massés d'après les règles de l'art, ils s'en vont par Notre-Dame-de-Lorette ou au faubourg Saint-Germain."

These two notes are perhaps worthy of a place in "N. & Q.," not only to its present readers but to some future moralist or antiquary.

HERMANVILLE.

Paris.

### THE DUKE OF MEDINA SIDONIA AND THE SPANISH ARMADA.—III.

Since writing my last letter I have been favoured by Mr. Froude with the assurance that he has distinct evidence from the Spanish archives at Simancas that the Duke returned to Spain before



the end of September 1588. With this my calculation of the possibility of his having suffered shipwreck on Fair Isle (*anté*, p. 472) falls to the ground. But unexpected light has been thrown on the question from two sources.

The first is the *Autobiography and Diary of Mr. James Melvill* [in 1588, minister of Anstruther-Wester], edited by Robert Pitcairn, Esq. [for the Wodrow Society], Edinburgh, 1842, to which Mr. Froude kindly referred me. On pp. 261-4 (year 1588) Mr. Melvill's diary contains the following account:—

"Within twa or thrie moneths thairefter [after Lamas or Aug. 1], earlie in the morning, be brak of day, ane of our bailies cam to my bedsyde, saying (but nocht with fray), 'I haiff to tell yow newes, Sir. Ther is arryvit within our herbie this morning a schipe full of Spainyarts, bot nocht to giff mercie bot to ask!' And sa schawes me that the Commanders haid landit, and he haid commandit tham to their schipe againe till the Magistrates of the town haid advysit, and the Spainyarts haid humblye obeyit: Therfor desyrit me to ryse and heir their petition with tham. Upe I got with diligence, and assembling the honest men of the town, cam to the Tolbuthe; and efter consultation taken to heir tham, and what answer to mak, their presentes us a verie reverend man of big stature, and grave and stout countenance, grey-heared, and verie humble lyk, wha, efter mikle and verie law courtesie, bowing down with his face neir the ground, and twitching my scho with his hand, began his harang in the Spanishe tounge, wharof I understud the substance; and being about to answer in Latine, he haiffing onlie a young man with him to be his interpreter, began and tauld ower againe to us in guid Einglis. The sum was, that King Philipe, his maister, haid riget out a navie and armie to land in Eingland for just causes to be advengit of manie intolerable wrangs quihilk he haid receavit of that nation: but God for ther sinnes haid bein against thame, and be storme of wather haid dryven the navie by the cost of Eingland, and him with a certean of Capteanes, being the Generall of twentie hulks, upon an yll of Scotland, called the Fear Yll, wher they maid shipwraik, and whar sa monie as haid eschapit the merciles sies and rokes, haid mair nor sax or sevin ouks suffred grait hunger and cauld, till conducing that bark out of Orkney, they war com hither as to their speciall frinds and confederats . . . and to find releiff and comfort thairby to him self, these gentilen Capteanes, and the poore souldarts, whase condition was for the present maist miserable and pitfull. . . . The names of the Commanders war Jan Gomes de Medina, Generall of twentie houlkes, Capitan Patricio, Capitan de Legoretto, Capitan de Luffera, Capitan Mauritio, and Seingour Serrano . . .

"This Jan Gomes schew grait kyndnes to a schipe of our town, quihilk he fund arrested at Calles at his hamcoming, red to court for hir, and maid grait ras [praise] of Scotland to his King, tuk the honest men to his hous, and inquyrit for the Lard of Anstruther, for the Minister, and his host, and send hame manie commendationes. Bot we thanked God with our hartes, that we haid sein them amangs us in that forme."

I then consulted a full list of the ships of the Armada, published at Lisbon before it started, entitled—

"La felicissima Armada que el rey don Felipe . . . mandó juntar en el puerto de la ciudad de Lisboa . . . Hecho por Pedro de Paz Salas,"

of which the British Museum possesses a copy, rendered invaluable by Lord Burleigh's MS. notes on the fate of the wrecked vessels and other matters of interest. Here I find the fleet of twenty (or rather twenty-three) hulks or store-ships, which Juan Gomez de Medina had represented himself as commanding, all entered by name, headed by the "Capitana" or chief's ship, as follows. The MS. notes in brackets are in Burleigh's hand:—

"Armada de Urcas, de que es Cabo Juan Lopez [MS. *correction*, Gomez] de Medina [MS. note: Juan Lopez de medina es vivo y reside en cadiz.]. El Gran Grifon Capitana [MS. of Rostock] [MS. this mans ship was drowned 17 Sept. in y<sup>e</sup> Ile of Fare neare Scotland]. [MS. this was Generall of y<sup>e</sup> ulks.]

"Patricio Antolinez.

"Estevan de Legorreta."

The truth of Gomez's statements to Melvill as to his name and function (as general of the urcas, ulks, or hulks), and his shipwreck, are thus fully established; and two of the captains who were with him at Anstruther are here noted as belonging to his ship, "El Gran Grifon."

The same list afterwards mentions Gomez's name again (correctly written), to which Burleigh adds the note ["this man cam ni by Scotland and passed into Spayne"].

The Shetlanders have therefore confounded Alfonso Perez de Guzman, Duke of Medina Sidonia, with Juan Gomez de Medina,—a mistake the more natural since the former was currently called simply the Duke of Medina. Monteith wrongly said that the shipwrecked crew wintered on Fair Isle; and my conjecture that they were only about a month there proves to be much nearer the truth. Gomez's statement that they had "conduced," *i.e.* hired a bark from Orkney, is less likely than Monteith's more detailed account of their being taken to Shetland Mainland, and obtaining a ship there. Finally, Burleigh cannot be right in the date of the shipwreck; the September 17 might be more probably the date of their release from the island. But these are minor errors; and the main fact of the Shetland tradition is now proved to be the true history. It is only unfortunate that the islanders believed they had the greater Medina instead of the lesser.

RUSSELL MARTINEAU.

PRICE OF JOB-HORSES IN LONDON IN 1718.—The following copy of an agreement between Mr. Vanden Bempde and a job-master in St. Martin's-in-the-Fields shows how prices ruled in London in horse matters one hundred and fifty years ago:—

"These presents witness that, as covenanted, &c., by and between Chas. Hodges, of the parish of St. Martin's-in-the-Fields, inn holder, of the one part, and John Vanden Bempde, of the parish of St. James, Esq., of the other part, that is to say, Charles Hodges does for himself, &c.

covenant, promise, and agree to and with the said John Vanden Bempde to keep his coach and charriot and harness neat and clean, and in all manner of repair, at his own charge not including wheels; and in case the coachman shall break the glasses of either, then empty, the said Charles Hodges shall be answerable for and make good the same; To serve him with a pair of good strong serviceable handsome well-matched horses, to be valued between fifty and sixty pounds to his good liking and approbation, and also a good honest sober creditable coachman, who with the horses shall attend as often as he or his lady shall think fit, either into the city of London, the liberties of Westminster, or places adjacent. And if the said John B. or his family shall have occasion to go into the country, the same Charles Hodges obliges himself by these presents to find him or them with one or more pair of horses after the same rate per diem with the others, the said J. B. allowing the said Charles Hodges half-a-crown a day more extraordinary expenses, every day he shall travel on the road and set up at an inn, the said C. Hodges finding the horses on such journey at his own charges: And in case the coachman runs away with his livery, or loses his cloak, hammerclothes, seat covers, the seats in the coach, or toppings of the same, the said C. H. shall and will be answerable for and make good the same; All the which premises being performed on the part and behalf of the said Chs. Hodges, the said J. B. does promise and agree to pay the said Hodges the sum of one hundred pounds of lawful British money," &c. &c. &c.

Mr. Bempde subjoins in his own writing the following memorandum:—

	£	s.	d.
"A pair of horses, at 5s. 6d. per diem, per week	1	18	6
The charge of keeping a pair of horses in Yorkshire a week	15	6	
The clear profit of a pair of horses	1	3	0"
which is 62l. 12s. per annum interest for 50l. (i. e. the assumed price of the horses).	E. P.		

THE SUN: ITS GENDER.—I have not seen the sun described as feminine in any English writer, so far as I remember, except Mede, where the following passages occur in the fifty-third *Discourse* (pp. 307 and 309, folio edition of his works):—

"We know that though the sun be risen upon the earth she doth not always shew herself in full brightness, but sometimes is overcast with clouds and shadowed from our sight, and yet she always giveth so much light as thereby we may discern the day from the night; even so," &c.

"For though it be necessary the sun should be risen before she can be seen, yet she may be long up before we see her, and often clouded after she hath shined."

E. H. A.

LORD MACAULAY.—If the principle of "suum cuique" was applied to the writings of Macaulay, the residuum of original matter would be but small. The facility with which he adapted the ideas of another was marvellous. Witness the following extracts from his ballad of "The Armada":—

"Many a light fishing bark put forth to pry along the coast,

Then bugle's note and cannon's roar the death-like silence broke.

At once the wild alarm clashed from all her reeling spires,  
As fast from every village round the horse came spurting in."

Compare these lines with the *Antiquary*, chap. xlv. :—

"The yeomanry, pouring from their different glens, came galloping through the street . . . . The drums and fifes of the volunteers were blended with . . . . the sound of the bugles and the tolling of bells from the steeple. . . . Two or three light vessels had already slipped their cables and stood out to sea in order to discover the supposed enemy."

The motto to this chapter of the *Antiquary* is taken from Hogg, and begins—

"Red glared the beacon on Pownell;  
On Skiddaw there were three."

Macaulay's ballad ends—

"The red glare on Skiddaw roused the burghers of Carlisle."

These are plagiarisms, not coincidences.

J. WILKINS, B.C.L.

DEPENDABLE.—"N. & Q." has contained many paragraphs about the word *reliable*. I noticed to-day for the first time a sister-word, which it is as well to mark while fresh from the mint. A writer in *The Academy* of Nov. 13, p. 35, speaks of a certain person as "never having been a dependable partizan." GRIME.

DR. FRANKLIN.—In 1801 and 1802, while keeping my terms in the Temple, I was an almost daily visitor at the chambers of my friend, Mr. Kelly Bellew, in Mitre Buildings, where I frequently met the literary celebrities of the time. Among them was Temple Franklin, a (natural, as I understood) son of the renowned philosopher, and governor of some place—I forget what—in America. I heard him relate an anecdote of his father, which may be worthy of conservation in "N. & Q."

He was set one day to work an electrical machine on which his father was intending an experiment with a live duck. Inclining forward, and holding the creature's head toward the machine, it struggled violently to escape, and the experimentalist's head meeting the shock instead, he fell senseless to the floor, and was with great difficulty restored to animation. I cannot give the governor's detail of this perilous mischance, or the comments of its scientific hearers; but I well remember the general reflections on the political as well as the philosophical consequences of its fatal result. For myself, I was too young to be anything more than a humble listener.

E. L. S.

THE TURKISH BATH.—I have a tract before me entitled—

"Blütiges Treffen, welches bey Barekan von denen Käyserlichen und Polnischen Armeen mit den Türcken



... zweymahl gehalten . . . Gedruckt in diesem 1683 Jahre. *Hierbey ist zu bekommen die Türkische Bad-Stube.*"

The place of printing, which is not given, is most probably Augsburg, Nuremberg, or one of the chief South German cities. Hence it appears that the Turkish bath was described to the people of South Germany in 1683, nearly two hundred years before its reintroduction to Western Europe.

RUSSELL MARTINEAU.

British Museum.

"RUE WITH A DIFFERENCE" IN "HAMLET."—In explaining Shakespeare's phrases, I think that many commentators refine too much. If he indeed "had in his mind" all the intricate allusions he is said to have had, his mind must have been even greater than we most of us grant it to have been. In Ophelia's speech—"there's rue for you; and here's some for me: we may call it herb-grace on Sundays; O, you must wear your rue with a difference"—there is no difficulty if we do not force the words "with a difference" into some "heraldic" phrase. It merely means this: "I offer you rue, which has two meanings; it is sometimes called *herb of grace*, and in that sense I take some for myself; but with a slight difference of spelling, it means *ruth*, and in that respect will do for you." This explanation is not mine; it is *Shakespeare's own*.

"Here did she fall a tear; here, in this place,  
I'll set a bank of *rue*, sour *herb of grace*;  
*Rue*, even for *ruth*, here shortly shall be seen,  
In the remembrance of a weeping queen."

Richard II. Act III. Sc 4.

Some wrongly explain the word *crants* by *garlands*, whereas it is a garland, in the singular number. Long notes have been written about it, but no one seems to have noticed that Shakespeare not only understood the word, but knew it to be singular. Otherwise he would hardly have used the name of *Rosenkrantz* as that of one of his characters. What need of search for explaining a word which is under one's nose all the while? Surely *Rosenkrantz* is a rose-garland.

WALTER W. SKEAT.

1, Cintra Terrace, Cambridge.

DR. TEMPLE.—At the late confirmation held in Bow church of the election of Dr. Temple to the see of Exeter, the opposers required proof of the bishop-elect having been "born in lawful wedlock," and also that he was "a prudent and discreet man, and eminent for his knowledge of the Holy Scriptures, and for his life and morals deservedly commended." According to the records, says the *Guardian*, of the Archbishop's Court, proof on these points has never been required since the confirmation of Matthew Parker, Archbishop of Canterbury, who died in 1575, and whose brother filed an affidavit of his having been

born in lawful wedlock. In Dr. Temple's case the desired proof was afforded by his sister and Mr. Lingen, the new permanent Under-secretary of the Treasury. H. T.

### Queries.

"A VOIR LE TOUR ET LE POUR."—M. Victor Hugo, in *L'Homme qui rit*, part II. chap. xii. (ii. 182), writes:—

"Le vicomte de Saint-John—prononcez Bolingbroke—écrivait à Thomas Lennard, comte de Sussex: 'Deux choses font qu'on est grand. En Angleterre avoir le tour; en France avoir le pour.'"

"Le pour, en France, c'était ceci: Quand le roi était en voyage, le fourrier de la cour, le soir venu, au débotté à l'étape assignait leur logement aux personnes suivant sa majesté. Parmi ces seigneurs, quelques-uns avaient un privilège immense. 'Ils ont le pour,' dit le *Journal historique* de l'année 1694, page 6, c'est à-dire que le fourrier qui marque les logis met *Pour* avant leur nom, comme: *Pour M. le prince de Soubise*, au lieu que quand il marque le logis d'une personne qui n'est point prince, il ne met point le *Pour*, mais simplement son nom, par exemple: *Le duc de Gesvres, le duc de Mazarin*, etc. Le *pour* sur une porte indiquait un prince, ou un favori. Favori, c'est pire que prince. Le roi accordait le *pour* comme le cordon bleu ou la pairie.

"'Avoir le tour' en Angleterre était moins vaniteux, mais plus réel. C'était un signe de véritable approche de la personne régnante. Quiconque était, par naissance ou faveur, en posture de recevoir des communications directes de sa majesté, avait dans le mur de sa chambre de lit un tour où était ajusté un timbre. Le timbre sonnait, le tour s'ouvrait, une missive royale apparaissait sur une assiette d'or ou sur un coussin de velours, puis le tour se refermait. C'était intime et solennel. Le mystérieux dans le familier. Le tour ne servait à aucun autre usage. La sonnerie annonçait un message royal. On ne voyait pas qui l'apportait. C'était du reste tout simplement un page de la reine ou du roi. Leicester avait le tour sous Elizabeth et Buckingham sous Jacques Ier. . . . 'Avoir le tour,' cela se disait en français; ce détail d'étiquette anglaise était probablement une ancienne platitude française."

Is there any foundation in fact for these statements, or are they merely fictions, like many others of M. Hugo's historical narratives?

HEREFORDIENSIS.

BIBLIOTECÀ VISNIERSCIAND. — I purchased recently at Brighton an Aldine edition of Euripides (1503), on the morocco binding of which is *Biblioteca Visniersciand*. Can any of your correspondents tell me where that library is, and to whom it belonged? THOMAS E. WINNINGTON.

"CANON BONAVENTURA WRITING HIS MEMOIRS AFTER HIS DEATH."—Among the interesting collection of pictures now in the South Kensington Museum, I recently noticed one with the above explanatory label. Is the subject of the painting connected with any legend, and if so, what? To an ordinary observer the explanation approaches the absurd, although the cadaverous aspect of the ecclesiastic in question and the

peculiar hue of the whole painting would favour the idea that the artist did not intend to represent a sublunary transaction. J. B.

**MANUSCRIPTS OF FULK GREVILLE, LORD BROOKE.**—At the Bright sale of MSS. (1844), lot 107 consisted of certain MS. transcripts, with autograph corrections, of the works of the above worthy. From the named and priced copy of the catalogue in the British Museum, it appears that Mr. Thorpe, bookseller, purchased the whole. I am anxious to trace the present owner of these manuscripts. Engaged in preparing a complete collection of Lord Brooke's works (verse and prose) for my Fuller Worthies' Library, I should be glad of an opportunity to compare the original editions with the Bright MSS. By the kindness of Mr. W. A. Wright of Cambridge, I am securing a collation of the Trinity MS. of the Life (?) of Sidney; and I shall collate the known MS. of "Mustapha." Any aid, biographic or elucidatory, most welcome to ALEXANDER B. GROSART.

St. George's, Blackburn.

**ROBERT FORSTER, THE FLYING BARBER OF CAMBRIDGE.**—I should like to buy or to borrow for a few days the print of the above odd character, which is thus described in Wilson's *Eccentric Mirror*, vol. ii. No. 14, p. 36:—

"A humorous caricature print, published at Cambridge [about 1800]. This print consists of two compartments . . . the one representing him sunning the streets, and the other as in the attitude of levelling the first stroke at a gentleman's beard."

Can any obliging reader favour me?

140, Lower Moss Lane, Hulme. C. W. SUTTON.

**HINDOO SECRET RITES.**—In Mr. Hepworth Dixon's *New America* reference is made to certain secret rites of the Hindoos named "Ras Mandala," "Kanchuliyas," and "the Lottery of the Vest." In what work on Hindoo mythology is there an account given of these rites? D. BLAIR.

Melbourne.

**JERES-GIVE.**—In an old book called *Privilegia Londini*, by W. Bohun, of the Middle Temple, 1723, is the following:—

"Jeres-give is a toll or fine taken by the king's officers on a person's entering into an office; or, rather, a sum of money, or bribe, given to them to connive at extortion or other offence in him that gives it. (See Chart. Hen. II.; fourth Chart. Hen. III., and ninth Chart. Hen. III.)"

My object in sending this quotation is to ascertain the derivation of the word *Jeres-give*.

EDMUND TEW, M.A.

**EARLS OF LANCASTER.**—Can any one refer me to any work which mentions the illegitimate descendants of the Earls of Lancaster—more particularly of Thomas, the earl who was beheaded at Pontefract? I fancy I have seen in your columns some mention of the unrecognised offshoots of the family, who, it seems, had descend-

ants among the gentry of a later period. Of John of Gaunt's descendants we have an ample account, because his marriage with Catherine Swinford was legitimatised; but the same record does not appear to have been kept of Thomas of Lancaster's descendants of a similar kind. JAYTEE.

**MEDIEVAL INGENUITY.**—Where can I find an account of a curious specimen of mediæval ingenuity which was discovered in an old convent near Florence some years ago, and subsequently exhibited in Paris. It was a confessional box, on the principal panel of which was seen a very beautiful picture representing the Saviour of the world. But on touching a spring this picture was replaced by one of the Devil with horns, eyes of fire, and hair standing on end. The same spring set an organ in motion, which played the most lugubrious music.

H. W. R.

**MONTROSE FAMILY.**—Francis Graham, born about the year 1700, and married in 1732, at Westerkirk in the co. of Dumfries, was constantly said by his granddaughter, born about 1760, to have been the son of a first cousin of a Marquis of Montrose. Query, was there any connection between Lord Robert Graham, son of the great marquis, and this Francis? Until the discovery of a third son of the great marquis such a connection seemed incapable of proof, the old peerages giving only one son of the great marquis, who lived to manhood; one son of the second marquis, besides that Lord Charles Graham, who, as Crawford says, "died a young man of great hopes and courage;" while James the fourth marquis and first duke is expressly said to have been his father's only child. M. A.

**ROBERT NEVILLE'S DAUGHTERS.**—At p. 23, table V. of the account of the Neville family in Drummond's *Noble British Families* it is stated that Robert Neville (son and heir of Sir Thomas Neville of Liversedge), who married Ellen, daughter of Sir William Molineux of "Sefton," left "several daughters." Can any reader of "N. & Q." give the names of these "several daughters," and state to whom any of them were married?

R. D. DAWSON-DUFFIELD, LL.D.

**THE NON-NATURAL SENSE.**—Bishop Fitzgerald, in his very excellent "Life of Bishop Butler" prefixed to Tegg's (8vo) edition of *The Analogy*, speaks of "the non-natural sense in which the Dominicans accept the decisions of the Council of Trent." I wish to know if this reference is warranted, and in what book of polemical theology I can find a verification of it? In the same "Life of Bishop Butler" allusion is made to "Mons. Homberg's method of making gold by injecting light into the pores of mercury." Required to know the source of this allusion?

D. BLAIR.



THE OLD STYLE HOUSE, CHISWICK.—This house at a very corner of Chiswick parish and Ealing, near to Brentford and Kew Bridge, has recently been pulled down, and the land adjoining is offered to be let for building. Can any correspondent of "N. & Q." inform me the origin or meaning of the name of this place? I can find nothing concerning it in Faulkner's *History of Brentford, Ealing, and Chiswick*. Quite recently the new proprietor of a mansion close by has named his house Stile Hall.

G. W. SEPTIMUS PIESSE.

QUOTATIONS WANTED.—There was printed in 1710 a singular octavo tract, entitled—

"The Wonders of England, containing Dogget and Penkethman's Dialogue with Old Nick, on the Suppression of Bartholomew Fair in Smithfield."

The singularity consists in there not being a single line in the tract respecting the suppression of the fair. My query is not with respect to the tract, but to know where is to be found the oft-quoted sentence (supposed to be the head-line) and beginning of a chapter—the former, "The venomous reptiles of . . ."; the chapter beginning with the avowal, "There are 10 venomous reptiles in . . ."

HARRY SANDARS.

Oxford.

"As vacant as the face  
Of some lost dial in a sunless place."

The words have the tone of Keats or Shelley.

U. O. N.

"Fortior est qui se, quam qui fortissima vincit  
Oppida."

QUESTOR.

"Now no more  
Laughter within we hear or woodnotes wild,  
As of a mother singing to her child."

W. C. B.

"Fles viator me sepultam?  
Flente sum felicior."

INQUIRER.

SCOTTISH RELIGIOUS HOUSES.—In Russell's edition of *Keith's Scottish Bishops* there is a list of religious houses prior to the Reformation. Could any of your readers direct me where to find any account of the destination or distribution of the incomes, many of them very large, of these houses? Were they assigned specially by Act of Parliament, or did they become prizes to the nearest great man? What of those situated in corporate towns—as Aberdeen, Perth, Stirling, Elgin, Edinburgh, Glasgow, &c.

J. G.

THE SCRAPE OF CARLISLE.—This term is used in a letter of last century describing the manor of the soccage of the Castle of Carlisle, held by the Duke of Portland from the crown. I have consulted Bosworth, Halliwell, Nares, and

Wright, in their several glossaries, without success. Is the term "scrape" known, or is it a slip of the pen for "carse"? U. O. N.

TENNYSON.—Who is the author referred to by Tennyson in the following lines of his *In Memoriam*?—

"I held it truth with him who sings  
To one clear harp in divers tones,  
That men may rise on stepping-stones  
Of their dead selves to higher things."

H. B.

HISTORY OF THREE IMPOSTORS.—In the catalogue of a colonial library not immediately accessible I find an entry of the following work—*History of the Three Late Famous Impostors, Padre Ottamano, Mahomed Bei, and Sabata Levi*, 8vo, 1669. Can any of your readers inform me where I may find any account of these worthies, who from their names, would appear to be Jesuit, Turk, and Jew?

W. F.

"THE TOO COURTEOUS KNIGHT."—Can any one explain the third line in the following passage from "The Too Courteous Knight," vol. ii. p. 53, Ritson's *Ancient Songs and Ballads*?—

"Hee lookt north, so did he south;  
Hee could not find a privy place,  
For all lay in the devil's mouth.  
Then she sang," &c.

WILLIAM J. CAHILL.

46, Augustus Street, Manchester.

VOCABULARY OF SLANG.—I have accumulated upwards of forty thousand cant, slang, vagrant, and fancy words and phrases in current use, with notes and quotations explanatory and amusing. Will any of your readers assist me by purchasing the same either for private reference or publication?

HENRY O. MANTON, Newsvendor.

144, Waterloo Road, S.

### Queries with Answers.

VIES (3rd S. ix. 128)—

"While the proud Vies your trophies boast,  
And unrevered walks [Waller's] ghost."  
*Hudibras*, Part I. Canto ii. 497.

What is the meaning of this extract? and how does it illustrate, if at all, the lines—

"I cannot bring my muse to drop vies  
'Twixt Cotswold and the Olympic exercise."

J. WILKINS, B.C.L.

[The word *vies* in the quotations given by our correspondent has clearly different meanings. Butler's allusion is to the defeat of Sir William Waller at Devizes in Wiltshire—more correctly the Devizes, or abbreviated *De Vies* and the *Vies*, called *Divisio* by Florence of Worcester, *Divisa* by Newbrigenses, *Visa* by Walter of Hemingford, and which appears to have taken its name from its Division; for anciently it was divided between the king and the Bishop of Salisbury. (*Magna Britannia*,

ed. 1731, vl. 130.) Sir John Denham, speaking of the bursting of eight barrels of gunpowder, whereby the famous Sir Ralph Hopton was nearly killed, tells us that

"It blew him to the *Vies*, without beard or eyes,  
But at least three heads and a half,"

*Loyal Songs against the Rump*, i. 107.

The word *vies*, as used by Ben Jonson, in allusion to the Cotswold Sports, is still in use as a verb, with the sense of compete or challenge. Mr. Gifford thus defines it: "To *vie*," he says, "was to hazard, to put down a certain sum upon a hand of cards; to *revie* was to cover it with a larger sum, by which the challenged became the challenger, and was to be *revied* in his turn, with a proportionate increase of stake." See his note on *Every Man in his Humour*, Act iv. Sc. 1. *Vide* "N. & Q." 3rd S. vi. 299.]

**SUFFRAGAN BISHOPS.**—A discussion has arisen in these pages on the term "Metropolitan," as applied to episcopal sees. May I suggest an inquiry about suffragan bishops, which, if the rumour be correct as stated in the public journals, will be a subject of practical importance, as well as of historical interest at the present time? When was the last appointment under the Act of Parliament it is proposed to revive? Is there any list of suffragan bishops, and if so, where can it be found? Were they appointed on the nomination or only with the consent of the crown? Did they not take their titles from certain towns within the dioceses of which they were appointed suffragans? If it is true that in the case of the diocese of Lincoln the order is to be revived, it will probably extend to other sees; and any reference to works on the subject will be useful.

THOS. E. WINNINGTON.

[The office of suffragan bishops in England at the time of the Reformation much resembled that of the chorepiscopi, or country bishops of the primitive church. The application of the name, however, was new; for in earlier times in England, all the city bishops, under their metropolitan, were called suffragans. The Act of 26 Henry VIII. c. 14, restored the order of chorepiscopi under the name of suffragan bishops. The bishop of each diocese by petition presents two persons to the sovereign, who directs a mandate to the archbishop to consecrate the one elected. The suffragan thus consecrated was to have no greater authority than what was limited to him by commission from the bishop of the diocese, and was to last no longer. This Act was repealed by 1 and 2 Philip and Mary, cap. viii., but was revived by 1 Elizabeth. Bishop Gibson mentions Dr. Sterne, Suffragan of Colchester, about 1606, as among the last of these suffragans. But, although the law has not been acted on in later times, it is still un repealed.]

A valuable tract relating to this order will be found in the *Bibliotheca Topographica Britannica*, vol. vi. art. 15. It is entitled "Some Account of Suffragan Bishops in England," Lond. 4to, 1785. The essay is by the Rev.

John Lewis of Margate, and the list of suffragans by Dr. Ducarel, extracted from Wharton's MSS. at Lambeth. Dansey, in his *Horæ Decanica Rurales*, part ii. sect. 1, has learnedly discussed the history of this order under the name of Chorepiscopi. Consult also the Rev. William Stubbs's *Registrum Sacrum Anglicanum*, p. 142, and "N. & Q." 1st S. v. 394; vi. 200; ix. 35; 2nd S. ii. 1, 88, 91, 136.]

**SICCARDIAN LAWS** (4th S. iv. 481.)—The Editor of "N. & Q." has been misled by his own learning in his explanation of this phrase. I doubt whether any journalist has ever heard of Joannes Sichardus and his collection of the *Novellæ Constitutiones*. The *Nazione* alludes to the anti-catholic laws enacted by the parliament of Turin on the motion of Siccardi, the colleague of Cavour, which subjected their author and supporters to papal excommunication; and Siccardi was in consequence refused the sacraments of the church on his death-bed, to the great indignation of Italian Liberals.

TEWARS.

[Foremost amongst the manifold uses of "N. & Q." is that of determining the true source of any particular information inquired after; and this being so, we are prepared at all times, along with our friendly contributors, to submit with thankfulness to necessary correction when guilty of manifest error, or be found occasionally "nodding," like one infinitely more illustrious than ourselves, and more especially when so valued a correspondent as TEWARS comes to our rescue. Upon maturer reflection, or now that our eyes are more widely opened, we perceive it is just possible that the writer in the *Nazione* alludes, not to the mediæval jurist, Joannes Sichardus, but to the modern statesman Siccardi. Of this, however, we are not absolutely assured. The first-mentioned individual, whose labours are noticed in every literary history of note, was the greater personage of the two, and therefore is just as likely as not to have been in the mind of the journalist in question at the moment he referred to "the Siccardian laws," and which laws furthermore are still in force in many parts of Southern Europe. We are willing to concede, however, that the point in debate can be satisfactorily determined only by him who has unwittingly occasioned it.]

**BATTLE AT TEROUENNE.**—The town and neighbourhood of Terouenne, or Turwen, in Artois, was the scene of various engagements between the English and French in the reign of Henry VIII. Can any of your readers refer me to any information concerning one which took place so late as 1528?

F. H.

[The most memorable battle at Terouenne was that in which Henry VIII. of England, the Emperor Maximilian, and the Swiss, entered into an offensive alliance against France. They invested Terouenne with an army of 50,000 men; and the Duc de Longueville, marching to its relief, was signally defeated on August 22, 1513. A few days before (August 16) a French army, attempting



to relieve the town, was put to flight so precipitately at Guinegate, that the affair is commonly known as the Battle of the Spurs, because the French used their *spurs* more than they did their *swords*. This battle is noticed by Holinshed, *Chronicle of England*, ed. 1587, p. 822.]

### Replies.

THE REV. GEORGE BENNET.

(4th S. iv. 409.)

Your correspondent is right in supposing that the Rev. George Bennet was a Presbyterian clergyman in Carlisle towards the end of the last and the beginning of the present century. He was a distinguished Hebrew scholar, and one of the principal contributors to the *British Critic*, in which he reviewed from time to time the works of the celebrated English divines. This attracted the attention of the heads of the Church of England, and he became at an early period of his life acquainted with many of their most eminent men—with Milner, Dean of Carlisle, and his brother, the historian—with Markham, Archdeacon of Carlisle—with Paley, Porteus, Nares, and Horsley—with all of whom he corresponded on intimate terms. It was the learning which he displayed in his reviews of their works that induced Bishop Horsley and other eminent men of the Church of England to inquire of Archdeacon Nares, the editor of the *British Critic*, to whom they were indebted for such luminous articles, and they were surprised to find that it was to one who laboured in a small Presbyterian congregation in Carlisle.

Bishop Horsley, in his learned work entitled *Hosea*, translated from the Hebrew, with notes explanatory and critical by Samuel, Lord Bishop of Rochester (London, 1801), has recorded the following strong testimony to the merits of the work, to which your correspondent refers, *On the Intermediate State*:—

"I have the satisfaction to find that, with respect to the distinct proper senses of the words *Sheol* and *Keben*, and in the interpretation of the mysterious text of St. Peter's First Epistle, as far, at least, as the general principle is concerned, I have the concurrence of a very learned writer, the Rev. George Bennet, minister of the Gospel at Carlisle, in a book entitled, *Olam Hanashemoth*; or a *View of the Intermediate State*, which was published about the very time these sheets were committed to the press. It is a work of various erudition and deep research; and a reader must be very learned who finds not much in it to instruct him; very dull, if he is not delighted with the ingenuity that is displayed even in those parts in which he may see reason to doubt the solidity of the author's argument and the truth of his interpretations; and very captious, if in a variety of novel expositions, many of which he may think inadmissible, he finds anything to give him offence. I take a particular pleasure in bearing this testimony to the merits of an author whom I suspect to be of a different branch of the

Christian family from my own, and who seems to have a different notion from mine of the prophecies relating, as I conceive, to the final restoration of the Jewish nation."

Your correspondent inquires whether Mr. Bennet has published any other works. I have one lying before me, entitled *A Display of the Spirit and Designs of those who, under pretext of a Reformation, aim at the Subversion of the Constitution and Government of this Kingdom, with a Defence of Ecclesiastical Establishments*. (Carlisle, 1796.) It was published at the moment that we were threatened with a revolution, such as had taken place in France, and it brought him at once into the councils and friendship of all who were supporters of the British Constitution. His friends in the English Church were anxious that he should join them, but he preferred a settlement among his own countrymen, and Archdeacon Markham then applied to his brother-in-law, the Earl of Mansfield, who appointed him to the parish of Strathmiglo in Fife, where he passed many years, dying in 1835 in his eighty-fifth year.

CRAUFORD TAIT RAMAGE.

In answer to the query of Mr. JOHN BAINE, respecting the Rev. John Bennet, author of a learned work on the Intermediate State, I am enabled to supply certain particulars of information. Mr. Bennet ministered for many years at Carlisle, in a chapel connected with the Church of Scotland; he was afterwards translated to the parish of Strathmiglo, in the presbytery of Cupar, Fifeshire. He died in October, 1835; and his funeral sermon was preached by the Rev. John Anderson, minister of Newburgh, afterwards D.D., and author of *The Course of Creation*. That discourse was printed; a copy is now before me. Dr. Anderson describes his deceased friend as having been a contributor to the leading Reviews, and as having enjoyed the friendship of Bishops Horsley and Porteus, Dean Milner, Archdeacon Marsham, and other dignitaries of the Church of England. Dr. Anderson also hints that if he had chosen to desert his principles, he would have obtained preferment in the English Church. This is strictly correct. Such was the high opinion entertained of Mr. Bennet by Bishop Horsley, that that prelate offered to secure him a high office in the Anglican Church, but he preferred to dwell among his own people. A son of this learned clergyman, the Rev. Andrew Bennet, D.D., is minister of Closeburn, Dumfriesshire, and his two grandsons, George and Richard, are prosperous merchants in the City of London.

CHARLES ROGERS, LL.D.

Snowdoun Villa, Lewisham, S.E.

This gentleman was a Presbyterian minister in Carlisle, in connection with the church of Scotland, at the time he published *Olam Hanashemoth*; or, a

*View of the Intermediate State.* He subsequently became minister of the parish of Strathmiglo, in Fifeshire, and died there in October, 1835. From a funeral sermon preached on the occasion of his death by the Rev. Dr. Anderson, minister of Newburgh, and afterwards published, I learn that Mr. Bennet was author of a shorter work entitled *A Defence of the Monarchy and Religious Establishments*, as well as of articles on biblical criticism in the *British Critic*. From the same authority I learn that he was on terms of intimacy with Milner, the historian, with Paley, Porteus, Nares, and Horsley, more than one of whom urged him by letter to follow out the subject of his first and largest work. The Rev. Dr. Bennet, minister of Closeburn, Dumfriesshire, is his eldest son. A. L. Newburgh-on-Tay.

CAMBRIDGE.  
(4th S. iv. 401.)

I differ with MR. CHANCE in his laboured conclusion that Cambridge is a corruption of Granta-bridge, and respectfully request his attentive consideration of Camden's words:—

"Nor am I apt to believe that Cam was ever formed out of Grant, for this is a change too forced and strained, where all the letters are lost but one."

In spite of the learning and industry of the present day, we have not many Camdens.

MR. CHANCE seeks to throw upon his opponents the burden of proof that Cam is an older river name among us than Granta. Be it so.

The river in question is a confluent of the Ouse, and has three important heads or sources. One, which, for the sake of argument, I will venture to call the Cam proper, rises at or near Ashwell, near Baldock, in Herts; it is locally called the Rhee, and flows directly on, past Cambridge, to the Ouse. On its way, near Grantchester, it receives an affluent, which I will call the Granta; this, the *second* source of the entire stream, rises at or near Newport, near Saffron-Walden, in Essex. At or near Shelford, in Cambs, it receives an affluent, which I will venture to call the Len, because it appears to have given a name to Linton, a small place in Cambs; this, the *third* head or source of the entire river, rises near Ashdon, the ancient Assandune in Essex.

Cam, Rhee, and Len may all, I think, be called Celtic words; Cam having given a name to Camboritum or Camboricum, otherwise Cambridge; but Granta is, I think, a Saxon word, applied by the Saxons, and used by them to supersede the older Celtico-Roman names.

What, then, is Granta? I consider it to be the Anglicised form of a common Teutonic word; we have *gränze* in German for "bound, border, limit, confine, frontier;" in Swedish it is *gräns*; in Danish it is *grænse*.

Here is the root of Granta; the river bounds, or nearly so, the modern counties of Herts, Essex, Cambs, and Suffolk; i.e., it does not actually go round them, but it is situated just where the corners join.

If this be admitted, it follows that *Cam* really is the older word.

Cam I adopt as the proper name for the *joint* stream; it takes its origin from the remarkable twists taken by this stream just where Cambridge is, where are two or three backwaters that twist around: Cam, "bending, twisting." Here we find Cambo-ium; the *ford* at the bend of the river, when as yet the bridge was not. Camboritum and Camboricum may be convertible; Dugdale calls Canfium, Cancium. A. HALL.

2, Brunswick Terrace, Brixton Hill.

FILIUS NATURALIS: BORTHWICK PEERAGE.\*

In the course of the proceedings in the case of the Duke of Roxburghe against General Ker, in which Mr. Riddell fruitlessly endeavoured to persuade the Court of Session and House of Peers that *filius carnalis* meant a bastard son, an examination of the whole charters in the Register of the Great Seal from June 1488 to August 1513 was made, and the result was that there were found 565 instances "of persons designed *filius* or *filia*, either as granters, grantees, consentors, witnesses, or as mentioned narrative in the charters whereof—

"The instances of <i>filius</i> or <i>filia</i> with the adjunct of <i>heres apparens</i> , amounted to . . . . .	206
and of <i>filius</i> or <i>filia</i> simply, without any such addition or adjunct . . . . .	359
	565."

But, adds the reporter, not one single instance occurs of *filius* or *filia* with the adjunct of *legitimus* or *legitima*.

Does not this prove to demonstration that when Alexander is called in deeds the *son* of William Lord Borthwick from 1488 to 1513, he must have been understood in Scotland as born in wedlock.

As Alexander was married and had a son to heir his estate, what benefit was it for him to apply for and get a precept or charter of legitimization, as under his father's charter the Nenthorn lands were entailed on his issue male? It was, moreover, not letters of legitimization to pass movable effects that were proposed to be issued, but a precept or charter to enable the beneficiary to disinherit his son—an act which the entail prevented him from doing.

That one Alexander Borthwick in Johnston made such an application is undoubted; whether any Crown precept followed does not appear. He



is not described except as living in Johnston, undoubtedly in 1511 a small village upon the estate now called Johnstonburn, at no great distance from Edinburgh. The Borthwicks having many Alexanders amongst them, some undoubtedly illegitimate, there is a probability that the application for a precept may have been made by "Maister Alexander Borthwick," burgess of Edinburgh, who upon July '23, 1511, became bound before the Lords of Council to make payment of the "Mails of the Mylne" of Reidhall to Sir William Cunningham of Glencairn, who appears to have been his landlord. He is more likely to have been the real Simon Pure than any illegitimate son of a Lord of Borthwick.

What was the meaning in the fifteenth and sixteenth century of the word to which the Laird of Cruikston and his advisers attached so much importance?

The adjective *naturalis* has been asserted by a reverend and learned gentleman to have been uniformly used in Scotland to indicate bastardy. From this allegation we beg to dissent, and positively to assert directly the reverse. At the very period to which the fictitious Cruikston documents were intended to refer, it meant lawful birth both in England and Scotland.

In Cooper's *Thesaurus Latine Lingue* dedicated to Robert Dudley Earl of Leicester, the favourite of Queen Elizabeth, and like her majesty an excellent Greek and Latin scholar, *filius naturalis* is thus translated: "One's lawful or natural sonne of his owne BODYE BEGOTTEN." This work was one of general authority, and continued for more than a century to be the authorised dictionary of the Latin tongue. *Filius naturalis* was used in contradistinction to *filius adoptivus*, "son by adoption"; *filius spiritualis*, "son in the spirit," but *naturalis* occurred only when legitimacy was indicated. The Romans had a particular and fixed term to denote a bastard, who was by them called *nothus*.

In Scotland *bastardus*, at the time mentioned and long before, was the ordinary designation of an illegitimate son. Alexander, Earl of Mar, who, *jure uxoris*, became possessed of that title by his marriage with Isabella Countess of Mar in her own right, was the illegitimate son of the Wolf of Badenoch, and is called by Bower (the continuator of Fordun), not *Naturalis*, but *Bastardus*; Hector Boethius, the eulogist of this very remarkable man, in like manner calls him "ane bastart son of Alexander Earl of Buchan."\*

In the year 1518 certain proceedings took place showing that the word *naturalis* was used in the same sense as rendered by Cooper in his *Thesaurus*. Alexander Duke of Albany had married the Lady Catherine Sinclair, a daughter of the

Earl of Caithness. After the birth of a son Alexander, afterwards made Commendator of Inchaffray, the royal duke found out that the duchess was within the forbidden degrees of consanguinity, and thus was able to dissolve the connection. He did so, and thereafter espoused the Lady "Agnes of Bulloigne," by whom he had John, who became Regent of Scotland during the minority of James V.

The proceedings relative to the divorce were brought before and ratified by Parliament, and in an Act passed for the purpose of validating what had been done, the Regent, then next heir of the crown, was described as the only *natural* and *lawful* son of the deceased Alexander Duke of Albany. On the other hand, the son of the Duke by the Lady Katherine Sinclair was styled a *bastard* "Sone of the saidis umquhile Alexander and Katherine and sud (should) be reput born *bastard* and *unlegitimate* be ony marriage." In this way the younger child is represented as the *natural* and *lawful* (*naturalis et legitimus filius*) son of the deceased Duke Alexander, whilst the epithet *natural* is not applied to his elder brother, who is termed a "bastard" and illegitimate.

According to your correspondent, "N. & Q." p. 324, "In the popular phraseology of Scotland, bastards have in Scotland been designated *natural* children from *time immemorial*." Now if this be correct, then the Duke of Albany was by Act of Parliament declared at once to be illegitimate and lawful—a most extraordinary condition of *status* assuredly. If in 1518 *naturalis* meant, as Cooper renders, the legitimate issue of a man's own body, how came the meaning to be changed next century?

It never was so changed, and the reference to the entry in the Great Seal record quoted proves directly the opposite of what the learned writer proposes to establish. The Queen grants letters of legitimation to Walter Galbraith, a *bastard*, the *natural* son of his own body begotten by the deceased Andrew of Kilrauch. Galbraith was evidently the mother's name, and he was a "bastard," although begotten by Andrew of Kilrauch. If *naturalis* had been sufficient to prove illegitimacy, what occasion was there for designating Walter as a "bastard"?

If the understanding in the reign of Queen Mary was that *naturalis* was indicative of bastardy, it could not, after the case of Albany, have been considered so in the reign of her father. As little could it be so held in the reign of her son, who in the Ormond controversy uses the word precisely in the sense given to it by Cooper. As his majesty was an admirable English and Latin scholar, his usage of the word *natural* in the sense in which he did, we are humbly inclined to think, is certainly entitled to some consideration, especially as the Lords of the Com-

\* See Bellenden's *Translation of Boece*, vol. ii. p. 507.

mittee have recently construed *naturalis* in the same way as his majesty had done.

The quotation by MR. BATES is conclusive as to the use in 1480 of the word *natural* when applied to a son or daughter in the south. In the Roxburghe legitimization cause, *carnalis*—a more suspicious word—was applied to General Ker's ancestor, Mark Ker of Dolphington; but all the research even of Riddell was insufficient to convince the judges in Scotland or England that it meant illegitimacy. In truth, until a comparatively modern time, children born out of wedlock were uniformly denominated bastards. Not one of the older law authorities, in treating of illegitimacy, uses any other term.

Where letters of legitimization issue, it matters not how the party is designated, for the fact of applying for them is *per se* proof of bastardy. It signifies nothing whether the grantee is or is not called *naturalis* or *carnalis*. If so denominated, it only marks distinctly that he was begotten by the man named as his father. In these letters of legitimization—for the ancient charters or precepts are obsolete—the paternity was, and probably now is, regularly mentioned.

At the Reformation almost all the records of the proceedings before the Ecclesiastical Courts perished, or at least cannot now be traced, with the exception of the book of Saint Andrews\*, from which the late Lord Medwyn, one of the Judges of the Court of Session, extracted the most interesting entries. There *bastardus* and *bastardice* are the legal expressions invariably employed to denote bastardy.

It may be remarked that, amongst the deeds on record of the Borthwicks, one named Gavin Borthwick, of Fenton, in his letters of legitimization dated in 1537, is called *bastardus naturalis* of the deceased William Lord Borthwick, meaning thereby that, although he was begotten of the body of his lordship, he was notwithstanding, illegitimate. If *filius naturalis* had the meaning attached to it by your correspondent, where was the necessity of adding *bastardus* to fix Gavin Borthwick with illegitimacy?

In fine, we believe that *filius* or *filia*, during the fifteenth and sixteenth centuries, uniformly denoted children of lawful birth; that *filius carnalis* indicated a son of the flesh, and did not denote bastardy; that *filius naturalis* meant, as Cooper translates it, "one's lawful or natural son of his own body begotten"; and that during the same period the proper designation of an illegitimate child was *bastardus* or *bastarda*, according to the sex. When a person is termed *filius naturalis et legitimus*, as occurs in the instance of the Duke of Albany, the words mean the natural and lawfully begotten issue of the parent.

The assertion by ANGLO-SCOTUS that the Cruikston family were descendants of the Lords Borthwick is erroneous. They are generally understood to have derived their origin from a brother or uncle of the first baron of the name, and thus are not in the line of the peerage.

J. M.

If DR. ROGERS is able to substantiate that *filius naturalis* during the reign of Mary Queen of Scots, that is about the middle of the sixteenth century, was the "usual designation" of a bastard, he has been very unfortunate, to say the least, in the example cited in 1558, because the use there of the word *bastardo* applied to William Galbraith was necessary to show in terms that he was born out of lawful wedlock, besides or beyond the use of *filius naturalis* which followed; otherwise *bastardo* was an absolute and palpable redundancy, not to be presumed. The use, as it seems clear, of *naturalis filius* did not and was not intended to denote whether the offspring was legitimate or the reverse, all the meaning conveyed being that the son was "descended of the body" of the parent mentioned. Many examples might be cited where *filius naturalis* was applied to a son lawful, during the fifteenth and sixteenth centuries. In the other example (p. 374), Lady Latimer had two sons between whom she desired her body to be interred; but the one was described as *natural born*—that is, descended of her body, whether lawfully or unlawfully—and the other a *son in law*, or one by affinity.

ESPEARE.

#### EMPLOYEE.

(4th S. iv. 408.)

The suggestive query of UNEDA of Philadelphia, if it be not time that this word should be fully adopted into English and spelt thus, instead of in the French form with an accent, appears deserving of an affirmative answer. To his list of donee, grantee, mortgagee, as corresponding to donor, grantor, mortgagor, we may add the word payee as having been introduced through the powerful influence of the Post Office, its money-order forms having made it familiar to the world as any other household word.

At the fourth session of the International Statistical Congress, held in London in 1860, the late Sir R. Bromley, Accountant-General of the Navy, had, as well as myself, to propose certain resolutions (*vide* p. 370 of *Report*, printed for H. M.'s Stationery Office, 1861) as to the classification, in similar categories, of the naval *employés* under all governments. Upon this, the president of our section, Lord Stanhope, observed:—

"If you will not think me hypercritical, as I took objection to something as to English, now I will take an objection to something as to foreign. Why should we

\* See *Liber Officialis Sanctæ Andree*, Edinburgh, 1815.



use the term *employés*? I think it would be best to call them persons employed in the various departments of the navy."

His lordship's suggestion was willingly adopted (*vide* p. 158 of *Report*); but still an impression was left on our minds that we should be glad to see the day when the word *employé* or *employee*, might be safely adopted as English, and used instead of the round-about phrase of "persons employed," particularly as the word "persons" here seems to convey a notion, fanciful though it may be, of depreciation in the social scale.

A foreigner who was present on the occasion above referred to was good enough to send me, in writing, his own reflections upon the discussion on this word, and more especially with reference to the alternative that had occurred to me of the term "salaried officers" instead of *employés*. It appears from what he stated, that so far as concerns countries which use the French language, *les employés* (clerks) of the government, or of public or private administrations, would feel rather offended by the word *salaire*, to express what they are paid. Their salary is called *appointements*, so much a year. *Les ouvriers* (workmen) have a *salaire*, so much a day. *Les domestiques* (servants) have *des gages*, so much a year or a month. *Les personnes revêtues d'un emploi honorifique, ou exerçant une fonction ou un emploi gratuit* (unpaid), are generally called *fonctionnaires*, or else the word *employé* is not used in general for them.

Appropriately to this topic, it may be interesting to note, that at the same Congress one of our most honoured scientific veterans, Mr. Babbage (whom, by the way, I saw two days ago at the meeting of an important society of which he was one of the founders thirty-five years since), recommended that England should invite the United States, and our own colonies jointly, to undertake the following tasks:—

"1. A complete English dictionary of all words in general use in each district.

"2. Out of this collection a great English dictionary might be formed with two supplements. The first supplement to consist of words becoming obsolete or now little used; the second of words coming into use, but not yet sufficiently established to justify insertion in the first edition of the great dictionary.

"3. To lay down laws for the adoption of new terms when required, and for the formation of all their derivatives. This inquiry would be the most important, and probably the first to be undertaken.

"At intervals of ten or twenty years, amended editions of these dictionaries should be prepared and published." (*Report of International Statistical Congress*, p. 394.)

Had this scheme of Mr. Babbage's been acted upon, there can be little doubt that the word "employee" would by this present time have passed from the second of the suggested supplements into the body of the dictionary, and thus have received its full letters of naturalisation.

FREDK. HENDRIKS.

Kensington.

THOMAS GEMINUS.

(4th S. iv. 391.)

Love of truth and of accuracy so thoroughly influences the management of "N. & Q." that I believe I shall be pardoned if I venture to intrude a few corrections even within the sacred precincts of the editorial brackets. The title of Vesalius's *Treatyse of Anatomie* being printed in italics, the reader might be led to suppose that the original work was an English treatise, whereas it was first published in Latin at Basel (not Padua\*) in 1543. A second edition appeared from the same press—that of Oporinus (Herbst?) in 1555, and a third in 1563. The work was reprinted at many other places, and in various languages; but I need not now go farther into this matter. In the same year in which the first edition was published, there appeared a very short abridgment of it, which I believe to be extremely rare. I possess a copy of this abridgment, which is now before me; it is a very thin folio, of only twenty-one pages, including the wood-cut title, and it has only nine anatomical figures. The title-page, like that of the larger work, represents Vesalius in the act of lecturing on a dead body to a crowd of auditors, and a cartouche near the bottom of the engraving bears the following words:—"Andrea Vesalii Bruxellensis, scholæ medicorum Patavinæ professoris, suorum de humani corporis fabrica librorum epitome." Then follows a dedication to Prince Philip, dated "Patavii, 1542." At the end of the volume—"Basileæ, ex officina Joannis Oporini, anno 1543, mense Junio."

I now proceed to answer a question of SIR T. E. WINNINGTON's; and will conclude by proposing one of my own.

The work of Geminus is not an original one, nor is it a full reprint of Vesalius's volume of 1543, but a compendium of it, as Geminus expressly states in his preface and implies in his title. I have a copy of this very rare book, which is interesting as affording an example of the first rolling-press printing ever executed in England; unless, indeed, an earlier instance may be found in Raynolde's *Byrth of Mankynde*. Geminus compiled the work, and engraved the plates, but did not execute the printing of the letter-press. The title, which is engraved, exhibits in the centre the royal arms of England, and around these are emblematical figures, drawn in Italian taste. Below the arms are the words: "Compendium totius Anatomie delineatio, ære exarata per Thomam Geminum, Londini." The dedication to King Henry VIII., following the title, is signed "Thomas Geminus, Lysiensis, Londini, quarto calendas Octobres, anno 1545."

[\* We were misled by Bryan (*Dict. of Painters and Engravers*), who states that "Vesalius's *Anatomy* was first printed at Padua in 1542."—ED.]

At the end of the volume—"Londini in officina Joanni [sic] Herfordie, anno Domini 1545, mense Octobri."

I conclude with two queries:—What is the English of *Lysiensis*? What nationality does it imply? "*Geminus*" of the Latin edition becomes in the English ones "*Gemini*;" so I suppose he was an Italian. Where can I find any notice of him, beyond such as relates to his being the engraver of these plates after Vesalius? He was probably a physician as well as an artist.

J. DIXON.

#### DID DRAKE INTRODUCE POTATOES?

(4<sup>th</sup> S. iv. 436.)

Tradition is not history, because history may be defined to be a record of facts; nevertheless tradition is not to be entirely ignored, as it is often based upon a great deal of truth. Both the Drakes and the Raleighs had property in the south of Devon. Ashe, an estate a few miles north of Seaton, pertained to the Drakes, and it was here that the great Duke of Marlborough was born. Colyton, or Colaton, three miles west of Sidmouth, belonged to the Raleighs; and the parish has ever since been called Colyton Rawley (it is now commonly spelt Rawley) in remembrance of the name. Sir Walter was born at Hayes, a house now known as Hayes Farm, in the adjoining manor of Budleigh, or East Budleigh, a house which his father then rented. I think he had the remainder of an eighty years' lease of it. When Sir Walter grew up he was anxious to purchase this house, old association having endeared the place to him; as, to quote the words he made use of to Mr. Duke, the owner in 1584, when he applied to him on the subject, he said: "I will most willingly give whatever in your conscience you deem it worth." And again: "I am resolved, if I cannot entreat you, to build at Colleton, but for the natural disposition I have to that place, being borne in that house, I had rather seate myself there than anywhere els." This request was not successful, and so we may infer that Sir Walter was content to be at Colleton or Colyton. At the time, however, that the family was at Hayes, they occupied a seat on the north side of the nave in Budleigh church. On the old oak seat-end are the figures 1537, and tradition points this out as the place they frequented. For this reason a scrupulous care ought to have been exercised in preserving this date perpetually in the same spot. But in June 1806 the oak seats in the nave were cleared away, and were replaced, I am sorry to say, by stained deal; and I am still further sorry to say that the bench-end with the date on it was fixed to another seat nearer the north-east corner of the building. Shall we ever have either clergy or churchwardens capable of taking proper care of

the buildings entrusted to their custody? In the pavement of the passage through the middle of the nave, there lies a slab marking the site of a vault belonging to the Raleighs. In the centre of the slab, simply incised in outline, there is a Calvary cross flory. Round the margin there is an inscription in these words—*ORATE PRO AIA IOHANNE RALEGH VXR' WALTERI RALEGH QVE OBIT X<sup>o</sup> DIE MENS AV . . .* The rest is obliterated. The Johanna here recorded was the first wife; the second wife, and Sir Walter's mother, was Catheline, daughter of Sir Philip Champenowne of Modbury. (*Dev. Pedigrees*, by J. Tuckett, p. 131.) But, like a ship beating to windward, I am gradually working my way to the potatoes. With this view we must steer again for Colyton. About two hundred yards west of Colyton church there is an old house built of the dark red stone of the neighbourhood. The abbots of Dunkeswell once had a palace in this manor, and the Dean of Exeter had a rectory here. The house is called Place, and perhaps this word is merely a contraction of Palace, just as the remains of the old palace of the Bishops of Exeter, lying below Chudleigh (near the Rock, and occupied some thirty years ago by the Balcombes) is now always called and written Place. The hood mouldings round the windows of the house at Colton have a Perpendicular character; and if this were all, we might perhaps be disposed to think Sir Walter built here after he was disappointed in getting Hayes; but there is a small room over the porch on the east side of the house, the two-light stone window of which is Decorated, and this, if original, would make the building much older than his time. This room was probably the chapel, for there is a piscina in the south wall. Two men working in the garden (one rented the house) willingly entered into conversation. They said it was generally believed in that neighbourhood that Sir Walter Raleigh was the first to bring potatoes to England; and further, that he first planted them in that garden, along the north side of the house, when he lived there—a spot to which they particularly directed attention. These circumstances are sufficiently minute; at the same time, I merely offer them as a tradition still surviving in the locality.

I cannot add anything to the Editor's remarks respecting the introduction of this root into Ireland, but content myself with collecting on the spot a tradition respecting its first planting in England.

P. HUTCHINSON.

Apropos to the Editor's reply, I may add the following from the *German Notes illustrative of Irving's Columbus*:—

"The potato (*Solanum nigrum*) is still cooked and eaten like pinach. Nearly related to the common potato is the recently discovered [1829] American sort of *Sola-*



*num montanum* and *cavi*. The fruit of the *Solanum melongina* and *insanum* is eaten by the Indians (*Indien*) with sugar and sweet herbs (*gewurz*); so also the love-apple (*Solanum lycopersicum*), which is enjoyed by Americans and South Europeans. It is known that Drake first sent to England the potato as food; but by a misunderstanding the fruit (potato-apple) was first used, which, alone, has a very bad taste, but after the fall of the fruit recourse was had to the root." (Schubert, see also Assal.)

T. J. BUCKTON.

GREEK RING INSCRIPTION (4th S. iv. 479).—The inscription *ἦφος* is, I conceive, *ἦνός*, written with  $\phi$  for the digamma *F*; say *ἦφος* = *ἦφος*, "skilled in throwing the dart," an epithet both of Apollo and Bacchus. (Homer, *Il.* xv. 365). Heyne says it was pronounced or written *fnios* in this passage, and in *Il.* xx. 153. (*Excurs. in Hom.*, p. 183); but such criticism is purely conjectural; mine appears to be supported by its fitness, the amethyst being sufficiently hard to give fire with steel and to scratch glass. (*Penny Cyc.* i. 450.)

T. J. BUCKTON.

"AUT CÆSAR AUT NULLUS" (4th S. iv. 435).—The author of this phrase is unknown to me; it does not appear to be in Suetonius or Valerius Maximus, but the subject-matter of it is to be found in the *Life of Tiberius Cæsar*, by Dio Cassius (lvii. 8):—

Οὔτε γὰρ δεσπότην ἑαυτὸν τοῖς ἐλευθέροις, οὔτε αὐτοκράτορα, πλὴν τοῖς στρατιωταῖς, καλεῖν ἐφίει· τὸ τε τοῦ πατρὸς τῆς πατριδος πρόσρημα παντελῶς διεώσατο, καὶ τὸ τοῦ Αὐγούστου οὐκ ἐπέθετο μὲν (οὐδὲ γὰρ ψηφισθῆναι ποτε ἔλασε), λεγόμενον δ' ἀκούων, καὶ γραφόμενον ἀναγινώσκων, ἔφερε· καὶ ὁσάνκι γε βασιλευσὶ τισὶν ἐπέστελλε, καὶ ἐκεῖνο προσενέγραφε. τὸ δ' ἔβλον Καῖσαρ, ἔστι δ' ὅτε καὶ Γερμανικός, ἐκ τῶν ὑπὸ τοῦ Γερμανικοῦ προχθέντων, Πρόκριτός τε τῆς Γερουσίας, κατὰ τὸ ἀρχαῖον, καὶ ὅψ' αὐτοῦ ἀνομάζετο. καὶ πολλὰκι γε ἔλεγεν ὅτι, δεσπότης μὲν τῶν δοῦλων, αὐτοκράτωρ δὲ τῶν στρατιωτῶν, τῶν δὲ δὴ λοιπῶν πρόκριτός εἰμι.

Nor would he suffer himself to be called "Lord" by a free man, nor "Imperator" except by the soldiers; he altogether repudiated the title "Father of his country;" even that of Augustus he did not usurp (for he did not concede that epithet to himself), and did not admit it in conversation or in writing when addressed by or addressing sovereigns. *He confined himself to the title "Cæsar;"* and in German affairs, after the ancient practice, he took the title of Germanicus and "Prince of the Senate," often saying that he was Lord of the slaves, Imperator of the soldiers, and Prince of the rest of the people.

Tacitus (*Ann.* i. 86) concurs generally with this statement.

T. J. BUCKTON.

"Aut Cæsar aut nihil," was the motto adopted by that disgrace to humanity Cæsar Borgia (more properly Borja, the Spanish family name). At the beginning of a French translation (published

at Leide by Theod. Haak, 1712) of Thomas Thomaſi's *Life* of this execrable son of an execrable father is Cæsar Borgia's portrait, with the motto "Aut Cæsar aut nihil"; the epigram on whom was so aptly translated by F. C. H.:—

"Borgia was Cæsar, both in deed and name,  
'Cæsar or nought,' he said: he both became."

P. A. L.

GARRICK (4th S. iv. 198, 264).—There is a Protestant family, La Garrique, still existing in France, Loir-et-Cher; and Professor la Garrique, of Paris, tells me that their pedigree shows that David, who fled to England, was an offshoot. A difference in the mode of writing the name is to be noted.

HERMANVILLE.

Paris.

ZECCA (4th S. iv. 257, 468).—The derivation of *calafato* is doubtful. It may be from *calefactum*, *calefacere*, or from قلافي, *kalafa*, decortavit, whilst *dogana* seems to be derived from δοχή, *dochá*, from δέχομαι. The Italian *fondaco* is no doubt from the Arabic فندق, *funduk* (whence the Spanish *alhondiga*, *fonda*, an inn, tavern); but the Arabic word is derived from πανδοχεῖον, *deversorium*.

R. S. CHARNOCK.

Gray's Inn.

LAGENA (4th S. iv. 313, 465).—It is right to add, that since the date of my former communication I have met with this word in frequent use in the *Liber Custumarum*, as edited from the City records by Mr. Riley, who calls it uniformly "a gallon" (see p. 811). Among the references I find "una lagena de oystres," p. 119; this should perhaps mean "a barrel," in conformity with MR. SHIRLEY's suggestion. It occurs also as a measure for wine; thus we have "quod lagena cervisiæ" at p. 383, which seems exactly to meet Ainsworth's definition, "a flagon, flask, or stone bottle." At p. 425 we have "quod potellus, quarta et lagena;" this may do for a pint or half-pint *pot*, a quart *pot*, and a gallon measure, such as are still in use.

The word is very old; it appears as *lagynos* in Greek, and ლაგ, a measure of capacity, called "log" in A. V., Lev. xiv. 10, 12; also as לֶגֶן, "a bottle or picher," in Hebrew. I am inclined to think that the *l* is a contraction of the definite article *al*, or *el*, which may point to a connection with the Arabic word قُبْطَة, *kinnimah*, also "bottle," and serve to remind us of "the fisherman and the *gin*," in the *Arabian Nights*, where the *spirit*, on escaping from the bottle in which he had been corked up, threatens to prove mischievous. It is curious to find this old root so welded into Gaelic and Irish; I do not find the same analogy in Welsh.

A. H.

**BIBLIOGRAPHY OF ARCHERY** (4th S. iv. 330, 463.) Sir W. Wood was Marshal of the Fraternity of Finsbury Archers, and was knighted by Charles II., whose queen, Catherine of Portugal, presented him with a silver badge or shield, which was afterwards in the charge of the oldest members of the fraternity. This shield is now in the possession of the Royal Toxophilite Society, which also possesses two curious portraits of Sir William, who is represented as wearing on his breast this shield. Sir William was buried at Clerkenwell, where can be seen the monument erected to his memory by the Royal Toxophilite Society in 1781. The shield or badge weighs about twenty-five ounces, is fourteen and a half inches high and twelve inches broad, and has various figures on it; and at the top is "Reginæ Catherinæ Sagitarij," and the arms of England and Portugal. The date is 1676. The Royal Toxophilite Society possesses also other valuable and antique pieces of plate and some interesting portraits.

#### TOXOPHILITE.

**MOONRAKERS** (4th S. iv. 76, 165.)—The tale my old uncle used to tell in relation to this was:—Two Wiltshire haymakers were returning home (perhaps rather fou) with their rakes over their shoulders, when they spied the reflection of the moon in a pond, and thought it was a lump of gold. One of them immediately took off his boots and stockings, and began to wade for it, but finding the water too deep, he seized hold of his rake, and was trying to rake it towards himself when a party of Somersetshire mowers came along, who, when they saw what he was doing, of course began to chaff the two Wiltshire worthies for their foolishness, and call them moonrakers.

R. ANTHONY-JOHNSTON.

Clifton.

**BOGIE CARRIAGE** (4th S. iv. 407.)—In Scotland, in the engineering works, they have a small carriage about 3 ft. 6 in. long and 2 ft. broad, on wheels about 8 ins. in diameter, used for drawing about various parts of an engine, &c. from one shop to another, which they call a "bogie." From inquiry I find that it has been known by that name for fully sixty years.

R. ANTHONY-JOHNSTON.

**A SCOTTISH WITCH RHYME: "DRICHTINE"** (4th S. iv. 331.)—DR. ROGERS may like to be referred to the *Old English Homilies* (twelfth century) lately put forth by the E. E. T. S. He will there find "drihten" *passim*, e. g. p. 3, "heo duðen heore clafes huppon þe asse fole and are drihten scodþan rad þe on." Kenilworth.

EDWD. H. KNOWLES.

**MATTHIAS CORVINUS** (4th S. iv. 431.)—This distinguished man was by the free choice of the Hungarian nation elevated to the throne as Matthias I. in 1458 before he had attained the age

of sixteen. Emulous of his father, the valiant John Hunyades, he was the terror of the Turks during the whole of his reign. He held Bosnia, Transylvania, Walachia, Moldavia, Slavonia, and Servia, in despite of the incessant attacks of the Turks. Moravia, Silesia, and Lusatia were subdued by him, and he conquered the Emperor Frederick III. of Austria, fixing his residence at Vienna in 1485, where his brilliant career was terminated in 1490 in the forty-eighth year of his age. This great prince joined to the arts of war the love of literature, of which he was the zealous protector at its resuscitation. His predecessor on the throne of Hungary was Ladislas V. called the Posthumous (1453-1457), and his successor was Wladislas (=Uladislas) II. (1490-1516), who had been elected King of Bohemia in 1471.

T. J. BUCKTON.

**CRUMBLE IN TOPOGRAPHICAL NAMES** (4th S. iv. 335, 491.)—This word is probably from the Celtic *crwm*, *erom*, crooked. *Crom-al* would signify the crooked water. Crumble would also corrupt from *crwm-bold*, the crooked dwelling. As a surname, Crumble might be the same as Grimbale and Grumell, corrupted from *Grimbold* or *Grimwald*.

J. CK. R. says the Norse (Norsk *?*) name *Hall-börn* is found in the name of Holborn. The usual derivation of Holborn is from *Old Bourn*; but the name is rather from *Ol-Bourn*, the Ol rivulet. The primitive meaning of *el*, *al*, *el*, *il*, *hall*, found in many geographical names, is water.

R. S. CHARNOCK.

Gray's Inn.

**EDUCATION IN SCOTLAND** (4th S. iv. 475.)—As some proof of the popularity of the French language in Scotland, I may mention that in my boyhood, at a large school, the master over my division of it put it to the vote among the boys—thirty-five in number—whether they would prefer being taught Latin or French. The votes were carried in favour of French; and I remember one of the first exercises for translation in that language was a birthday ode by some Parisian courtier in honour of the infant son of Napoleon I. Latin was taught afterwards, together with music and drawing. In addition to French, the German language is now widely studied in Scotland, and particularly by students at the universities.

It ought to be mentioned that one of the boys—if not more—was brought up in the family traditions of the exiled French Huguenots, who made their escape from death and persecution to all the Protestant countries of Europe at the time of the revocation of the Edict of Nantes. J. MACRAY.

**MILTON'S GRANDDAUGHTER** (4th S. iv. 134, 326.)—Your correspondents do not appear to have observed the mistake in the name of the adapter of Milton's *Comus* for the stage. It was not John



Dutton, but John Dalton. Dalton's adaptation was originally produced in 1738, with the music of Arne, although it was not until 1750 that he procured the performance for the benefit of Mrs. Forster, Milton's granddaughter.

Dalton has sometimes been charged with presumption in associating his own verses with those of Milton. Doubtless the vigorous and beautiful language of the great poet has had the effect of making that of his humble imitator appear weak beside it, but nevertheless Dalton's verses have always struck me as being far superior to the generality of such performances. There is one song which, as it has been for many years omitted in the representation of *Comus*, I may perhaps be excused for transcribing, as affording a fair specimen of his powers:—

"Nor on beds of fading flowers,  
Shedding soon their gaudy pride;  
Nor with swains in syren bowers,  
Will true Pleasure long reside.

"On awful Virtue's hill sublime  
Enthroned sits th' immortal fair;  
Who wins her height must patient climb,  
The steps are peril, toil and care.

"So from the first did Jove ordain  
Eternal bliss for transient pain."

W. H. HUSK.

PROFESSOR MASSON'S "LIFE OF MILTON" (4th S. iv. 476).—In addition to MR. GROSART'S expression of a "wistful look" for the appearance of Prof. Masson's second volume, will you permit me to add another evidence of the same desire on the part of a well-known German author, Reinhold Pauli (the continuator of Lappenberg's *History of England*), who, in his new work, *Aufsätze zur englischen Geschichte*, writes as follows in a note to his article on Milton when quoting Prof. Masson's *Life*:—

"Es ist leider bisher bei dem einen Bande dieses ausgezeichneten Werkes geblieben."

J. MACRAY.

Oxford.

DIBDIN'S SONGS (4th S. iv. 351, 488).—That another ballad of our *ναυποητής*, combining his fore-castle cheeriness with his inland observation, may not be brought into question, I wish to put on record the history of his "Lamplighter."

One evening in 1790, my father (himself a versemaker and vowed disciple of the Twickenham school, disparaging even Homer's Anglicised muse if not arrayed in lace ruffles and hooped petticoats) took me, then a lad of thirteen, to Charles Dibdin's lodgings in the Strand, intending to accompany him to his entertainment—the "Oddities" I think it was—when we found him under the hands of his *friseur*, enveloped in a powder-cloud. After awhile, the poet exclaimed to my father "I want a new song! help me to a subject." My father, who was one of the last

men in the world to make a popular hit, sat puzzling his brains, as I suppose, for some classical notion, when the lamplighter's ladder made its usual thud against the lamp-post over the street-door. "I have it," said old Charles, and began tabouring on his knees, and humming snatches of music till the nephelegerics had ceased, when he walked over to his piano, and played and sang, stopping every now and then to jot down words or notes till it was time to attend his auditory, before whom he introduced his new-born "Lamplighter":—

"I'm jolly Dick the lamplighter,  
They say the sun's my dad;  
And truly I believe it, sir,  
For I'm a pretty lad," &c. &c.

The question being of fact, and not of conjecture or of criticism, I append my name rather than my initials. EDMUND LENTHAL SWIFTE.

ANNE ASKEW (4th S. iv. 453).—Let not HERMENTRUE be content with anything less than John Foxe's own account of Anne Askew. It well repays perusal. An edition of Foxe without it must be a poor one. It occurs in the eighth book, reign of Henry VIII., events of A.D. 1545. In the edition of Foxe published by Seeley in 1838 it is to be found at p. 537 of the fifth volume. Miss Strickland tells the story very well under "Catharine Parr," but Foxe is the authority. P. P.

In the *Associated Architectural Societies' Reports* for 1862, HERMENTRUE will find a paper on the martyrdom of Anne Askew, read before the Lincoln Society by Archdeacon Trollope. In the notes at the end reference is made to the following works:—

Foxe's *Acts and Monuments*, ed. 1684, ii.; *Narratives of the Days of the Reformation*, edited by J. G. Nichols; *A History*, &c. by Edward Asku, 1607; Bale's works in Parker Society; MS Harl. 419, fol. 2. W. T. T. D.

WHITEBAIT: BLANCHAILLE (4th S. iv. 311).—I feel confident, though I can give no reference, that I have read a statement by, I think, Mr. Buckland, that whitebait is a collection of the fry of at least half a dozen fishes; if so, "the Greenwich hôtelier" is correct in styling the dish *blanchaille*. ALFRED JOHN DUNKIN.

Noviomagus.

BENEDICTINE HOSTELS AT OXFORD (4th S. iv. 244).—Since I wrote the notice to which I now refer, I have visited the remains of what was the abbey church of Pershore. During the repairs which have lately been made, some tiles were dug up which are now laid in the floor of the south aisle just outside the choir. I was very glad to discover among them one bearing, with great distinctness, the three chalices. This brings

the coat home to Pershore. The other heraldic tiles are—

2. Three covered cups. This is probably for Boteler. It is to be seen on a tile in Gloucester, also a Benedictine abbey, in the Chapel of the Apostles at the foot of the reredos.

3. Ten roundlets. This might be the see of Worcester; but possibly it was given for Zouche. William Lord Zouche, who, by paternal descent, was a Mortymer, married for his first wife Alice de Toni, widow, first, of Thomas de Leyborne, but secondly of Guy de Beauchamp, Earl of Warwick. He married for his second wife Eleanor de Clare, sister and heiress of Gilbert de Clare, Earl of Gloucester. She died 1337; Lord Zouche died 1335, and was buried in another Benedictine church, Tewkesbury, in the Lady Chapel, which, like the Lady Chapel at Pershore, has long since been destroyed.

4. A fesse between six cross-crosslets. Beauchamp of Warwick. D. P.

Stuarts Lodge, Malvern Wells.

LOW SIDE WINDOWS (3rd S. xi. 390; 4th S. iv. 345.)—The theory that this peculiarly placed opening was the one out of which the sacristan rang the sanctus bell at the moment of the manifestation of the host, as urged in the Constitutions of 1281, was put forward by Messrs. Neale and Webb in 1843, in their translation of Durandus, *Symbolism of Churches*, and further by the architect, Mr. J. J. Cole, in 1848, in a communication to the *Journal of the Archaeological Institute*, v. 70. Therefore J. S. must not imagine that his contribution in 1861, and again lately, is a novelty. A succinct account of the many attempts to account for this feature in a church is given s. v. in the part of the *Dictionary of Architecture* just issued by the Architectural Publication Society. It also states in what publications illustrations of the examples are to be found.

W. P.

SIR THOMAS LOMBE (4th S. iv. 451.)—A gentleman connected with the Lombe family enables me to reply to one of the queries. Alderman Sir Thomas Lombe married Mary Turner. My informant knows nothing of her history. The daughter, born 1733, whom James, seventh earl of Lauderdale, married, was named Mary Turner Lombe. Sir Thomas and his half-brother John built the silk mills at Derby, and introduced organzine silk into England—a trade before confined to the Italians. John Lombe was supposed to have been poisoned by some Italians, and Sir Thomas had 14,000*l.* granted to him by Parliament, 5 Geo. II. S. W. RIX.  
Beebles.

DE SCOTENAY (4th S. iv. 491.)—The remarks of TEWARS on the Willoughby d'Eresby pedigree have severely "exercised" me. There is some-

thing seriously wrong about either his pedigree or mine, and I hope that he will allow me to compare notes with him on the subject. If mine be so far wrong, I shall be happy to have the opportunity of correcting it. The sentence which perplexes me most runs as follows:—

"It has been proved, however, from the *inq. post mortem* of Maud, Countess of Oxford in 1412, to whom her grandson Robert, sixth Lord Willoughby, was found heir, that Alice [wife of the fourth lord] was the only sister of the mother of the countess, and was therefore one of the two daughters and coheirs of John Lord Botetourt by Maud his second wife."

Now I dare say the fault is mine, but after referring to the pedigrees of Willoughby, Vere, and Botetourt, I cannot understand this. The only Maud Countess of Oxford to whom TEWARS can refer appears to me to be Maud, daughter of Ralph de Ufford and his second wife Maud or Matilda of Lancaster, who had no less than five sisters, not one of whom married a Botetourt. Again, my Botetourt pedigree reveals to me no John Lord Botetourt who left two daughters and coheirs, and the only barons of that name whose wives were Mauds married daughters of Thomas Fitz-Otho and of John Lord Grey de Rotherfield, the former leaving an array of sons, and the latter one daughter and heir, Jocosa Lady Burnell.

To return to Willoughby: I find in my MS. book the wives of Robert the fourth lord given as—1. Elizabeth, daughter of John Earl of Salisbury; 2. Margaret, daughter of Lord Zouche [q.v. which lord]; 3. Elizabeth Baroneess Latimer, born 1363, *inq.* taken 1395-8. I do not discover Alice at all; and William, eldest son of this fourth lord, I find to have been born in 1372.

I hope TEWARS will understand that I am not making an assault upon his accuracy; I think it very likely that I am the defaulter, and I shall be much obliged to him if he will kindly set me right.

HERMENTRUDF.

PORTRAIT OF SACHEVERELL (4th S. iv. 478, 551.) There is a portrait of Dr. Sacheverell at Magdalen College, Oxford. There would therefore be no difficulty in HERMENTRUDE obtaining a "detailed description" of the doctor. H. H.

THE WORD "METROPOLIS" (4th S. iv. 335, 485.) MR. TEW says:—

"Strictly speaking, and looking to ancient custom, the Bishop of London is the metropolitan bishop, and his diocese the metropolitan see. The true title of the Archbishop of Canterbury is the Patriarch of Canterbury—the Patriarch of Alexandria, Constantinople, &c., ἀρχι πατρις, chief father of all the fathers of the church."

At what period of English history is London described as the metropolitan see? The patriarchates of Christendom are as well known as the bishoprics. The Holy See made Canterbury an archbishopric, but never erected it into a patriarchate. But Canterbury and York had



always the title of metropolitical sees of their provinces. In Catholic countries the archiepiscopal church is called the metropolitan church; for instance, at Paris and Malines, where the cathedral is described usually as *la Métropole*. It is possible to assent to the language of *The Times* and the London vestries as distinctly recognised modern. But London was never the metropolitan see after the time of St. Augustine of Canterbury. As it exists now, it may be convenient, for reasons with which I am not acquainted, to describe it as MR. TEW suggests. But upon this point I have no opinion to offer.

MR. TEW further says:—

"The view is not correct that every metropolitan is an archbishop. The Bishop of Montreal is metropolitan of Canada; the Bishop of Calcutta is metropolitan of India, but neither of them are archbishops, or, at all events, so styled."

The examples given by MR. TEW are modern, and are recent institutions of the British Government. Before Canada became a British possession it was a French Catholic colony. The present archbishop and metropolitan of Quebec is the fifth. He succeeded to the primacy in 1867.

D. P.

Stuarts Lodge, Malvern Wells.

WHIPULTRE (4th S. iv. 452).—There is some misapprehension here, for two editions of Chaucer now before me both include the ash; they read as follow ["Knight's Tale," 2924-6]:—

"... oke, fir, birch, aspe, alder, holm, poplere,  
Wilow, elm, plane, *ash*, box, chestein, lind, laurere,  
Maple, thorn, beche, hasel, ew, whipultre."

Edit. Tyrwhitt, Lond. 1866.

"... ook, fyr, birch, asp, alder, holm, popler,  
Wilw, elm, plane, *assch*, box, chesteyn, lynde, laurer,  
Mapul, thorn, beech, hasil, ew, wyppyltre."

Edit. Robert Bell, n.d.

This tale is a translation. On turning to the *Teseide* of Boccaccio, bk. xi, I find mention of—

"Cipresso, the cypress; tasso, the yew; cedro, the cedar; abete, the fir; pin, the pine; corillo, the hazel; mirto, the myrtle; auno, the alder (?); palma, the palm; olmo, the elm."

Chaucer, in translating, or rather adapting, has omitted the cypress, cedar, pine, and palm; and he appears to have substituted the laurel for the myrtle.

In attempting to explain this word *whipultre*, I shall make a distinction between the two modes of spelling here shown, and adopt *wyppyltre* as the true form. It stands, I think, for "Christ's thorn tree;" and my argument is founded upon the notion that *wyppy* means a wythe-band, or garland. The root is well explained in Jamieson's *Scot. Dict.*, where we have "To wip, wyp, to bind round"; and "Wyp, a wreath, a garland"; such, apparently, as is described by Brand, ii. 78, "a garland of prickles," similar to Christ's *crown of thorns*. The word "thorn," as used by Chaucer,

may stand for *Crataegus oxyacantha*, the common hawthorn; the "wyppyltre" is *Rhamnus*, the buckthorn. We must remember that the *Rhamnaceæ* include *Zizyphus spina-Christi*: and buckthorn is called Christ's-thorn in various dialects; ex. gr. *Korsbaertorn*, Danish, *Kreuzdorn*, German; the word used is cross, but it means Christ's cross.

A. HALL.

BELL INSCRIPTIONS, ETC. (4th S. iv. 478, 520).—Mr. Stainbank\* once lent me his fine collection of fac-similes of bell inscriptions, and in return I consented to lend him a collection of my own, containing rubbings of bells from two hundred and fifteen places. In many cases there were two or three, or even more, from one church: most of them were mediæval, and all in some way curious or interesting. They were carefully mounted on cartridge paper, and labelled. The bulk of them were taken by myself in Lincolnshire and elsewhere; but a great many were given me by Mr. Daniel-Tyssen and other friends. I hoped to go on increasing the collection, which was one of my most cherished possessions, and I looked forward to its sometime finding a permanent home in the library of the Society of Antiquaries or of the British Museum. I am sure many of your readers will be sorry to hear that some person unknown obtained felonious possession of the parcel containing the whole collection, and that I have never seen or heard of it since. This was in July 1868, and I have not had the heart to begin again.

J. T. F.

The College, Hurstpierpoint.

The volume containing *fac-similes* of inscriptions on ancient bells is in the possession of Mr. John Mears, of 16, Approach Road, Victoria Park, who would no doubt allow MR. WALESBY or any other gentleman to see it, judging from the kind courtesy with which he lately lent the volume to me. The celebrated bell foundry at Whitechapel is now ably carried on by Mr. Stainbank, the Mears family having retired from the business.

H. T. ELLACOMBE.

Rectory, Clyst St. George.

DELAMAIN (4th S. iv. 513).—The following pieces of information may prove interesting and useful to Y. S. M.

In the parish register of Donnybrook, near Dublin, this entry of burial appears:—

"1737, April 7. Old Mr. Dallamain."

And in Sleator's *Public Gazetteer*, March 11, 1760, the following notice may be found:—

"Tuesday last died Mrs. Mary Delamain, widow of the late Captain Henry Delamain, who was the first that brought the earthenware manufacture to perfection in this kingdom; and since his decease his said widow (endowed with all the virtues of a good Christian, tender

\* Of the firm of Mears & Stainbank.

parent, and sincere friend,) continued it with such advantage to the purchasers as to prevent the further importation of foreign wares," &c.

ABBA.

PRONUNCIATION OF *I* IN WELSH (4th S. iv. 514).—Has not DE MORAVIA too hastily concluded that the noun *wind* was meant in Camden's *Britannia*, and not rather the verb to *wind*, when he placed it alongside of the word *kind*? I by no means subscribe to the conclusion that, in verse, we now pronounce *wind* as we do *kind*. I for one do not, unless it appears evident that it was the poet's intention that it should be so pronounced in any particular instance. To my ear the other practice sounds like affectation.

F. C. H.

"PERISH COMMERCE! LET THE CONSTITUTION LIVE" (3rd S. xii. 535).—It was Dupont de Nemours who, in 1791, speaking of St. Domingo, said—"Si cette scission devait avoir lieu, s'il fallait sacrifier l'intérêt ou la justice, il vaudrait mieux sacrifier les colonies qu'un prince." (Ed. Fournier, *L'Esprit dans l'Histoire*, 375.)

P. A. L.

MARIE-LOUISE-ÉLISABETH D'ORLÉANS, DUCHESSE DE BERRY (4th S. iv. 478).—Your very erudite correspondent HERMENTRUDE is no doubt acquainted with Saint-Simon's detailed description of the personal appearance of the Duchess of Berry. Still, as she asks for it, I venture to transcribe part of it:—

"Cette princesse était grande, belle, bien faite, avec toutefois assez peu de grâce, et quelque chose dans les yeux qui faisait craindre ce qu'elle était. Elle n'avait pas moins que père et mère le don de la parole, d'une facilité qui coulait de source, comme en eux, pour dire tout ce qu'elle voulait, et comme elle le voulait dire, avec une netteté, une précision, une justesse, un choix de termes et une singularité de tours qui surprenait toujours. Timide d'un côté en bagatelles, hardie d'un autre jusqu'à effrayer; haute jusqu'à la folie, basse aussi jusqu'à la dernière indécence. Il se peut dire qu'à l'avarice près, elle était un modèle de tous les vices, qui étaient d'autant plus dangereux qu'on ne pouvait pas avoir plus d'art, ni plus d'esprit. Madame de Berry est grasse, mais elle a de belles chairs et beaucoup de fraîcheur. Elle est très-haute en couleur, d'un rouge très-fort," &c.

See likewise the *Souvenirs de M<sup>me</sup> de Caylus*.

P. A. L.

TIZARD (4th S. iv. 515).—Tizard bears—Paly of six or and gules, a bend counterchanged, on a canton sinister sable, a bugle-horn stringed or. Crest, on a ducal coronet or, between two wings expanded gules, a bugle-horn stringed of the first. (See Burke's *General Armory*, where the name occurs as "Tizard Hawkins of Winterbourne, St. Martin, Dorsetshire; present representative James Hawkins Tizard of Ashton, Esq.") NEPHRITE.

This name may have been at-Izod. (See under "Izard" in Lower's *Patronymica Britannica*.) I only find one coat assigned to it—viz. Paly of six

or and gules, a bend counterchanged, on a canton sinister, sable, a bugle-horn stringed or.

G. W. M.

For the information of your correspondent W. I beg to say that many of this name and of varying social condition are resident in Dorsetshire, and may be found in, and in the locality of, the county town, and of Weymouth. Arms are used by some of the name, viz., Paly of six or and gules, a bend counterchanged; on a sinister canton, sable, a bugle-horn, stringed, or. Crest: between two wings, gules, issuing out of a ducal coronet or, a bugle-horn as in arms.

Whether a grant was ever made can perhaps be ascertained by a search at the Herald's College on payment of the usual fees, but which, by the way, are heavy when compared with the labour of the officials and the value of the information ordinarily obtained.

E. G.

I beg to refer your correspondent W. to the *London Directory*, where he will find (p. 1303, ed. 1869) at least two families bearing the name Tizard.

O.

DR. FOWKE (4th S. iv. 389).—F. R. F. will find a brief account of Dr. Fowke in *Original Letters edited by Rebecca Warner of Beech Cottage, near Bath*, 1817.

W. B.

ENGLISH WINES (4th S. iv. 293).—Chas. Roach Smith, in his *Collectanea Antiqua*, has a long and exhaustive paper upon the manufacture of wines in England during the mediæval epoch. He has enumerated many vineyards in England.

ALFRED JOHN DUNKIN.

GOD'S SERJEANT DEATH (4th S. iv. 480).—See also Quarles's *Emblems*, ii. 13 (Gilfillan's ed. Edin. 1857):—

"The slender debt to nature's quickly paid,  
Discharged, perchance, with greater ease than made:  
But if that pale-faced serjeant make arrest  
Ten thousand actions would (whereof the least  
Is more than all this lower world can bail)  
Be enter'd, and condemn me to the jail  
Of Stygian darkness."

Shakespeare may have been indebted to the Bible for the idea: see Psalms lv. 15, Ecc. viii. 8.

In the *Elder Brother* (Act iv. Sc. 4), a play by Beaumont and Fletcher (or rather Fletcher) we find the following simile:—

"The quartans, tertians, and quotidian  
That will hang, like serjeants, on his worship's  
shoulders!"

THOS. McGRATH.

WYNNE (4th S. iv. 480).—Y. S. M. will find in Cassan's *Lives of the Bishops of Bath and Wells* a brief account of the life of Bishop Wynne, from which it appears he, in 1720, married Anne, the daughter of Robert or Richard Pugh, of Bennaith in the co. of Carnarvon, and Dol-y-moch, co. Merioneth.

W. B.



OLD SAYINGS (4<sup>th</sup> S. iv. 499, &c.)—Of the old saying mentioned by J. W. H., I have frequently heard one repeated (with a slight difference and an additional verse) by an old lady still living in south-east Cornwall. The version was as follows:—

“Whose little pigs are these, these, these,  
And whose little pigs are these?  
‘They are Johnny Cook’s, I know by their looks,  
And I found them among the peas.’  
‘Go pound them, go pound them.’  
‘I dare not for my life;  
For, though I don’t love Johnny Cook,  
I dearly love his wife.’”

WM. PENGELLY.

Torquay.

Your correspondent J. W. H. (see “N. & Q.” p. 500) may like to know that the old song about John Cook’s pigs, part of which his grandfather used to repeat, was current in Sussex as well as in Yorkshire. My mother used to sing it to my children when they were infants more than forty years ago. I know the tune quite well; I consider the song as a duet, and subjoin a version of the words as I have heard them sung by my mother—

1st voice. “Whose three pigs are these?  
Whose three pigs are these?  
2nd „ They are John Cook’s, I know by their looks,  
And I found them in the peas.  
1st „ Go pound them! Go pound them!  
2nd „ I dare not for my life;  
For he that poundeth John Cook’s pigs  
Must never kiss his wife.”

There was an old song which used to amuse me when a child, called “The Irishman’s Journey to Town; or, the New Langolee,” of which I recollect only scraps:—

“Why then, sir, says I, may I make bold to ask it,  
If the coach goes at six, pray what time goes the basket?”

At that time the accommodation for outside passengers was a basket-work seat at the back of the coach, as may be seen in Hogarth’s picture. The song goes on:—

“Then he made up his mouth, and says he, Sir, the basket  
Goes after the coach a full hour or two.”

If I remember rightly Paddy waits the hour or two, and finds the basket went *with* the coach. There are many verses, of which I only remember the following:—

“Good luck to the moon! for a noble sweet cratur  
That gives us her light each night in the dark.

‘Twould save the whole nation a great many pounds,  
sir,  
To subscribe for to light her all the year round, sir.”

There was another old song, the burthen of which was—

“Needles and pins, needles and pins,  
When a man marries his trouble begins.”

M. P. N.

OLD SAYINGS (4<sup>th</sup> S. iv. 500.)—As you deemed the “Tales of my Grandfather” worthy of a place in “N. & Q.,” permit me to correct two small misprints owing to my bad writing:—

1. “Fustus, funis, *apis* [not assis], capis,” &c.
2. “I’ve *norped* it, says Madam Downs.”

[Qy. the derivation of *norp*.]

J. W. H.

Beckenham.

SEVEN AGES OF MAN’S LIFE (3<sup>rd</sup> S. x. 228.)—It may interest some of your readers if I describe a little volume which I recently met with, more particularly as it to some extent corresponds with one described by MR. CORSER in “N. & Q.” (*ut sup.*) It is in 24mo, and was stall-acquired, at one penny; like many such acquisitions, it is without title, and hopelessly tattered. A running title, “The Pious Soul’s Divine Breathings” continues to p. 81; from 82 to 136, “Meditations on the Seven Ages of Man’s Life”; after which come “Rules for Christian Walking,” “A Threefold Alphabet of Rules for Christian Practice,” and a “Morning Prayer for Private Families.” The Meditations appear to be the same as those said to be by Bunyan, contained in the edition of 1701 described by MR. CORSER. They are in prose; each age has a rude emblematical woodcut, and is preceded by a text and eight lines of verse, except the first, which has six; and the whole concludes with a poetical abstract of eighteen lines. The first portion of the volume is not the same as *Practical Contemplations* (see “N. & Q.” 3<sup>rd</sup> S. iii. 429), which was reprinted in 1803 under the title of *Divine Breathings*. W. C. B.

CELEBRATED CHRISTIAN BURIALS (4<sup>th</sup> S. iv. 512.)—Will the following references be of any service to W. H. S.?—

Edward IV., *Archæologia*, i. 375.

Edward VI., *ib.* xii. 334.

Mary Queen of Scots, *ib.* i. 3.

Anne of Cleve, *Excerpta Historica*, p. 303.

Isabel of Warwick, Duchess of Clarence, Dugdale’s *Monasticon* (3-vol. ed.), i. 160, from MS. Cott. Cleop. C. III.

Richard Neville, Earl of Salisbury (father of the King-maker), Arundel MS. 26.

Anne Hyde, Duchess of York, and her children—styles, inscription on coffin-plates, necessities provided for Duke of Cambridge’s funeral, 1661, &c., Addit. MS. 12,514, fol. 188, 189, 193, 195, 197, 199, 220. HERMENTRUDE.

EDZEL, ENZIE (4<sup>th</sup> S. iv. 409, 523.)—My answer to this query contains a misprint. For *Engioholm*, line twenty-third, read *Engieholm*. The name *Engie*, pronounced *Aingy*, ought properly to have been derived from the Icelandic *engi*, a meadow, generally near a low river, whence the local Scotch name *Aingy* and Danish *Eng*.

J. C. ROGER.

**THE WHITE SWAN** (4th S. iv. 515.)—Henry IV. used the swan and antelope as his supporters. Henry V. removed his father's swan in favour of a lion. The swan appears as a supporter on the seal of Thomas Plantagenet, Duke of Gloucester, youngest son of Edward III.; his father often used it as a badge, and appeared at the tournament at Canterbury in 1349 in a tunic emblazoned with white swans, with the motto—

"Hay! hay! the wythe swan!  
By God's soul I am thy man!"

Henry IV. married Mary de Bohun, youngest daughter of Humphrey de Bohun. Mr. Planché, in a paper on "The Badges of the House of Lancaster," in the *Journal of the British Archaeological Association* (vi. 385), says the swan was the badge of the De Bohuns, not as Earls of Hereford, but of Essex, they having received it from the Mandevilles Earls of Essex. These Mandevilles and also the Nevils had a common ancestor in Adam Fitz-Swanne (perhaps corrupted from Sweyn), who had large estates in England *temp.* William I. Thus we have the origin of this badge. The antelope was the immediate cognizance of the Bohuns, and is frequently found associated with the swan as a badge. It became a supporter of the arms of their principal descendants—Katharine queen of Henry V., of their eldest son Henry VI., of John Duke of Bedford, and Humphrey Duke of Gloucester, his brother.

JOHN PIGGOT, JUN.

If your correspondent refers to Harleian MSS. No. 1073 and 3740, he will see that Henry IV. is said to have borne as supporters on the dexter side an antelope argent, ducally collared, lined, and armed or, and on the sinister side a swan argent. For further information see Willement's *Regal Heraldry*, p. 27.

GEO. J. ARMYTAGE.

Kirklees Park, Brighouse.

**GUILD OF MASONS AT FAVERSHAM ABBEY** (4th S. iv. 310, 374, 460, 519.)—Lewis says the statutes of mortmain were enacted in the reign of King Henry III., and that the monks of Faversham were affected by them: both statements are erroneous. This historian contradicts himself on the latter point.

If Jacob is wrong in saying 342 houses only produced 48*l.* in 1538, Mr. COWPER is as far out the other way in giving 10*s.* as the average rental of houses in 1498: the sum is outrageous. Jacob says his figures are based on "a record remaining"; if this were not so, clearly he had the unblushing impudence to fabricate the figures. The record may easily be among the corporation papers at Faversham and be unknown.

I cannot see that I am unfortunate in pointing to the old houses in Abbey Street. Mr. COWPER fully admits all I said about them, viz. that a mason would be wanted in repairing them.

Mr. COWPER argues as follows:—if in 1498 a given number of houses, viz. 23, produced a rental of 11*l.* 12*s.* 5*d.* (not 3*d.*), and 20*l.* 0*s.* 3*d.* being the lump sum of all the houses, it follows that as 10*s.* is the average rental of the twenty-three houses, the total number at the date in question was forty. May I be allowed to put the case another way? Richard Drylond belonged to one of the best families in Faversham, yet he seems to have lived in one of the twenty-three houses, the rental of which was 4*l.* only. Now if a good house only cost 4*l.* per annum, surely the balance between the two above sums, viz. 8*l.* 7*s.* 10*d.*, must represent more than seventeen houses. Moreover Southouse only gives a detailed account of the important houses—that is to say, those held by leases. He says, "Thus have we informed you of their rents reserved upon leases."

In conclusion, I will ask what guild met at the ancient Guild Hall in Tanners' Street? I know of three for certain, viz., the "Brotherhede," to which the barons of Faversham belonged; next, a "Brotherhood of the Mass of St. Anne"; and lastly, the Guild of Fishers, dating certainly as far back as *temp.* Hen. II., perhaps earlier.

GEORGE BEDO.

6, Pulross Road, Brixton.

**"THE SISTERS"** (4th S. iv. 515.)—Permit me to supplement my queries in reference to this subject by asking in what collection, public or private, is the original painting "The Sisters," by E. M. Cope, R.A., to be found?

JOHN PICKFORD, M.A.

Bolton Percy, near Tadcaster.

**DATE OF GRANT OF ARMS** (4th S. iv. 513.)—Given the name, we may find the arms; given the arms, we may find the name. A. F. H. does neither, yet inquires what steps he can take to find out at what date arms were granted to our family, adding that they bear arms now. We refer him to any alphabet of arms under letter H; there the date may be given of the arms which he has neglected to describe, and which may there be identified by him as those now used by the H. family. The circumstance of their being a younger branch does not annul their right to use the paternal coat with the due difference; denoting from which junior best son of the parent stock they derive their descent. If no date is given in the alphabet of arms, A. F. H. will obtain the best information by exhibiting the arms the family now bears at the Herald's College.

E. W.

**THE REDBREAST** (4th S. iv. 507.)—Had Mr. SALA's scruples not interfered with his appetite, he would have discovered, from their size, that the "Robins on toast" at Willard's Hotel were no relations of his and our friend the redbreast. The American robin is a kind of thrush, which, save in the matter of a red breast, has no resem-



blance either in size, voice, or manners to our well-known winter favourite. P. E. N.

OLD WEATHER-WIT (4th S. iv. 509.) — When, at the beginning of this year, I ventured to send to the Editor a few old proverbs relating to the weather, I was aware of no work in which such weather-wit was classified. But since then, I think in April, an admirable little book has been published, with the title:—

“Weather Lore: a collection of Proverbs, Sayings, and Rules concerning the Weather, compiled and arranged by R. Inwards, F.R.A.S., Fellow of the British Meteorological Society. W. Tweedie, Strand.”

I beg therefore to recommend those readers who may desire to study the weather of the other months and seasons of the year, to procure Professor Inwards' comprehensive and well-arranged book of weather-wisdom, ancient and modern. I constantly refer to its pages, and very seldom without finding what I want; but often regret the brevity of its table of contents, and the absence of an index. W. H. S. Yaxley.

GREEK EPITAPH (4th S. iv. 253.) —

“Here in sweet sleep the son of Nicon lies;  
He sleeps—for who shall say the good man dies?”

Your correspondent M. A. may refer his afflicted clerical friend to an epitaph written by Callimachus, who flourished about 256 years B.C., viz.—

Τῆδε Σάων ὁ Δίκωνος Ἀκάνθιος ἱερὸν ὕπνον  
κοιμάται· θνήσκειν μὴ λέγε τοὺς ἀγαθοὺς.

I should be glad to learn where the music of the “old English glee or part song” may be obtained. T. S. NORGATE.

Sparham Rectory, Norwich.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

*Supplement to First and Second Editions of Historical Memorials of Westminster Abbey*, by Arthur Penrhyn Stanley, D.D., Dean of Westminster. *With Illustrations.* (Murray.)

Since Dean Stanley first published his graphic and interesting *Memorials* of the venerable Abbey over which he presides, two editions of it have been called for. The third edition has been so enriched, not only by the Dean's own personal researches, but by the communications of his friends, and as the result of many investigations made in various parts of the Abbey itself, that the book almost takes the character of a new book; more especially since advantage has been taken to correct in it the oversights almost inseparable from the first issue of a work, every page of which is crammed with names, dates, and facts. The skilful pencil of Mr. Scharf has also been called into requisition, to furnish pictorial illustrations of many objects of peculiar interest. These, which are some twenty in number, and the additions and corrections to which we have referred, form therefore a very important

Supplement to the former editions of the “*Historical Memorials.*” We wish the publishers of all books of which enlarged and improved editions are called for, would more frequently follow the liberal example thus set by Mr. Murray.

*Weapons of War; being a History of Arms and Armour from the Earliest Period to the Present Time.* By Auguste Demmin. *With nearly Two Thousand Illustrations.* Translated by C. C. Black, M.A., Assistant-Keeper, South Kensington. (Bell & Daldy.)

We gather, from the Introduction to this volume, that the English translation is published contemporaneously with the French original, and a version which has been prepared for the use of German antiquaries. But not in Paris, not in Berlin, or Vienna, can its publication be so well timed as in London, where students of arms and armour have just now the advantage of examining the famed Meyrick Collection at South Kensington and the national collection at the Tower, recently re-arranged by Mr. Planché. M. Demmin has devoted many years to investigating the history of weapons of war; not merely as recorded by authors who have written on the subject, but by a careful personal inspection of all the great collections scattered over Europe. The result of his researches we have in the volume before us, which contains in one line of its title a statement sufficient to stamp its value. It is illustrated with nearly two thousand woodcuts. When it is remembered that these illustrations have been selected by so complete a master of his art as M. Demmin, our readers will see how great claims his volume has to be considered as at once a scientific, complete, and, what is scarcely less valuable, a compact handbook on arms and armour.

*The Poems of Joseph Fletcher, M.A., Rector of Wilbye, Suffolk: for the first time edited and reprinted with Memorial-Introduction and Notes, and original Illustrations and Fac-simile.* By the Rev. Alexander Grosart. (Printed for private circulation.)

*The Poems of Sir John Beaumont, Bart., for the first time collected and edited: with Memorial-Introduction and Notes, and Engraving of Grace-Dieu.* By the Rev. Alexander Grosart. (Printed for private circulation.)

In the first of these two new volumes of Mr. Grosart's *Fuller Worthies' Library* the editor presents us with the writings of a poet, Joseph Fletcher (connected, as it would seem, only in name with Giles and Phineas Fletcher), who is almost as entirely forgotten as his works. There is no mention of him to be found in any county history; and according to Mr. Grosart, bibliographers know little more of him and of his poems. These, as will be seen from their titles—“The Perfect-Cursed-Blessed Man,” and “Christ's Bloodie Sweat,” are of a highly devotional character; and as the worthy parson of Wilbye exhibits a good deal of poetic feeling, the poems of Joseph Fletcher will assuredly be welcome to lovers of sacred poetry. The second volume contains the collected poems of one better known to fame—Sir John Beaumont, Bart., the brother of the well-known dramatist Francis, and whose chief poem, “Bosworth Field,” first published in 1629, has been several times reprinted. His “Metamorphosis of Tabacco,” dedicated to Drayton, is only known by one copy, namely that in the King's Library in the British Museum, from which it was some time since reprinted by Mr. Collier. These, with a large number of Sacred Poems, of Royal and Courtly Poems, and of Elegiac Memorials of Worthies (valuable, also, for biographical allusions), and of Translations, and an Appendix, in which Mr. Grosart has

included the poems of our author's son, the second baronet, make up a volume not inferior in interest to any which has yet appeared in the *Fuller Worthies' Library*.

The late facetious and accomplished Father Prout little thought, when he published in *Bentley's Magazine* his clever French parody on Wolfe's "Monody on the Death of Sir John Moore," and pretended it had been written on Lally Tollandal, and was to be found in the Appendix to his Memoires, how enduring the hoax would prove. Twenty years ago the true story of this hoax and of another, attributing Wolfe's Ode to a Dr. Marshall of Durham, was told in "N. & Q." But the Lally Tollandal theory has cropped up again in our excellent contemporary *L'Intermédiaire*, where a writer signing himself *Acheté* gravely inquires whether Wolfe was "traducteur ou traditore." It is clear that *Acheté* has been sold.

The fine old church of St. Clement's, Sandwich, which is very fully described in Murray's *Handbook of Kent*, where it is said that "it well deserves a visit," stands in need of thorough restoration. The vicar, churchwardens, and inhabitants are making every effort to accomplish this; but it is quite beyond their means, and they are compelled to ask assistance from without. We commend their appeal, which will be found in our advertising columns, to the attention of our readers.

THE BALLAD SOCIETY will issue to its members next week Part I. of the Roxburghe Ballads, with short notes by Wm. Chappell, Esq. author of *Popular Music of the Olden Time*; and with copies of the original woodcuts by Mr. Rudolf Blind and Mr. W. H. Hooper.

THE EARLY ENGLISH TEXT SOCIETY will next week begin to issue to its subscribers the following five Texts. In its original Series: 1. Text B, from the Land MS. of William's Vision of Piers Plowman, edited by the Rev. W. W. Skeat. 2. The Alliterative Romance of Troy, from Guido de Colonna, edited from the unique MS. by the Rev. G. Panton and D. Donaldson, Esq.—For the Society's Extra Series, 3. Chaucer's Prose Translation of Boethius de Consolatione, edited from the two oldest MSS. by Richard Morris, Esq. 4. Queen Elizabethes Achademy (by Sir Humphrey Gilbert), a Book of Precedence, and several poems and tracts on manners and courtesy, edited by F. J. Furnivall, Esq. with a Second Part containing an account of Early Italian Courtesy-Books by W. M. Rossetti, Esq., and an account of Thomasin von Zirclario's *Wälsche Gast*, and other early German books on courtesy. 5. Four early tracts on Vagabonds and Thieves: Audsley's Fraternity of Vocabondes, Harman's Caveat, or Warning for Common Cursetors, Parson Habere's Sermon in Praise of Thievery, The Groundwork of Conny Catching. For next year the Society has nearly ready these texts: "English Gilds," "Bestiary and Passion Poems," ed. Morris; "Rattling, Raving," &c., ed. Lumby; "Scotch Moral Poems," ed. Lumby; "Poems on the Holy Rood," ed. Morris; "Supplication of the Beggars," &c., ed. Furnivall and Denton; Sir D. Lyndesay's Works, Part V., ed. Murray, &c. Several other works are in the press, and an early alliterative fragment of the "Romance of Joseph of Arimathea, or the History of the Holy Graal," will be produced early in 1870, under the editorship of the Rev. Walter W. Skeat.

THE SPALDING SOCIETY, one of the numerous publishing societies founded on the principle of the Camden Society, which was instituted at Aberdeen in 1839, "for printing the Historical, Ecclesiastical, Genealogical, Topographical, and Literary Remains of the North-Eastern Counties of Scotland," having, in the opinion of its managers, accomplished its work, has been formally dissolved.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, whose names and addresses are given for that purpose:—

CAGLIOSTRO DÉMARQUÉ À VARSOVIE. 1786.  
CRISTOFORO: SAGGIO D'ISTITUZIONI SULLA FACOLTA DELLA PAULA.  
MEMORIA SULLA DIMORA DEL SIGNOR CAGLIOSTRO IN ROVEREDO. 1789.  
MIRABEAU: LETTRE À M. SUR CAGLIOSTRO ET LAVATER. 1788.  
Wanted by Mr. W. E. A. Azon, F.R.S.L., Joyson Street, Strangeways.  
LONDON CHRISTIAN OBSERVER, July, 1819.  
Wanted by Col. Ellis, Starcross, near Exeter.

### Notices to Correspondents.

UNIVERSAL CATALOGUE OF ART BOOKS. All Additions and Corrections should be addressed to the Editor, South Kensington Museum, London, W.

"N. & Q." of Saturday next will contain, among other articles of interest—

SUPPRESSED LETTER OF DEAN SWIFT.  
GOETHE ON BYRON AND WALTER SCOTT.  
ELEGIE ON JOHN PYM.  
THE ARMOURY IN THE TOWER.  
GAINSBROUGH'S BLUE BOY.  
JUNYUS AGASSI.  
THE DUMFROY FLITCH.  
EARLY NOTICES OF HANDEL'S ORATORIOS.  
A BUNDLE OF OLD NEWSPAPERS.  
CHAUCER TO BUCKTON, &c.

Owing to our desire to include as many Replies as possible in this Number, and to the necessity of going to press earlier on account of Christmas Day, we have been compelled to omit several interesting Notes and many Queries.

THE GHOST IN THE TOWER has already been very fully discussed. The tenth volume of our Second Series contains no less than three communications on the subject from our valued Correspondent, Mr. Lenthall Stirling, who saw the "appearance" in the Jewel House.

LEWIS CARROLL. The couplet on Wordsworth's Poems appeared in "N. & Q." 3rd S. vii. 22.

CURIOUS. Some account of Erasmus Smith, the founder of schools in Ireland, is given in "N. & Q." 2d S. vii. 106.

H. W. HENFLEY (Brighton). The Life of Sir Walter Raleigh, 1677, 8vo, was compiled as well as published by Benjamin Shirley, according to a MS. entry in the British Museum copy.

ERRATUM.—In our last number, p. 545, col. i, line 19, for "uncritical" read "critical."

\*\*\* Cases for binding the Volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

"NOTES AND QUERIES" is published at noon on FRIDAY, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES for Six Months forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order, payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 43, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

MODERN INVENTIONS.—That great invention the "Chronograph," which times all the principal events of the day, and has superseded the old-fashioned "Stop-watch," seems likely to be eclipsed in fame by that still more useful invention the "Keyless Watch." The fact of no key being required renders these Watches indispensable to the traveller, the nervous, and invalids. The enormous number sent even by post to all parts of the world, is a convincing proof of their great utility. The prices range from 5 to 100 guineas. Thousands of them are manufactured by Mr. J. W. BENSON, of Old Bond Street, and of the Steam Factory, Ludgate Hill, London, who sends post free for 2d. a most interesting historical pamphlet upon watch-making.

"NOTES & QUERIES" is registered for transmission abroad.

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